Vol. I. January, 1874. No. 2.

THE MIDNIGHT CRY,

—AND—

Herald of the Morning.

Devoted to the Exposition of Prophecy.

"Then shall the kingdom of heaven be likened to ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five foolish."

In the 1843–4 movement, they "go forth to meet the bridegroom."

DURING THE TARRYING, CONFUSION, DISCORD AND DARKNESS REIGNS ON THE PROPHECIES.

In the 1873–4 movement, the cry is, "go ye out to meet him. And the bridegroom came, and they that were ready went in."

"AND WHILE HE TARRIED THEY ALL SLUMBERED AND SLEPT."

The 1873 and 1843 arguments are precisely the same in character, the thread being picked up where it was dropped before the Virgins went to sleep.

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THE PROSPECT.

This January number is increased to TEN THOUSAND, and the money has come to pay for it. Did a religious paper ever before have such a reception? Little, poor, and obscure as it is, responses from more than twenty different States, in the first three weeks of its existence. They pour in from the north, south, east, and west.

Sometimes it has taken nearly half the day, to arrange the names which would come by the morning mail; and we have gone to bed tired, at twelve o'clock at night, with portions of the evening mail, still unsorted. Men and brethren, I can thank God, and take courage. There is an ear, even yet, to hear on the prophecies: the tocsin of the old 1843 alarm bell, has not yet died out from the memory or hearts of the slumbering virgins. May God prolong the sound, "Behold the Bridegroom cometh; go ye out to meet him," until the victory is won.

I would like to publish some of the letters: D. T. Taylor, of Rouses Point, author of "The Voice of the Church," says, "Your sheet received, and read; I like it! THERE IS A VEIN OF TRUTH in your views, whatever be the result of your chronological calculations. I am an old '43 Adventist. Send me the little paper,"etc. But, if I should publish a tithe of the encouraging words I have received, there would be no room for any thing else. Let me say to you, one and all, God bless you.

That we are doing the last work, and giving the last message of warning to a perishing world, is the settled conviction of my heart, based on good Bible evidence. Please, therefore, do not forget to send more names of those who will read.

Do not ask for the 30 cts; if they will only read, God will put it into the hearts of those who can spare it; and money invested at His instigation, always brings good returns to giver and receiver.

I did expect to illustrate this number, and sent to the Editor of the "Advent Herald" a paper continued since '43, to send me some of the old and idle "cuts" which were used to illustrate the visions of Daniel, and Revelations, so that we might "write the vision and make it plain, on tables;" but have received no answer. Well, thank God, we can do without.

I hope names enough will be sent this month, to warrant an edition of 15,000 for Ferbuary. It will cost you only three cents to send the address of a long list of those who will read; and you may meet some in the kingdom, not many months hence, brought there by your three cents. Won't you make the investment?

I want the names of ADVENTISTS; every one in every part of the world, if possible. The midnight "cry," is to the "virgins," first, and as many more as have ears to hear.

A large part of the December number was sent to those of whose address I was not quite certain. This month, that number is very much less, and for February, I hope there will be none.

I do not mean to cast pearls, etc. or send the paper where it is not welcome; hence, and this is for *all*, not excepting Rev's, Eld's, Editors, or any other person, if you want to see more of this paper, and have not already done so, you will please communicate with me by investing one cent, at least' in a postal card, to inform me that you are willing to receive the paper, if it is sent to you. You need not be afraid I shall ask you for money. I trust in God; if He wants it supported, He will put it into your hearts, you who can afford it, to send me thirty cents. And if you are not selfish, you will let the letter, or card which brings your address, carry that of others who will be glad to read.

Those who send names from Cana-

da, or other foreign part, had better enclose a three cent stamp. The postage is three cents a quarter, and must be pre-paid. I have sent nearly all, so far, but three dollars a hundred in postage it too heavy a tax. Please remember this.

NOTICE.

I have some of the pamphlets published in 1873, which give all the arguments, chronology, etc., of the full year periods, ending in 1873. I can mail them for 15 cents a copy.

THE HISTORY OF THE WORLD.

In the book of Daniel, we find a concise history of the world. And those who will compare these prophecies with the facts in history, will find an antidote to infidelity.

That the prophecy was given prior to the Christian era, no one questions. And the evidence is abundant that it was written at about the close of the sixth century, B. C.

Now go with me over the world's history, and compare it with the prophecy as found in Dan. 7, and then. as an honest man, say if one doubt remains, as to its Divine origin.

The four great empires of the world were shown to Nebuchadnezzar in the form of a great image, or likeness of a man; but are here represented to Daniel, as four great wild beasts.

That Babylon, Medo-Persia, Grecia, and Rome, are the four great empires of the world, is known by the veriest schoolboy.

Prophecy is progressive. "As the shining light, that shineth more and more, unto the perfect day." Dan, 2d. gives a bare outline of the world's history. Dan. 7th. gives many details; and brings us down to the present century. Dan.8th. gives the prophetic period which brought about this great Advent movement. While Dan. 12th. gives the time of the resurrection.

The first beast, ver. 4th, was like a lion, and represented Babylon. The second beast, ver. 5, "was like a bear," and represented Medo-Persia. The third beast, ver. 6, "was like a leopard," and represented Grecia. The fourth beast "was dreadful and terrible, and strong exceedingly," and represented Rome.

To Nebuchadnezzar, a man of the world, these four kingdoms looked like a glorious image of a man; fit emblem of human empire; but to Daniel, the man of God, they looked like terrible and destructive beasts. And such has ever been the vision, from these two stand-points,. To the man of God, the world is a howling wilderness: where blood. and death, and rebellion against God and His Anointed Son, holds universal sway; and where, to live godly, is to suffer persecution; while the man of the world gives all that he hath, in order to conquer a position there, and share its honors.

What we love is always pleasant to our sight. Does the honor and applause of the world look attractive to you, reader? If so, beware! "Know ye not that the friendship of the world, is enmity with God?" "Come out and be ye separate."

Babylon, founded by Nimrod, the grandson of Noah, was conquered by Cyrus, about 538. B. C. And the kingdom passed into the hands of Darius the Mede. who was father-in-law to Cyrus. And here, "the lion," Babylon, gave place to "the bear," Medo-Persia.

This second empire continued a little more than two hundred years, and was then conquered by Alexander the Great; who was the "first king," of the third universal empire; represented in the symbol, by the leopard.

This beast had "four wings," and "four heads," denoting a division of the kingdom into four parts, as we are informed.

At the death of Alexander, his four gen-

erals shared the kingdom between them Cassander reigned in Greece. Lysimachus, in Thrace, Ptolemy in Egypt, and Seleucus, in Syria.

This quadrible empire continued about three hundred years, but was eventually subdued by the Romans. B, C. 30.

With the fourth empire, the prophecy enters into very minute detail. Its destructive character, its final division into ten parts, or "horns," the coming up of another power, "diverse from all the others," and which was to "wear out the saints of the Most High," and continue for twelve hundred and sixty years to hold "times and laws," and afterwards, undergo gradual consumption "unto the end."

Daniel declares that he "Beheld, until the thrones, (gentile governments') were cast down, and the Ancient of days did sit; And one like the Son of man, came in the clouds of heaven, and there was given him a kingdom, and dominion, that all people, nations and languages, should serve and obey him. And his kingdom is an everlasting kingdom that shall not pass away."

The end of this fourth beast, was very different from that of the others; "they had their dominion taken away, but their lives were prolonged for a season and time." ver. 12. That is to say, Babylon was conquered, but the subjects of the kingdom were absorbed into the Medo-Persian empire; which, in turn, shared a simelar fate, under the Grecians; and the Grecians, were eventually merged into the Roman empire. But when the fourth one is subdued, its subjects will have no part, or lot, in the FIFTH universal monarchy, under God's Anointed Son. He "will dash them in pieces, like a potters vessel." "I beheld, until the beast was slain, and his body destroyed, and given to the burning flames."

After Daniel had seen the vision, and sought for the meaning, he was informed that, "These great beasts, which are four, are four kings which shall arise out of the earth; (king, and kingdom, are here used interchangably, see ver. 23. "Thus, he said, the fourth beast, shall be the fourth KINGDOM upon earth") but the saints of the Most High: shall take the kingdom, and possess the kingdom for ever, even for ever and ever." vers. 17, 18,

Here, the vision, and interpretation ends. But Daniel had a desire to know more of, the fourth beast. He had seen a certain outgrowth from it, which "Had eyes' like the eyes of man, and a mouth, speaking great things;" and observed that the voice of this horn was heard, even "after the judgment sat, and the books were opened."

"Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful. . . . and of the ten horns that were in his head, and of the other that came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows,

I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

Thus, he said, the fourth beast shall be the fourth kingdom upon earth, . . . and the ten horns are ten kings (kingdoms,) that shall arise, and another shall arise AFTER them, and he shall be diverse from the FIRST, and shall subdue three kings, (kingdoms.) and he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time, and times, and the dividing of time; but the judgment shall sit, and they shall take away his dominion, to consume and to destroy it, unto the end."

This fourth empire has filled a large page

in the world's history. It was Rome, that destroyed God's ancient people. And it is MYSTIC Rome, (or Babylon the great), that has martyred the saints of God. Hence, it fills most of the prophecy of Daniel, and Revelations.

Rome conquered Grecia, and became a universal empire, at about 30, B. C. and so continued, until about the middle of the fifth century, when it was broken into ten fragments. And AFTER THAT, came up this "little horn," of which we mean to speak more particularly.

The papacy has its history and character so clearly and minutely recorded here, that we cannot be mistaken in the application.

This "little horn," comes up, AFTER the other ten, hence, after the middle of the fifth century. Since "the virgins have been slumbering and sleeping," some of them have called this "little horn," the whole EASTERN EMPIRE. But the eastern empire came up more than a hundred and fifty years before Rome was divided into ten parts.

Constantine removed the seat of empire to Constantinople, at about A. D. 315, while the ten horns did not come up until about 476, A. D. The prophecy does not declare that the "little horn" got its MOUTH, after the other ten came up, as these expositors would have it, but "it CAME UP, after them, and plucked up three of the FIRST horns."

The eastern empire, founded in 315, terminated in 1451; when Constantinople passed into Mahometan hands; and therefore existed only 1136 years; while the "little horn," and the "beast" of Rev. 13, which are one and the same, continue "forty and two months."

This horn was to "speak great words, and wear out the saints, and think to change times and laws;" all of which was accomplished by the PAPACY, and not the eastern empire.

(Those who have not passed through this time of darkness and confusion will wonder that we should dwell on a point so self-evident, but since the "slumbering of the virgins" there has been no theory advanced, and no prophecy applied, however absurd, which has not found supporters. The fact that God said the "little horn" came up AFTER the other ten, has no weight; the application of which we speak makes it come up BEFORE, and that must stand. The fact that God said it was a LITTLE horn, is of no force; their theory demands that it should embrace the whole eastern empire, before that empire was divided. If one can start on such premise, and make an application precisely opposite from what the prophecy demands, where could they not end?

After Rome was divided into ten parts, we are to look for a "little horn, diverse from all the others." The papacy exercised ecclesiastical, as well as civil power, hence, it was different "from all that were before it" "He shall subdue three kingdoms." The popes wear a tiara, or three crown'ed hat; and the map of the Papal States, as they existed a few years since, embraced the territory of three of the original divisions of the Roman empire, viz., Lombardy, the Exarch of Ravenna, and Romania. Sir Isaac Newton, in his dissertation on the prophecies, Bishop Newton; the Encyclopedia of the Royal Society of London for the diffusion of useful knowledge, John Dowling, in his History of Papacy, and all other authorities, outside of certain Adventists, make this same statement in relation to the three horns that were plucked up by this little horn.

The papacy subdued the first of these three horns, and obtained their first crown, in the eleventh century, and the other two were added to his dominions during the next one hundred and fifty years. The above mentioned writers, and even Worcester's Dictionary, confirm this statement. Newton says, the fact that the three horns subdued by the popes, were Romania, Lombardy, and Ravenna, is beyond question, while it is more difficult to fix upon the exact date of these events. But that the popes subdued these three kingdoms, and obtained the three crowns, at about the above date, is the universal testimony of history.

Modern Adventists have supposed the

Goths, who were expelled from Italy, between A. D. 538 and 553, were one of the horns which "he," the little horn, subdued. But it was the arms of the eastern empire that drove the Goths from Italy; and the eastern empire was what was left of the "dragon," or imperial Rome. Bellisarius was sent to Italy, by Justinian, the Roman emperor, to expel the Goths, who had conquered Italy and several of these ten divisions, about sixty years before; and give that old original seat of the dragon to the papal beast, as stated that he would. (Rev. 13: 2.) "And the dragon gave him his power, and his seat, and great authority."

The next thing mentioned of the little horn is, "He shall speak great words against the Most High." I need not stop here to tell you of the great words spoken by the papacy; its history is too well known. "He shall wear out the saints of the Most High." This also is graven "in blood and flame, and sword and captivity," on the pages of history. "He shall think to change times and laws, and they shall be given into his hand for a time, times, and the dividing of time."

Mark the expression, "they, (times and laws) shall be given into his hands." Who gave them? Let the Bible speak for itself. "These ten kings, . . . these have one mind, and shall give them power and strength un to the beast." Rev. 17: 12, 13.

Soon after the ten horns came up, they embraced the papal religion, and did "agree and give their kingdom to the beast" until the words of God, viz., "the forty and two months," or "time, times, and the dividing of time," was fulfilled.

When the Gothic power was broken in Italy, about A. D. 538, Rome ceased to have a king; and from that date, and for centuries after, the governing power in Rome was of a very mixed and confused character; so much so in fact, that it was difficult to trace its history. Sometimes the Franks, sometimes the eastern Emperors; sometimes one, and sometimes another of the ten fragments of the Roman empire claimed to hold the "eternal city." But during all this time, the popes were the only real existing, local authority in Rome which was permanent. That power belonged to the "ten kings;" and all that the popes exercised was delegated to them, by one and another of the kings. And so the papacy existed there and held a very limited amount of civil power, for many centuries. "God had put it into the hearts of these kings to fulfill His will, and agree and give their kingdom to the beast." Rev. 17: 17.

You will notice that the papacy is called a "LITTLE horn;" and yet we are told, "his LOOK was more stout than his fellows." Dan. 7: 20.

From 538, when the Goths were driven from Italy, the popes began to exercise civil power. Gibbon informs us that they were permitted "to control weights and measures;" that they collected their own revenue; appointed their own state officers, etc. But it was indeed a little horn. However, as they gained more and more ecclesiastical influence over these ten kings, they became swollen with pride, and kings and emperors finally submitted to kiss their feet. And for many centuries "their LOOK was more stout than their fellows." But when they came to the real struggle and tug of war with any one of these ten kings, unless some other one came to their rescue, they were found, after all, to be but a "little horn."

"Times and laws shall be GIVEN INTO HIS HANDS, for a time, times, and the dividing of time." (ver. 26.) The question here arises, why we assume that this period of time is twelve hundred and sixty years? And I shall answer very briefly.

This period occurs here, and in Dan. 12: 7, and Rev. 12: 14. In Rev. 12, it says, "The woman fled into the wilderness, . . . and they should FEED her there for a thousand two hundred and three score days." In verse 14, it declares, "She flew into the wilderness, where she is NOURISHED for a time, times, and half a time, from the face of the serpent." And in Rev. 13: 5, we find this power, from which the true church, or "woman," fled, was to continue forty and two months." In Dan. 11, the margin against verse 13, gives the Hebrew reading, of the meaning of "time," "Heb. At the end of TIMES, even YEARS." In Hebrew, when two "times," or years, were spoken of, the plural was used, "times;" when more than two, the number was given. Hence, a literal rendering of the above text is, "for a year, two years, and the dividing of a year." (Dan. 7: 26.) This "dividing of a year," leaves it a little obscure, but in Rev.

these three expressions, "time, times, and a half," "forty and two months," "a thousand two hundred and three score days," are used to measure the same period of time, and therefore, these periods must be synonymous. A year is twelve months, two years twenty-four months, and a half year, six months, and together, make the period of forty and two months." A Bible month is thirty days. (See Gen 7: 11.) Where the fountains of the great deep are broken up on the seventeenth day of the second month. And in the seventh month, on the seventeenth day, the ark rested on Mount Ararat. (Gen. 8:4.) "And the waters prevailed upon the earth a hundred and fifty days." (Gen. 7: 24.) From the seventeenth day of the SECOND month, to the seventeenth of the SEVENTH month, is FIVE MONTHS; and God said it was "a hundred and fifty days." Five times thirty is a hundred and fifty. Thus we learn that a time, times, and the dividing of time, or an HALF a time as given in Dan. 12: 7, is 1260 "days."

A day, when used in prophecy as a symbol, represents a year. (See Ezek. 4: 1–6.) But the best of all proof is, the prophecy has been so fulfilled.

In March, A. D. 538, the power of the Goths in Italy was broken; and somewhere ABOUT that time, probably near the end of that year, but we cannot determine the month, the provinces of Italy changed their allegiance from the Goths to the Catholic party. "The provinces of Italy had embraced the party of the emperor," says Gibbon. (See Gib. 1824, page 707.)

Somewhere, then, in the year 538, the provinces, civil power became catholic; and within "one hour," prophetic time, or fifteen days, (as we shall show on another occasion) from that change of allegiance, the last of the "ten kings" joined the confederacy, and "agreed and gave their power and strength unto the beast." Here, then, somewhere in the year 538, the papacy began to exercise CIVIL POWER. And when that church became a civil power, it was numbered among Gentile governments, and became a "horn," or "beast," in prophetic language.

Twelve hundred and sixty years from that date the prophecy declares, that "the judgment should sit, and they shall take away his dominion, to consume and to destroy it, unto the end." (Verse 26.) Twelve hundred and sixty years from 538 ended in 1798; and you all know what happened to the papacy. I need not quote history; these facts which I have given, are the outline facts with which all students of history are familiar, and all that is required to establish this application, with absolute certainty is, to establish these two dates, viz., 538, and 1798.

I will quote a few lines from "The French Revolution," by Christopher Kelly, page 243. "The Roman republic was proclaimed on the 15th of Feb., 1798. The pope, however, made one additional effort for the continuance of his temporal existence, by sending an embassy to Berthier, who was encamped outside the walls. The Gen. refused to admit any other deputation than that of the people of Rome, thus dissipating the last hope of the holy father. The arrival of the French army, and the proclamation of the general, HAD GIVEN THE FATAL BLOW TO THE PAPAL SOVEREIGNTY."

"But the judgment shall sit, and they shall take away his DOMINION, to consume and destroy it, UNTO the end." is the language of the prophecy. (Verse 26.) "But the judgment shall sit." This expression might convey the idea of the final great judgment, but this is simply the judgment on the papacy, and not the last final judgment at the end of the world, as is made clear by the last clause of the sentence, "to consume and destroy it UNTO THE END." In 1798, or 1260 years from the time papacy began, as a civil power, its dominion was taken away. Now, as "a time, times, and the dividing of time," the period during which he was to hold control of "times and laws," is made synonymous, in Revelation with 1260 days; and in prophecy a day is used to symbolize a year; and this prophecy of Daniel is made in symbolic language, and the time specified has been fulfilled, a year for "a day," it satisfies me, whether it does others or not, that we are on the right track, from Babylon, through Medo-Persia, Grecia, Rome-Imperial, and Rome-papal; and in 1798 reached the end of the season during which "the little horn was to hold times and laws."

"They shall take away his dominion to consume and to destroy it unto the end."

And now, reader, what has been the history of the papacy since that downfall in 1798? Has he been being "consumed and

destroyed?" Have "the ten kings who were to agree and give their strength and power unto the beast, until the words of God, viz., the forty and two months, or 1260 years, were fulfilled," changed their minds, towards that "little horn," which was both church and state, the harlot of Rome? Are they now stripping her of her possessions, and making her desolate? "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire."

It has been a difficult matter to trace the history of the ten divisions of the Roman empire, from first to last, there has been such a mixing and mingling, and confusion among them. Sometimes one of them would conquer a number of others, and sometimes there would appear to be less, and at other times far more than ten fragments of the empire. On several occasions it has appeared as if they would all unite again into one kingdom, as almost transpired under Charlemagne and Bonaparte. But all this was foretold by the prophet. "And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided. . . . . They shall MINGLE themselves with the seed of men. BUT THEY SHALL NOT CLEAVE ONE TO ANOTHER, even as iron is not mixed with clay." Still, notwithstanding all this mingling, and though some of them have been subdued for a time, (three of them by the little horn,) still, I say, we have come to the time when we have the right to expect to find them all in existence; for "THESE TEN" were to hate the harlot, and "THESE TEN" shall make war with the Lamb, and the Lamb shall overcome them." (Rev. 17: 14.) And now I will give their present names, as given by the pope himself, a few months since, in a letter published in the Catholic "New York Freeman's Journal," of July 12, 1873, in answer to an address of the Generals, and Procurator-generals of the religious order of the Most Holy Father. In this letter, the pope complains of having been made "desolate," and closes by the following pious ejaculation: "Finally let us raise our eyes to Him, and the better to console ourselves, let us demand of Him the grace to endure with patience all that which He pleased to impose upon us. Let us recommend to Him the needs of the entire church, and of this poor old man, that he may be granted strength to pray for all." (Here follows the names of the "ten kings," who have had a part, directly and indirectly, in making him "desolate.") "Strength to pray for all; for GERMANY, for FRANCE, for AUSTRIA, for SWITZERLAND, for ENGLAND, for SPAIN, for PORTUGAL, and for this poor ITALY. Oh, may God come to calm the tempest, to pilot the ship to rest in port, and He will come without fail."

"Benedictio Dei, Omnipotentis." "E."

Seven of the ten are here named, "and for this poor Italy," viz., the "three" who he himself "subdued," and still wears their crowns.

But the papacy is not dead yet, notwithstanding times and laws have been taken away, and these ten kings have made him desolate. There is yet too much vitality in that system for it to give up the ghost. "I beheld and the same horn made war with the saints, and prevailed against them until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. (Verses 21, 22.) Or as it reads in verse 11, after the Ancient of days came, and the judgment set, and the books opened, "I beheld THEN because of the voice of the great words which the horn spake," etc.

The papacy is organized to-day—men, women and children, over twelve years of age, all over the world—for the final death struggle. Labor is organized against capital; the Internationals against governments. There are startling events at hand, a time of trouble such as this world has never yet experienced. The death of one world and the birth of another, and you and I, reader, must fall into the ranks—must pass through the straits. Shall we be for God, and His anointed Son, or against Him. There is no neutral ground. The hosts are marshaling for the last great battle. Both sides call for volunteers. Numbers are against us, but God is for us; many of the virgins still sleep; some have roused up, but found their lamps extinguished. They are satisfied we are near shore, and among breakers, but like men in the dark, they hesitate, and expect light from some angelic hand, and are in doubt. Men and brethren, the harbor

in full view; the light of eternal day paints all the east with golden hue. We've passed the coast of Babylon, the Medo-Persian line, Greece, pagan Rome and papacy are all now left behind. The man of sin is humbled, and like a giant chained, though fierce may be the struggle, he ne'er will rise again. The antichrist is dying; the true one will appear, and those who share His sufferings, will share the kingdom here. "And the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." 1335 prophetic days from where the 1260 began, allowing for certain fractions of a year, which will be made clear in another article, bring us to the end of this world's history; and completes all the symbols as God has drawn them. This is as certain, and can be made as clear, as is the present application of this prophecy. Is there not, therefore, a plausible argument, at least, that we are on the eve of the Gospel dispensation, and the morning of the next, the glorious age? Then, friends, you who have been waiting long for the coming Bridegroom, take heart, and you who are unprepared for these events, get ready, THE GREAT JUDGMENT DAY IS AT HAND!

TIME, AND TIME ARGUMENTS.

The Advent people have had a singular history. It was certainly the subject of Time, which brought them out as a distinct people; and if it was good for that purpose, is it not good to hold them out, as a distinct class? But it is this, to which many object. They do not want to be a distinct people; but rather desire to cultivate pleasant relations with the nominal Churches; and this desire, to a certain extent, may be praiseworthy; but if we are willing to renounce our faith; or put our light under a bushel, to please those Churches, we do a great wrong.

Since 1844, the preaching of Time, has doubtless had a share in causing divisions. So also has the preaching of the sleep of the dead. In fact there is no one thing, which has not been an element of discord, since "The virgins have all slumbered and slept."

Now I would like to know if any person really objects to a careful examination of the prophetic periods; and, if we think they center in any particular year, giving our reasons for so thinking? Perhaps there are those who are so fearful that the subject may be handled in an uncharitable manner, as to almost wish it to be let alone; but that any Adventist, can be found, bold enough to expunge time from our creed, and shut the door against its investigation, I have my doubts, in spite of present appearances.

To preach the coming of the Lord as an event just in the future, is right; the signs of the times warrant us in so doing. But the prophetic periods are more definite than signs; and if there is evidence that they end here, why not give that evidence?

Because time has been presented in a bad spirit; and men have been dogmatical, and claimed to "KNOW" they were right, and censured those who differed from them, is no reason why we should reject any part of the Scriptures.

None can regret, more deeply than I, that there are such men amongst us; but that fact does not lessen our responsibility before God. In 1854, and 1867–8, that spirit of censure was carried to a great extent, and a little of the same element has found its way into the 1873–4 movement; but thank God, it is dying out.

If the signs of the times bring us down to a little circle of years in which, every thing tells us, Christ must appear, and no Scripture went farther than these, here would be our stopping place. But if the prophetic periods mark the time of that event still more accurately, why should we stop with the signs? The only answer that can be given is, that in case of an error being found in our calculations, we must bear the censure of the world; while, if we only say it is NEAR, our arguments can never be tested, and we may escape that censure.

This spirit of opposition, among our teachers, to the investigation of the prophetic periods, has a bad look. Every one is not called to preach on prophecy, and far be it from me to censure those who do not; let each one do, as God, and his own conscience, may dictate; but do not curtail my liberty.

The question is often asked, brother B., do you believe we shall ever know the exact time when Christ will appear? My answer is, I do not believe the day, or year, will ever be known. Why then, do you try to convince the world that He will come in the

"seventh month" of 1874? I answer, because I believe He will come, at that time.

The evidences are perfectly overwhelming, not only that it is near, but, that the time is revealed, and will be correctly understood.

Faith, and knowledge, are not the same. It is faith here, but KNOWLEDGE, over there.

If the time is revealed, it is in such a way that we must search as men search for hidden treasures, if we would find it. Like all other Bible truths it is for those, and only those, who earnestly desire it.

The prophetic periods are given in full years, and center, I believe, in the year 1873. But there is a fraction of time which will carry us to the 7th month of '74. And as the evidence is very plain, that He will eventually come in the seventh month, I see no reason as yet, for doubting the truthfulness of the 1873 arguments.

Now, for a moment, admit this whole position. The Lord comes next fall; and we go into the kingdom. You ask, there, brother, did you know we were right while you were preaching the time? My answer would be, no! my brother, I did not. I saw evidence that convinced me, and acted up to that evidence by letting the light shine as far as I could; and to God be all the glory that it did not prove a failure.

Now, friends, to reject this evidence, unheard, or carelessly heard, is not an act of wisdom. What God has revealed in relation to the GREAT DAY OF JUDGMENT, is too important to be passed over lightly Then let me entreat you to entertain this little magazine during the coming months, and carefully examine all the evidences, without favor, and without prejudi e.

—o—

THE STUDY OF PROPHECY.

There are very few readers of the Bible who have not been puzzled with what appears like extravagant language in prophecy.

They read about Babylon, for instance, and find the language far stronger than the occasion seems to demand. Take the 13th of Isaiah. It begins with "The burden of Babylon; which Isaiah, the son of Amoz did see. Lift up a banner high upon the mountains, exalt the voice above them, shake the hand, that they may go into the gates of the nobles." Evidently referring to the fact that when Babylon was taken, the gates that barred the Euphrates, where it ran through the great City, were left open, so that Cyrus and his army, after having turned the river from its accustomed channel, could march in. But further on it says, "Behold, the day of the Lord cometh, cruel both with wrath and with fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of heaven, and the constellations thereof shall not give their light: the sun shall be darkened, in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity. . . Therefore will I shake the heavens, and the earth shall be removed out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. Behold, I will stir up the Medes against them, which shall not regard silver, and as for gold, they shall not delight in it."

Did the simple fact that Cyrus was to conquer Babylon, call for such language? Howl ye, for the day of the Lord is at hand, the stars, and sun, and moon, shall not give their light? And I will shake the heavens, and remove the earth out of her place; and I will punish the world for their evil? And yet it adds, I will stir up the Medes against them. If such language did not puzzle God's people before the application made in the book of Revelation, I cannot understand what would. And it still puzzles a great many readers, though the simple fact is, Babylon was the type, and mystic Babylon the antitype.

A type and antitype, is often spoken of in prophecy, as a single event. Hence the apparent object-point is the type, while the real application, in its fulfillment, belongs to the antitype. This is true of Israel, of Jerusalem, of Egypt, of Babylon, and of many other prominent Scripture subjects.

For the present we will confine our investigation to Babylon. Read the 51st of Jer.

This appears to apply to literal Babylon. But compare the language in Revelation where it is applied to Mystic Babylon, and you will see there can be no doubt as to where it belongs. Jer. 51: "My people, go ye out of the midst of her, and deliver every man his soul from the fierce anger of the Lord." Rev. 18: 4. "Come out of her

my people, that ye be not partakers of her sins, and receive of her plagues."

This language appears to apply to both type and antitype, in a certain sense; but at the best, very superficially, to the type.

Again: "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are mad." Jer.

Mystic Babylon had a golden cup in her hand, "And the inhabitants of the earth have been made drunk with the wine of her fornication." Rev.

"O thou that dwellest upon many waters; abundant in treasures," Jer.

"Come hither; I will show unto thee the judgment of the great harlot, that sitteth upon many waters, . . . -Alas! alas! that great City, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls. Rev.

Here, indeed, are "Abundant treasures;" as Jeremiah affirms.

Babylon is suddenly fallen and destroyed. Jer. "Therefore shall her plagues come in one day, death, and mourning, and famine." Rev. "Howl for her, take balm for her pains, if so be she may be healed." Jer.

"The kings of the earth shall bewail her, . . . and the merchants of the earth shall weep and mourn over her." Rev. "As Babylon has caused the slain of Israel to fall, so at Babylon, shall fall the slain of all the earth." Jer. "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. "Thou shalt bind a stone to it, (the book,) and cast it into the midst of Euphrates; and shalt say, Thus shall Babylon sink, and shall not rise from the evil that I bring upon her." Jer.

And a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, Thus, with violence, shall that great City, Babylon, be thrown down, and shall be no more found at all." Rev.

Now we may understand why such terrible language was used, in speaking of Babylon, not that it was appropriate to the type, only in a VERY limited sense; but BABYLON, means a great deal more in prophecy, than simply the capitol of Chaldea.

Those who cannot connect type, with antitype, can no more understand prophecy, than an infant can comprehend the geography of the heavens.

Jerusalem, which is in bondage with her children; is a type of the true Church. And the tribulation of the literal seed, at the destruction of Jerusalem, is a type of the tribulation on the Gospel Church. Hence, the two are spoken of in prophecy as one. See Mat. 24. etc. And many, who call themselves Bible teachers, really suppose this prophecy of our Lord, was fulfilled, at the destruction of Jerusalem; though, as in the case of Babylon, the language does not fit, or at least, only far enough to lead the superficial reader astray.

Why God has so arranged prophecy, and speaks of type, and antitype, as if they were one, we will leave, for Him to answer. But that such is the case, no one can question.

"Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all things are done in parables; that seeing they may see, and not perceive; and hearing they may hear and not understand." Mark 4: 11.

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FANATICISM.

Some of our time brethren are passing through a severe trial. Before this paper is in possession of the reader, the time to which they look will be passed; but be not disheartened, beloved friends, the evidence is clear that 1873–4 must be connected, as was 1843–4. The two movements of the parable are running parallel, thus far; and as there was evidence then, to carry us to 1844, notwithstanding the prophetic period to which we looked ended, in full years, in 1843; so now, the evidence which carries us to the autumn of 1874 is clear, though the full-year periods ended in 1873; and this movement must so terminate, if that parable of the ten virgins belongs to the Advent people. But, aside from this, the evidence is exceedingly clear, as can be proven in many ways, that the tarrying is to be 30 years, as at the first advent.

Dearly beloved, hold out to the end: "let no man take your crown." If you are told that the resurrection has taken place; or, that Christ has come in some obscure way, believe it not, nor follow them. His coming will be as the lightning; and the resurrection will not take place till Jesus comes.

As at the grave of Lazarus, He said, in a loud voice, "Lazarus, come forth," so, at His voice, the grave will again give up its dead.

I write this because I fear some such idea as the above already obtains, among some of our brethren. God keep us from FANATICISM.

MIDNIGHT CRY.

The alternative presented by a writer in a recent number of the *World's Crisis*, 'that the virgins are all awake, or else the Midnight Cry has not been made," is not logical Such a position might be correct if it necessarily followed from the language of the parable that as soon as the "cry" was made the virgins sprang to their feet, like a trained band of soldiers. But let us examine the subject a little more carefully.

It is admitted that the parable of the ten virgins applies to, and is being fulfilled by the Advent people. And certainly no prophecy could have a more accurate fulfillment than has this, in the history of Adventism.

They went forth to meet the Bridegroom before the tarrying, and were disappointed. Since 1843–4 the Bridegroom has tarried, "and the virgins have all slumbered and slept." These are features of the application held in common by all.

The going forth prior to the tarrying, occupied many years. The number in that movement were very few at first, but gradually increased until, towards its close, they numbered thousands and tens of thousands.

This gradual growth of the first movement, is also a fact which none will question. "And at midnight there was a cry made; then all the virgins arose and trimmed their lamps." *This*, it is argued, means that they all arose at one and the same time. Now let us examine the first "*then*" which occurs in the parable. "THEN shall the kingdom of heaven be likened to ten virgins which took their lamps and went forth to meet the Bridegroom." Here it is stated that "THEN" the kingdom of heaven should be likened to ten, the whole number, who went forth. The FACTS in the case are, and facts are often worth more than are conjectures, that under the first "THEN" time was consumed; for it was about fifteen years during which they were coming in, one after another, and taking part in that 1843–4 movement. Eighteen hundred and forty-three time was preached for many years before one in ten thousand of the "virgins" even so much as heard of it.

And this 1873-4 movement, which we claim to be the midnight cry, has been in progress about an equal number of years.

If the "going forth of the virgins to meet the Bridegroom," ver. 1, required fifteen years before they all fell in and made a start, why should not the "go ye out to meet him." ver. 6, require a little time? And, if under the first "THEN," they did not all start together, why insist that they must so start under the second "then?" THEN is an adverb of time, and when used in such connection, simply means the next event in order, without regard to the period of time such event occupies. "The stars shall fall from heaven, and the powers of heaven shall be shaken, and THEN shall appear the sign of the Son of man in heaven."—*Mat. 24: 30.* The stars fell more than forty years ago, while the sign of the Son of man in heaven, has not yet appeared.

Our Lord does not say they all arose at the same moment. The cry is made AT MIDNIGHT, and then follows the fruits of that cry, viz; "the virgins arise and trim their lamps."

Night means DARKNESS, either physical, moral, or prophetic. "And the darkness, he called night."—*Gen. 1: 5.* This was physical darkness. "The

night is far spent, the day is at hand."—*Rom. 13:12.* This is doubtless the night of six thousand years of sin and moral darkness. "Therefore NIGHT shall be unto you that ye shall not have a vision, and it shall be dark unto you, that ye shall not divine,"—*Micah 3: 6.* This night was prophetic darkness.

There is also a night belonging to the parable, and it has been one of prophetic darkness and confusion. "They who sleep sleep in the night. And while the Bridegroom tarried they all slumbered and slept; and at midnight," etc. The night here spoken of, is clearly a condition of darkness on the subject which brought the "virgins" out, viz; the time of the coming of the Bridegroom; and this darkness covers all alike, both wise and foolish. "And at midnight there was a cry made." Midnight means the middle of the night, and every night, of whatever nature, has a beginning and an end. This one ends with the coming of the Bridegroom and the glorious morning of the resurrection. It will not do to add to His words, and bring in features of an eastern wedding, which He did not require in his own illustration; and try to show that when Christ comes, darkness will prevail. I tell you, when Christ comes it will be *morning*, and *light* will prevail; and light and morning never comes at midnight.

The CRY is made at midnight, but He does not come at that time, the virgins arise and examine the Bible, as they are, and have been doing since the cry was made, and in doing this, time has been consumed.

As it took fifteen years, in the first movement, to TAKE the lamp and go out to meet the Bridegroom, so in this second movement, it has required about an equal time to "*trim* the lamp, and go forth to meet him." There are but two movements shown in this parable. The four "watches," in Mark 13:35, is a subject by itself, and not a part of this parable. This present movement began, as set forth in the parable, precisely at midnight. The 1873 arguments began to be preached as a persistent "cry," with the BEGINNING of the sixteenth year after 1843-4 time expired, and if He tarries thirty years, or until the seventh month of 1874, that cry will have continued to sound for fifteen years.

Now, reader, here are facts which have transpired within the present generation, and there in Mat. 25, is the prophecy.

The parable is placed in the future tense, and belongs to the generation who are to see the personal coming of the Bridegroom. This Advent people seem to have fulfilled it. They did take their lamps, (Bible,) and go out to meet Christ in the 1843–4 movement. He tarried, and they have all been in darkness on the time question, as the hundred and one different times which have been set, and proved failures, clearly indicate. "AT MIDNIGHT, there was a cry made." This 1873-4, is A midnight cry, for it was made fifteen years after the night, or tarrying and slumber, began, and the cry was that Christ, and the morning was coming, fifteen years in the future, and the "virgins" have been rising and trimming their lamps. Some of them have found no oil, (light) in their vessels (hearts), and hence their lamps have gone out. "There is no definite time for the coming of the Bridegroom in the Bible," they say, hence there can be no "cry" made without a new revelation. There is no oil for them here, and so they are going to look for this new revelation, that is, for a "cry" to be made by some angelic messenger.

I fear they have gone too far for "oil." "And while they were gone the Bridegroom came, and they that were ready went in' and the door was shut; and afterwards came the other virgins saying, Lord, Lord, open unto us"

They got their "oil," or light, and perhaps saw the heavenly messenger, and came back, but it was too late.

A clearly marked division is now taking place among Adventists, between those who believe the Bible reveals definite time, and those who do not; and that division has been of a more marked and open character since the time discussion held at Rochester last summer, and the parable is almost finished. This trial in having the time, as given in full round years, pass, will of course cause many to draw back, but that is what trial is designed to do. If that parable belongs to the Advent people this division is clearly the one referred to.

It will be said, Such an application makes a test question of this matter. What of it? Why should not the turning away from the light that brought this people out be a test? Events are speaking for themselves, and they seem to be in exact accordance with the parable; and neither the facts nor the words of Christ can be changed. I simply state them, and leave the reader to judge if they belong to this people. With Adventists whom God has called to give the alarm to a slumbering world, and who, by a long course of training, are more or less familiar with prophecy, with THEM I believe the loss of this light will prove to be a "*test question.*"

"Not all that say Lord, Lord, shall enter in; but they that do the will of my Father which is in heaven," and I humbly submit that "the will of my Father" is, that the watchman whom he has called to sound the alarm of the coming judgment, give that message in all its strength as God has given it, in the "times and seasons" and prophetic periods found in his word; and not that they go back to the first principles of the gospel, and keep this present truth in the background.

There are those who gravely inform us that the midnight cry is to be made at, or about the time of Christ's appearing. Now if there is any one thing made prominent in all the Scriptures, it is that the morning, and such a morning as this world has never seen, will dawn upon the "virgins" at the appearing of Christ. Will some one inform me how a MIDNIGHT cry can be made in the morning?

NAPOLEON.

One would be amused, if it were not so serious a subject, at the fanciful application of prophecy made by the Adventists, during the last twenty-five years. And Napoleon has, perhaps, been the greatest hobby of them all. They have made Napoleon, and France, "The beast that ascendeth out of the bottomless pit, having the seven heads and ten horns." Rev. 17: 7, 8. They make France, two of its own "heads;" and one of its own "horns." And not satisfied with this, Napoleon was the "antichrist;" he was also, or is to be, "the eighth," or nondescript beast. Rev. 17: 11. And to cap the climax, the letters that spell his name come in for their share. They are "the number of the beast." Rev. 13: 18.

It is a universal rule, that a prophecy will bear the substitution of the true meaning for the symbol, and make good sense, thus: "I saw four great beasts rise up out of the sea," may be read, "I saw four great kingdoms organised upon the earth."

Now let us try this rule on the Napoleonic theory. "I saw as it were a sea of glass, mingled with fire, and them that had gotten the victory over the Napoleonic dinasty, (the beast,) and over his image, and over his mark, (here I am at a loss to know what their theory would substitute,) and over the letters that spell his name, (the number of

the beast), stand on the sea of glass, having the harps of God." Rev. 15: 2.

The Germans got the victory over the Napoleonic dynasty, (the beast) and hence, are entitled to a reward; but how those who get the victory over the letters which spell his name. are entitled to a place among God's ransomed host, is more than I can tell.

Do you wonder, friends, when such application of prophecy can, and DOES obtain, among Adventists, that Christ should say "While the Bridegroom tarried, they all slumbered and slept?" O when shall we be done with such "wood, hay, and stubble?" And those who have no "gift" to expound prophecy, keep to the milk of the word? or will they continue to build even in the very fire?"

"THE MARK OF THE BEAST."

WHAT IS IT?

"And there fell a noisome and grievous sore upon them that had the mark of the beast, and upon them which worshipped his image." Rev. 16: 2.

This question has called out a vast deal of speculation. Protestants fixed it upon the papists, because they made a cross on their forehead with "holy water." Some suppose it refers to Masonry, or other secret societies; and our seventh-day brethren, as is well known, think it is keeping the first day of the week for the Sabbath.

Perhaps something may be said in favor of each of these views, while the last, to my thinking, has the most common sense. But they all lack one important element, viz., Bible proof. There is no symbol, or figure, used in the Bible, which is not also explained somewhere in the Bible. "The mark of the beast," is symbolic language, and if we let the Bible explain its own symbol, we shall arrive at the truth.

The work "mark" has a number of meanings, and it is often a stamp of character. A house has the mark of age, because it is old. A man has the mark of a gentleman, if his associations have been such as to impart the character of a gentleman. Now if we can learn what the symbol of "beast" means, perhaps we can determine what class of men have the character stamped upon them implied by the symbol. "Thus, he said, the fourth beast shall be the fourth kingdom upon earth." Dan. 7: 23.

A "beast," then, in prophetic language, means a kingdom, or earthly government. If a man can have the mark of a gentleman, by possessing those qualities which go to make a gentleman, why cannot a church have the mark of earthly power if it is in possession of these elements which constitute earthly power? If this be true, then we know where to find the "mark of the beast," viz., a church-state organization.

Here is a solution which has world wide *meaning*, and makes that "mark" worthy the terrible judgments God has pronounced upon the men who have it. The church is the bride of Christ. When that bride turns to the world, and "they twain become one flesh," is she not a harlot? "Come out and be ye separate." "Know ye not that the friendship of the world is enmity with God?" If you are of the world, (Gentile powers, or "beasts") "the world will love its own." "Ye CANNOT serve two masters."

"THE MARK IN THE FOREHEAD, OR IN THE RIGHT HAND." WHAT DOES THIS MEAN?

Again we let the Word of God speak for itself. "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7: 3.

"And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men

that sigh and cry for all the abominations that are done in the midst thereof. And to the others he said, in mine hearing, go ye after him, through the city, and smite; let not your eye spare, neither have ye pity. Slay utterly old and young, both maids and little children, but come not near any man upon whom is the mark; and begin at my sanctuary." Ezek. 9: 4–6.

Also in the 14th of Rev., the hundred, forty and four thousand have their "Father's name written in their forehead." Again in Rev. 22 : 4. "And they shall see his face; and his name shall be in their forehead."

It seems from the above, that God has his "mark" in the forehead of his servants; and "the beast," also, has his mark in the forehead of his servants; but less particular than is God, "the beast" will be satisfied if his mark is in the forehead, or in the right hand. Now if we can determine what the character of the "mark" is in one case, we may judge something of the other.

The "sealing of God's servants in their foreheads," is evidently stamping his character upon them, or filling them with His Spirit. "After that ye believed, ye were sealed with the Holy Spirit of promise." Eph. 1: 13. This "mark" is only for the true servant of God—one who believes in Him. The mark of the beast in the forehead, then, must be on those who BELIEVE in being of Cæsar, as well as of God; while having it in the "right hand," would appraently apply to those who walk hand in hand with the world, knowing in their hearts that it is wrong, and yet try to serve "God *and* mammon." And the devil is always pleased with such Christians.

The interests of God, and the world; Christ and Cæsar; are, and must be, entirely separate. "Render unto Cæsar the things that are Cæsar's, and to God, the things that are God's;" but do not try to mix them. "Ye CANNOT serve two masters." How, then, can a true servant of God be a politician?

Union of church and state, politics and religion, is attempting to serve two masters. And whether it is done in the old Roman world, by law, or here, by choice, those who persist, will be found with "the mark of the beast in the right hand," if not "in the forehead." "If you are of the world, the world will love its own."

The day of reckoning is at hand, and it is about time to get the victory over "the mark of the beast."

"THE NUMBER OF HIS NAME."

If we have the true idea of the "MARK of the beast," viz., that it is Church and State, Christ and Cæsar; the bride and the world; then it followes that to "count the number of the beast," we have only to count these political harlot organizations. And whether that MARK, is in their right hand, or forehead, whether it be a Church and State, or only a worldly Church, matters little, for one must get the victory over all these, if he is to stand among the sanctified.

The Lord willing, we purpose to give in the next number, one of the arguments, or reasons, why we look for the Lord at the end of the present Jewish SECULAR year, which commenced the 21st of last September.

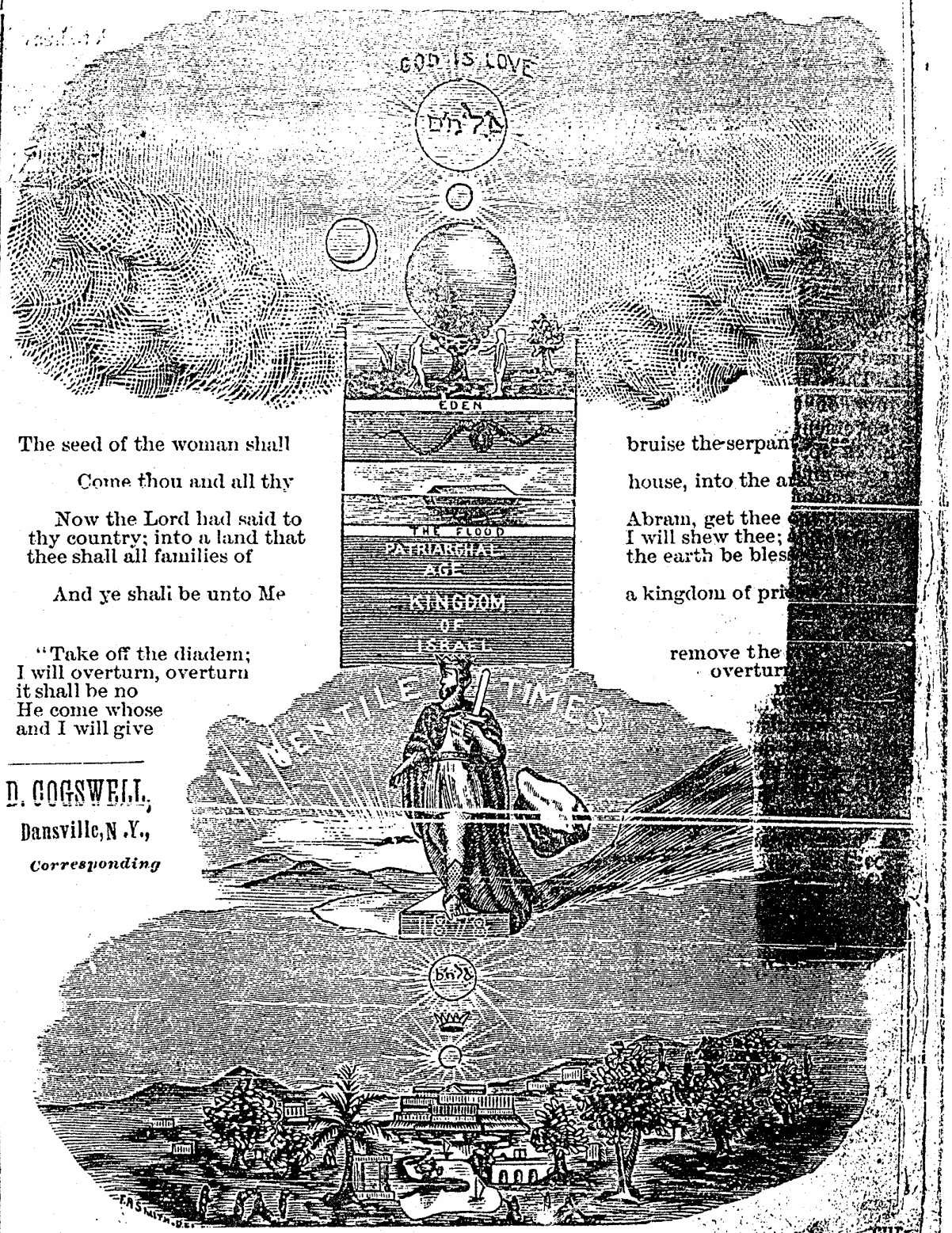
There is chronological evidence, amounting to a strong probability, that the six thousand years from Adam terminated last September, and that we have already entered upon "the day of the Lord," and the time of trouble, such as never was since there was a nation."

ADDRESS
N. H. BARBOUR, Rochester, N. Y.

Names of subscribers and readers have come in so rapidly, this month, that mistakes may have occurred. If so, please notify us. And those who receive duplicates, hand them to others, who will be glad to read. We shall soon see Jesus!

Vol. 3. JUNE, 1875. No. 1.

HERALD OF THE MORNING.



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Come thou and all thy house, into the a

Now the Lord had said to Abram, get thee
thy country; into a land that I will shew thee;
thee shall all families of the earth be bles

And ye shall be unto Me a kingdom of pri

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D. COGSWELL,
Dansville, N. Y.,
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THE PAPER.

We resume the publication of the paper, as was foreshadowed in the October supplement, in which the statement was made, "If, after the developments of October shall have passed, this paper is continued, it will retain the name of 'The Herald of the Morning." At that time, our views of "the end of the world," or, "the time of harvest," and the way in which these prophetic periods would terminate, were very different from the present. And yet the impression was strong that humanity would go on, food and light on these subjects be required, and the paper continued.

From the beginning of the Midnight Cry the light has been steadily increasing. And each disappointment, instead of overthrowing, has developed new and stronger points, [illegible] each argument more satisfactory. [illegible] has been nothing like it in the his[illegible] the Advent people. In former [illegible]s, the whole application would be [illegible] and, by and by, some *new* start[illegible] would be fixed upon. But in this [illegible], three disappointments have oc[illegible]d yet it has gone on with acceler[illegible] and, as we go from point to [illegible] past has been retained, and addi[illegible]ence and light is constantly flood[illegible]n these arguments. Hence, it [illegible] been like "the pathway of the [illegible]hineth more and more, unto the [illegible]." While, if we had been com[illegible]hers have been, to renounce [illegible]t, when disappointment came, [illegible]parture, and admit the past [illegible] to be an error, it would *not* [illegible]ke the pathway of the just." [illegible]nd can maintain, that the six [illegible]rs ended in 1873; and at each [illegible]h attention has been directed [illegible] prophetic period, with the [illegible]ng to that period, has had its [illegible] And this can be made so appa[illegible]e who will carefully read even this one number, that they will not dare retreat, and go no further.

We are living in the "end of the world," or "time of harvest;" and events are coming in so different a manner from the old traditional ideas of Adventists, that unless we are in the way of truth, and advance with the light, we shall be in darkness in regard to the "time of our visitation," as surely as were the first house of Israel, who stumbled and fell "because they knew not the time of *their* visitation" (Luke 19: [illegible]).

Never, since the beginning of the movement, have the evidences been so conclusive that we have started right, and are on the right track. And, by the b[illegible] the light shall be made plai[illegible] per go on until Zion's warfare is accomplished and the victory won. God asks the remnant of the Advent people to be true to their trust; and has given them a work to fulfil. Let us "send the answer bac[illegible]en, By thy grace we *WILL*."

There must be one *Advent* pa[illegible] through which the prophetic peri[illegible] investigated.

We start again, with an editio[illegible] tween five and seven thousand, [illegible] through God, that the remnant of the Advent people will see to it, that our numbers shall soon reach at least 20,000. And, if the Lord will, it may eventually change to a weekly.

The appearance and price are both in its favor. It is nearly one half larger than last year, with new type, and [illegible] much better paper; and yet we shall charge but sixty cts. with postage prepaid by the publisher.

The paper will discuss a variety of Bible questions; and receive contributions of thought from a variety of writers.

"The Midnight Cry and Herald of the Morning," did not complete its twelve full numbers, for which we consider pay was received. Hence, there are from one to two numbers yet *due* to all subscribers. Each person, however, must be his own judge as to how many is due to him, and send pay for "The Herald of the Morning" accordingly; or, when last year's subscription is *balanced*, let me know if I shall stop the paper.

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WHERE ARE WE?

I am fully satisfied, and can prove, that the six thousand years from Adam ended in the autumn of 1873. I am satisfied that the 1260 "days" of Dan. 12, ended in the spring of 1798; and that the 1335 "days," prolonged to their utmost, extend only to Feb. 14th, 1875. I can prove that the jubilee cycles, which reach to the beginning of the "times of restitution of all things" (Acts 3: 21), ended with the 5th of April, 1875. And yet I believe Zion's warfare is not yet ended; and that there is a transition period in which the gospel overlaps the "times of restitution," as did the law and gospel at the first advent.

There is a period of time called, "the time of harvest;" or, "end of the world." And I believe we are *now in* this time of "harvest." We have all believed, for some time past, that we were *in* "the time of the end;" and this is but another step nearer. God has always taken *time* for every purpose since the foundation of the world.

X Bro. Barbour later found out from the Bible that the word "spiritual", from the Greek "pneumatikos, is never used in connection with spirits.

And there is evidence that the resurrection is a work of *time*, and also the gathering of the "tares in bundles, to burn;" and that both are due before the living are translated.

I believe this transition period on which we have now entered, is also called "the days of the Son of man." "As it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17: 26).

"The days of the Son of man," can no more be a period of time *before* He comes *now*, than could the "days of Jesus Christ" be spoken of as a period just *before* He came to earth the first time.

"The time of the end" began when the 1260 days of papal dominion ended, in 1798. "The day of the Lord" began, chronologically, in 1873, where the 6000 years ended; and the 1335 "days," and the jubilee cycles ended in February and April, 1875. And hence, were prolonged into "the day of the Lord." Thus we find that no two prophetic periods end at the same time.

I believe we are in "the day of the Lord," or *seventh* thousand, because the six thousand have ended; that we are in "the time of harvest," and the resurrection of the dead in Christ has begun, because the 1335 days of Dan. 12, have ended. I believe the dead in Christ are raised *spiritual bodies*—"It is sown a natural body, it is raised a spiritual body" (1 Cor. 15: 44); hence, the resurrection *may* go on with no *natural*, or physical demonstrations. And certainly after what is revealed as to the nature of a spiritual body, or the spiritual birth, this is not a *very* extravagant idea. And you will find that the idea of a *period of time* for the harvest; and the probability of our *now* being in it, will grow upon you the more you examine the arguments. Doubtless some may have what seem like strong objections coming to their mind; but you will be surprised to see how easily those objections can be removed. There is so much tradition mixed with our theology, which tradition is sacred, so long as we believe it to be Scripture, that every new development of truth has to overcome a host of errors. So true.

All the periods, as preached in 1874, remain unshaken. And all but Zion's warfare were clear and definite, in their termination; while this seemed to lack, in that particular; for, notwithstanding it is an axiom in Scripture, that no two prophetic periods end at the same time, but are scattered all through the "time of the end;" this one, as handled in 1873, seemed to end with the 1000 years and jubilees in 1874, with [illegible] years, pointing to the translation. While the beginning of the "day of the Lord," the beginning of the "time of harvest," and the beginning of "the times of restitution," are all clearly marked. It has been generally *supposed* that translation would occur at the *moment* of the resurrection; ignoring the statement that "the dead in Christ shall rise *first*." This was a natural mistake, perhaps, since the resurrection and translation both occur "at the last trump." But when it is known that the "last trump" sounds for a series of *years*, and gives room for a similar order of events under this, as under the sounding of the other trumpets; and that instead of *every thing* occurring in a moment, it appears the change, or spiritual birth comes to *each individual*, in "a moment, in the twinkling of an eye."

The assertion that God *can* do the work of the seventh trumpet in a single moment, amounts to nothing. So He could have created and peopled the world in a moment. But He has revealed himself as working in another way, as taking *time* in which to accomplish his purposes.

As the pathway is to shine "more and more," we are not surprised that the period of Zion's warfare, which, evidently, ends when the living Church puts on immortality, should be the last to be fully understood; and it is on this period the light now shines.

The difference between our present position and that of 1873, turns, first, on the question, Did the first half of Zion's warfare end at the *beginning*, or not until the *end* of Christ's ministry? The answer to this, as can readily be seen, involves some years of time.

The evidence seems clear that Israel after the flesh, were recognized as God's people, in every sense of the word, up to the crucifixion. It was then the kingdom of God was taken from them, the vail of the temple rent, and their house left unto them desolate. He was sent, "but to the lost sheep of the house of Israel;" and said, "Go not in the way of the Gentiles;" and again, "It is not lawful to give the children's meat to dogs." He also kept the law up to the night of the passover; and finally nailed the ordinances to the cross. And just before His death He offered himself in the flesh, to the fleshly house of Israel, as their king. From all of which it is evident the warfare, or probation of that people, as a nation, did not end until He had finish His work. And that the second on's warfare, under the twelv not *begin* until they were end er from on high, at the day

All can see the evidenc

house after the flesh, and that by promise, at the *death* of Christ, than at the beginning of His ministry, as was done for the '73–4 argument.

The reader can see that this is a strong position. And if you ask why it was not seen before, I answer, The ending of this period was not *due* in '73–4; but the 1335 "days," and the jubilee arguments, *were* due, hence, *they* were clear and definite, like objects in the foreground of a picture, while the end of Zion's warfare, more distant, was less clearly defined. [How else *could* the pathway "shine *more* and *more* unto the perfect day?"]

ZION'S WARFARE.

I will give a few of the leading points of this argument.

Before coming into final possession of the inheritance given to the fathers, Abraham, Isaac, and Jacob; the chastisement of God's people was to be "*double*" (Jer. 16: 18; Isa. 40: 2; Zach. 9: 12). "And first, I will recompense their iniquity and their sin, double" (Jer. 16: 18). This declaration was made after having first declared that He would cast them off "into a land they knew not, neither they nor their fathers; where they should serve other gods [rulers] day and night, where I will not show you favor" (ver. 13); which can be shown, was fulfilled, in accordance with this prophecy, at the first advent. (See Zach. 9: 9–12.)

"Double" means two equal parts. And Zion's warfare has been in two parts; that under the twelve tribes, or house after the flesh; and that under the twelve apostles, or house after the promise. And when she has received *double*, "her warfare [appointed time, see margin] will be accomplished, and her iniquity pardoned" (Isa. 40: 2).

From the death of Jacob, the last of the "fathers," to whom the promises were made, until Christ, the true Seed came, the twelve tribes represented God's people; after which "They that are Christ's are Abraham's seed, and heirs according to the promise."

It was at the death of Jacob they are first denominated "the twelve tribes of Israel" (Gen. 49: 28). It was also at that time the "sceptre," a symbol of nationality, was given, which "should not depart until Shiloh come" (Gen. 49: 10). Thus clearly marking the beginning of their nationality. And this is the *only* point from which it *can* be dated.

From the giving of the sceptre to the end ish year B. C. 1; which year ening of A. D. 1, was, according logy, 1813 years. In the arperiod for 1873 we made the t's ministry the turning

makes 1843 years, as the first half of Zion's warfare. And 1843 years *from* A. D. 30, end in 1873. The idea never occurred that if He was born *in* the year 1, He would not be a year old until sometime *in* the year 2; and therefore would not be thirty, till A. D. 31; from which, 1843 years, would end in 1874. This made it an 1874 argument. But there was so much other evidence for 1874, in the fact that the 1335 days of Dan. 12, and the jubilee cycles, both ended in that Jewish year, [i. e. the spring of '75]; and also, according to the jubilee cycles, and type, Christ should have left the Holy Place on the "tenth day of the seventh month, October, 1874; that we almost overlooked the evidence, of Zion's warfare which did not seem clear, nor did it hold an important place in the arguments. And now it appears that it was not then *due*, and hence was not fully understood.

When '74 passed we felt perfectly satisfied that the jubilee cycles, which reach to "the times of restitution of all things," *ended* there, notwithstanding Zion's warfare was not fully accomplished. And it was *then* we saw there must be a transition period between the gospel and the "times of restitution," as there was between the law and gospel. And that the "end of the world [age], or "harvest," is a period of time.

The three and a half years of Christ's personal work at the first advent was a time of "harvest." "Lift up your eyes and look on the fields: they are white already to harvest" (John 4: 35). And at the end of *this* world, or age, there is another time of harvest, "The harvest is the end of the world" (Matt. 13: 39). And as Christ, in person, was the Lord of the first harvest (Matt. 9: 38); so is He to be Lord of this harvest (Rev. 14: 14). And as He was three and a half years doing the work his Father sent him to do, preparatory to the gospel; so it can be shown that He has a similar period of time in which He is to do a personal work preparatory to the kingdom. Differing, however, in that He was then in his "*natural* body," while now He is in his "*spiritual* body." "There is a natural body, and there is a spiritual body" (1 Cor. 15: 44).

The argument on Zion's warfare, as it now shapes itself, is the most perfect, beautiful, and glorious, of any argument in this whole movement. For not only is it perfect in itself, and brings out a host of jots of Scripture never before appreciated, but it *clinches* every one of the other arguments, as presented in 1873–4; not excepting that of the High Pri[illegible] the Holy Place on the 10th day

When [illegible]

in Zion's warfare was the *end*, and *not* the beginning of the three years and a half of Christ's ministry, and that, therefore, the first half was that much longer, and that the other part would also be lengthened. I supposed we should have *seven years* more to wait; measuring from the spring of 1875, where the jubilee cycles terminated; and so preached, for a few times. But the argument seemed to lack symmetry: Why should there be seven years here, and only half that much, at the first advent? [A brother suggested that if John began to preach "in the *fifteenth* year of Tiberius Cesar," Jesus could *not* have been born in A. D. 1. That He was not born *five* years before, as so many assume, I could prove from the *Bible;* and hence, had accepted the common reckoning without question.

The date of the birth of Jesus does not affect chronology, or any of the other arguments *based* on chronology, any more than would the birth of Alexander, or Napoleon.

The year one of the Christian era, is a fixed point from which we reckon back, and forward. And whether Jesus was born at that exact time, or, indeed, if He had not been born at all, chronology would remain the same. But for a period like that of Zion's warfare. divided as it is, into two equal parts; and the date of Christ's death, the *pivot* on which it turns, that date becomes all important.

All that is absolutely known from the Bible itself, is, first, that John was six months older than Jesus (Luke 1:36). And, second, that John began to preach "in the fifteenth year of the reign of Tiberius Cesar (Luke 3: 1, 2). [And as John was a priest, son of a priest, and the law in full force, he could not *legally* have commenced his work until he was thirty years of age; the same as Jesus.] (Numb. 4: 3, and 1 Chron. 23: 3.)

Augustus Cesar was emperor when Jesus was born (Luke 3); and died the last of August, A. D. 14. And Tiberius began to reign in September, or about three weeks after.

[Jesus evidently, was thirty in the autumn, since He preached three years and a half, and ended His work in the spring, at the passover. And it appears, from the account as given by John, that He preached some little time before the first passover; while John, being six months older, would have been thirty, and commenced his preaching in the *spring* of the fifteenth year of Tiberius.]

As Tiberius began to reign in September, A. D. 14; his fourteenth year would have ended in September, A. D. 28; and the spring of his fifteenth year, the time when John must have begun, would, therefore, be the spring of A. D. 29. Hence, Jesus would have been thirty, in the autumn of A. D. 29. Therefore the birth of Jesus was thirty years back from the autumn of A. D. 29, and His crucifixion, three and a half years this side, or in the spring of A. D. 33.

This, as you see, makes a wide difference in the turning-point of Zion's warfare. For the time from the death of Jacob to the spring of A. D. 33, was 1845 years; and was the measure of the first half of Zion's warfare: while 1845 years from the spring of A. D. 33, will end in the spring of 1878; and thus complete the *second* half just three and a half years from the autumn of 1874; the time at which, according to the jubilee cycles, and the type of the atonement, Christ *should* have left the Holy Place. And I fully believe He did leave at that time; and that His personal work in establishing the kingdom is to continue the same length of time as did His personal work, in the establishment of the gospel. And as those born of the flesh could see Him while in the flesh, so now, those only who are born of the spirit, and are *like* Him, can "see Him as He is."

April 3d, A. D. 33, was the time claimed as the date of the crucifixion, in 1843; and this claim was based partly on the astronomical calculation of Ferguson. And, so far as I know, no writer has ever placed that event at a later date. Thus we find ourselves back on the old '43 platform for *this*, as well as almost every position on which these arguments are based. Truly the "jewels" of Bro. Miller are every one going back to their place in the "casket."

The opinion that Jesus was born five years before the Christian era rests solely on a statement in history that Herod died the year of the lunar eclipse which occurred four years before the Christian era. And Jesus was in Egypt when Herod died. But it has been shown that there was a lunar eclipse each one of the four years B. C. And it is quite possible the historian may have mistaken the *particular* eclipse that occurred the year Herod died. While against that statement in history stands the record in Luke.

The usual answer to this, by those who take the other view, is that Tiberius must have reigned *cotemporary* with Augustus. But the facts are, he was not crowned, nor did he accept the position of emperor until about three weeks after Augustus died. And during that three weeks he feigned humility, refusing to accept so exalted a position. Now the question is, Would God count three years of his life which passed before he was crowned, and before he accepted the position, as three years of "the *reign* of Tiberius Cesar?"

There has doubtless been such an occurrence as that of two men reigning in concert. But in that case, they were both *kings*, or at least, *claimed* to be such; which was not the case in this case. And you will notice that Luke is careful to insert the word "reign."

not say, In the fifteenth year of Tiberius; but "In the fifteenth year of the *reign* of Tiberius." Nor can we discredit this statement of Luke, on such slight grounds as the casual statement of a Roman historian as to the exact date of the death of a governor of an outlying province of the empire, when history is so full of mistakes in exact dates of minor matters. And especially at about this time, as there was a confusion of dates, of about one year, (resulting from a recent change in the Roman calender.)

There is not a shadow of an argument, nor as far as I know, has it ever been claimed, that the *death* of Christ occured at a *later* date than A. D. 33. Hence there is no semblance of an argument which can place the end of Zion's warfare beyond 1878; while there is just a possibility that it may end next spring: thus, Though almost the universal testimony of history is that Augustus Cesar died A. D. 14, there are those who place it a year earlier. In which case it would make the above difference in the ending of Zion's warfare. This is however, by no means probable, since the evidence is altogether in favor of A. D. 14. And more than that, it would leave but one year and a half, as the "time of harvest," and personal work of Christ, instead of *three* and a half, as at the first advent. And the great strength of these arguments is in the wonderful, and often unexpected way in which they link in and support each other. And also the great number of Scriptures never before used, which find their application. These periods have some of them been placed in wrong positions, but had power, even thus; still like the parts of a building, their real beauty and strength is seen only when they come into their *true* position. And the evidence from this source, in favor of their truth, is *far* beyond what it would have been had they been arranged so as to end all at one time.

From the death of Jacob, the type, to the death of Christ, the antitype, was the measure of literal Israel; and was, thus: From the death of Jacob to

the exodus - -	198	years.
In the wilderness, -	40	"
To division of the land,	6	"
To Samuel the prophet,	450	"
Under the kings, -	513	"
Desolation of Jerusalem,	70	"
To A. D. 1. -	536	"
To end of A. D. 32,	32	
Total	1845	

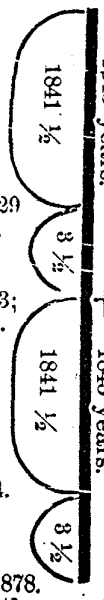
A. D. 29 Fall.

to the death of Christ, which occurred at *end* of A. D. 32. viz. in the spring of 33.

A. D. 33; Spring.

From the spring of A. D. 33

A. D. 1874. Fall.



1845 years end in the spring of 1878.

Thus, as seen in the small circles, three and a half years are set apart for the "harvest" to each dispensation. Because, from the death of Jacob to the autumn of A. D. 29, the time at which Christ began His ministry, was 1841 and a half years; to which, add the three and a half years work in establishing the gospel, and we have 1845 years. And from the death of Christ, in the spring of A. D. 33, 1841 and a half years, bring us to the autumn of 1874; when, according to the jubilee cycles, Christ left the Holy Place; to which add three and a half years for His personal work in establishing the kingdom, and, as before, we have 1845 years, ending in the spring of 1878.

But this is not all; just thirty years before He began his work at the first advent, there was a great movement on which his real coming was based, and a message by an angel: "And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2: 10). And just thirty years before our High Priest left the Holy Place, to begin His present work, there was also a great movement on which this is based, accompanied by an angel's message: "And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head; . . and he had in his hand a little book open "(Rev. 10: 1, 2).

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THE SECOND BIRTH:
What is it?
John H. Paton.

There are two views of this subject held by two classes of thinkers: one class maintaining that the second birth is *conversion*; the other that it is the entrance into the immortal life by the resurrection. The former view is, perhaps consistently, held by all Christians who believe in the immortality of the soul; the latter is held by many who reject that dogma—This is the position of the writer.

In support of the first position, John 3: 6 is sometimes quoted; "That which is born of the flesh is *flesh;* and that which is born of the spirit is *spirit;*" and the claim made that the body is the subject of the *natural* birth, and the immortal *spirit* the subject of the spiritual birth. To the writer this seems to be a perversion of the Saviour's words. If it be *true* that man is a dual personality, the immortal spirit dwelling *in* the body, is it not evident that the *spirit* as well as the body is the subject of the natural birth? If such were the Saviour's meaning, the passage should read: "That which is born of the flesh is flesh *and* spirit;" but not so: "That which is born of the flesh is *flesh*." And Peter says; "All flesh is as grass" (1 Peter 1: 24). Like the seed from which it comes it is corruptible. The stream can rise no higher than the fountain. The dogma of natural immortality—independent of Jesus and the resurrection—is evidently the cause of confusion on this subject of the second birth.

The Scriptures speak of but *two* births, and the resurrection is *one* of them. God's

people who have died and "dwell in dust," shall live again; they must therefore, be *born* again–born from the dead. The earth is our mother (Job 1: 21). "Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? shall a nation be *born* at once? [yes] For as soon as Zion travailed, she brought forth her children" (Isa. 66: 8).

No Christian will deny the relation between Christ and His saints: He is our Elder Brother, "The first *born* among many brethren" (Rom. 8:29): "The first born from the dead" (Col. 1: 18). If the resurrection of the *Elder* Brother is a birth, the resurrection of the *many* brethren is also a birth.

It was just as essential that *Jesus* should be born again as it is for His people; He being the head, and His people the body of the one Seed promised. His birth from the dead opens the way for us, and is therefore the basis of our "lively hope" (1 Peter 1: 3). "Because He lives we shall live also" (John 14: 19). Though Jesus needed a second birth, He certainly did *not* need to be converted. From which it is evident that conversion is not the second birth. That in the case of sinners they are related, we fully believe. It is as true that a man must be converted in order to enter the kingdom, as that he must be born again. They are two events intimately related to each other, and are *both* necessary to the *sinner*, in order to enter God's kingdom. [Conversion is the beginning of a process of which the second birth is the end, as begetting, and birth, in the natural order.]

In order to be born of the Spirit, a man must be begotten of the Spirit by incorruptable seed–the word of God. (1 Pet. 1: 23.)

At conversion we receive the Spirit which is at once the basis of character (Gal. 5: 22 23); "the earnest of our inheritance" (Eph. 1:14); and the pledge of immortality (Rom. 8: 11). By it we are sealed unto the day of redemption (Eph. 4: 30). That some passages seem to teach that conversion is the birth, I admit. These speak of future blessings as in present possession. The principle of this interpretation is found in Rom. 4: 17, where we learn that God, because of His *sure promise*, "calleth those things which be not as though they were." With this in view we believe all passages that speak of *future* blessings as present can be understood. But we know of no principle of interpretation by which blessings now in actual possession can *truly* be spoken of as yet to come.

It is sometimes urged as an objection to this view, that the conversation between Christ and Nicodemus (John 3:) seems to favor the idea that the new birth is conversion. The writer fails to see the force of this objection. [It might be difficult from this passage alone to decide clearly what he *did* mean; as all the truth on any subject treated in God's word, is seldom, if ever, found in one place. I am satisfied it would also be a difficult task to prove that Nicodemus was a wicked man—a rebel against God. He needed *instruction*, we admit; he sought it; and the Saviour, in this conversation, began the necessary work.]

Nicodemus being a *Jew* doubtless shared the mistaken expectation of the nation concerning the kingdom of Messiah and their relation to it. They were *proud* of their *birth:* they overlooked the sufferings of Christ, [which are not yet ended], therefore understood not the truth that the kingdom was not of *this* world, [age] but of the world to come. That to obtain that world and the kingdom, they must be raised from the dead. The first birth, of which they boasted, was not enough: they must be born again. from above

The characteristics of those born of the Spirit show that conversion is not the second birth. (John 3: 8.) It is claimed by some that the mysterious movements are predicted only of the Holy Spirit in its operations; but I freely assert the passage will not bear such construction. The mystery pertains also to the person changed: he has this power, "So is every one [person] born of the Spirit." This is not true, of any at conversion, but it is true of *all* who like Christ, "put on immortality.

Christ is the sample; all his are to be made like him; "conformed to his image." (Rom. 8: 29). "As we have borne the image of the earthy, we shall also bear the image of the heavenly (1 Cor. 15: 49). The movements of our *risen* Lord show us a little of what we may expect when we are like him.

He appeared or disappeared mysteriously and at pleasure. He appeared in different forms to different persons; and was not known until He opened their eyes, by those even who had been his intimate companions in mortal life. What a change, and yet the same person. "Sown a natural body, raised a *spiritual* body." Of the nature of this change we can say but little; but the *facts* are revealed: "So is every one that is born of the spirit." Truly "it doth not yet appear what we shall be, but when He shall appear we shall be like him, for we shall see him as He is." × not spirit

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"God is not the God of the dead, but of the living" [Matt. 22: 32]. "For this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living" [Rom. 14: 9].

THE ADVENT MOVEMENT.

I believe the Advent movement has been of God: that its history has been in accordance with the prophetic word: that we entered the "time of the end" in 1798, since which, the vision has been unsealed, and understood as fast as it has been fulfilled; and that the prophetic periods have been terminating, one after another, ever since 1798: that the 1843–4 movement marked the beginning of the *tarrying* of the vision, and the 1873–4 movement brought us to the beginning of "the times of restitution of all things" (Acts 3: 21). But our ideas of the closing of this age, and the introduction of the next, and of the events connected with the transition, have been crude and extravegant.

The Church are as completely in the dark in relation to the *manner* of Christ's coming, as were the Jews, at the first advent. For, instead of the universal crash, for which so many are looking, we are simply gliding from one dispensation into another. And like the transition between the law and gospel, so now there is a transition period between the gospel, and the establishment of the kingdom of God, on the earth.

The present work differs very widely, of course, from that at the first advent. At that time Jesus came in a body, "born of the flesh;" now He comes with a body "born of the Spirit." Christ was "the first born from the dead (Col. 1: 18). And of the resurrection we learn, "It is sown a *natural* body; it is raised a *spiritual* body" (1 Cor. 15: 44). We know very little of what a spiritual *body* is, "for it doth not yet appear what we shall be." Therefore, in his present work on earth, it is a fair inference that He may be seen at certain times, in fulfilment of prophecy, and at other times be invisible to mortal eyes. It is written that "every eye shall see him." "And then shall they see the Son of man coming in the clouds &c. But I apprehend these are especial occasions, in which He reveals himself to the world in the various characters foretold; as the world are not to see the Lord, ["as He *is*,"] but only as He shall *appear* to them, in fulfilment of prophecy.

At the first advent Jesus came in different characters at different times; first, as an Infant; then as "the Messiah, the prince," at his baptism, and annointing, [For Paul declares that the baptism of John occurred "*before* His *coming*" (Acts 13: 24); then again, as king, "Behold, thy king cometh, having salvation, meek and lowly, riding on an ass" (Zach. 9: 9). So I believe He comes in different ways at this advent.

There is a period of time called "the days of the Son of man," as there was, "the days of Noe." (Luke 17: 26.) The *gospel* days cannot be here referred to, for it was a period then *future*; and the last days of the gospel are no more his "days," than are *all* of them. With any fair interpretation, they can only refer to a time in which He is *here* on earth.

The fact that He *may* be here, doing a work, and yet remain invisible. can be demonstrated by comparing Dan. 10; and Rev. 1; where it will be seen that a personage having the same identity appears to both, and was on earth for *many years*, during the days of the Persian empire. Daniel describes him as "a man clothed in linen, whose loins were girded with fine gold of Uphaz; his body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass; and the voice of his words like the voice of a multitude." While John's discription is, "One like the Son of man clothed with a garment down to the foot, and girt about the paps with a golden girdle; his eyes like a flame of fire, and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." This personage says to Daniel, who had been praying, "Thy words were heard, and I am come for thy words; but *the prince of the kingdom of Persia withstood me one and twenty days.* But, lo, Michael, one of the chief princes, came to help me, and I *remained there with* the kings of Persia.' After which, he says, ver. 20, "Knowest thou wherefore I come unto thee? and now will I *return* to fight with the prince of Persia. And when I am gone forth, lo, the prince of Grecia shall come. I also in the first *year* of Darius the Mede, even I stood to confirm and to strengthen him."

This vision occurred in the third year of Cyrus. And this personage was with Darius five years before, then with Cyrus; and the inference is, that he *remained* with the "kings of Persia" until the prince of Grecia [Alexander] came; which was more than two hundred years. Now is it *true*, that this personage, one just like Christ in his glorified body, was fighting with the kings of Persia; and was there for *years*, or is it a fable? If it be *true* that he was there controlling the affairs of the Persian empire; then *why*, if the prophetic periods demand it, may we not now be "*in the days of the Son of man*," and He be here, in person, controlling the affairs of the *Roman* empire, which is about to be subverted, and "given to the people of the saints of the Most High?"

Nothing is said of this in Persian history, therefore we infer he was not visible to the

Persians. And even Daniel's companions did not see him, "but a great quaking fell upon them, so that they fled and hid themselves."

What the nature of this *fighting* was, we do not know, only God had said of Cyrus, "he shall build my city; he shall let go my captives." And once again, "the captive daughters of Zion are about to go free from their long bondage; for God "shall arise and have mercy upon Zion, for the *time* to favor her, *yea the SET TIME* has come." And there is to be more *fighting:* "These [ten kings] shall make war with the Lamb, and the Lamb shall overcome them." "I saw the kings of the earth, and their armies, gathered together to make war upon Him that sat upon the horse, and against his army." Michael was there to help, at that time, (ver. 21.) and once more *Michael* is on hand; "At that time shall Michael stand up, and there shall be a time of trouble such as never was since there was a nation."

If such things occurred back there, and Almighty God says these things are to occur *here*, can't you *believe* it? must you let your "*traditions* make void the *law* and the *prophets*," as did the Jews? If such personages could be doing their work, and yet be invisible to the Persian empire, can they not, and be invisible to the *Roman* empire? Even if our *chronological* position were faulty, the time *must come* when events will take on this character; for "*in the days* of these kings shall the God of heaven *set up a kingdom*." (Dan. 2: 44.) And if the kingdom *is* set up in the days of these kings, then will Christ and his angels and saints, be here on the earth, while at the *same time* this divided Roman empire is on earth: and yet they cannot see it. "And when he was demanded of the *Pharisees* when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with *observation*, margin, *outward show.* ‡ Observation means the act of seeing, "neither shall they say, lo, here, or, lo, there." If the world could see the kingdom, when it comes, they *would* say "lo, here, or lo, there." But how can they, if they cannot *see*, or observe it? All the world will be able to learn, is that the kingdom is in their midst, or among them. (Luke 17: 20.)

Those who are born again, like Christ, have spiritual bodies, and can no more be seen, by those who have not attained to that birth, without a revelation, than can the wind. (John 3: 8). "Except a man be born again he cannot see the kingdom of God."

Christ must be here on earth doing a work before our translation. In Rev. 14: 14: He is brought to view as reaping the earth, evidently the work of the resurrection; the dead in Christ rise first. After which an angel reaps "the vine of the earth; and casts it into the winepress." (ver. 19.) and the winepress is trodden; but who treads it? let Isaiah answer: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, [Aye "girded with the fine gold of Uphaz.] traveling in the greatness of his strength?

‡ Their spiritual bodies are not visible.

I that speak in righteousness, mighty to save Wherefore art thou red in thine apparel, and thy garments like him that treadeth the winefat? I have trodden the winepress *alone*, and of the people there was none with me" (Isa. 63: 1–3). Here is a work of judgment to be done before "we who are alive and remain," are caught up with those who have had a resurrection; for *when* "caught up, "so shall we ever be *with* the Lord." And again; It is Christ and the angels, not men, who do the work of "the harvest."

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"*WITH A SHOUT.*"

"For the Lord himself shall descend from heaven with a shout; with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord: wherefore comfort one another with these words" (1 ~~Cor.~~ Thess. 4: 16).

The above seems to support the idea of a general "wreck of worlds, and crash of matter," when Christ descends from heaven; and if it is so, our arguments are faulty. But if this text *itself* proves the contrary; and all this is true in its fullest sense, and yet Christ comes as quietly as He went away, our arguments will stand.

What is "the trump of God" at which the dead are raised and we are changed? Let Paul answer! "The last trump;" Behold, I show you a mystery, we shall not all sleep, but we shall all be changed in a moment, in a twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal put on immortality. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15: 51). Thus we learn that it is *at* "the trump of God," or "*last* trump," the dead are raised, the living changed, and both classes rewarded ~~with immortality~~ unto eternal life. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and the nations were angry, and thy wrath is

come, and the time of the dead that they should be judged; and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldest destroy them that destroy the earth." (Rev. 11: 15–18).

There are those who say the last trumpet of Rev. 11, is not the same last trump, as that of 1 Cor. 15; that one is a symbolic trumpet, and the other not. Hence, I suppose they would have us believe, that *one* is a *metallic* trumpet. But God's word is more sure than man's ipsidixit. And as we receive our recompense "*at* the resurrection of the just" (Luke 14: 14); and *at* the *seventh* trumpet, (Rev. 11: 18;) and the resurrection occurs, "*at* the last trump" (1 Cor. 15: 52); and *at* "the trump of God" (1 Thes. 4: 16); it follows that we have a resurrection, or meet with a momentary change, at three *different* trumpets, or these are all one and the same.

Of the seven trumpets, six have already sounded, and are in the past. And, as all know, were not audible sounds, but *events* transpiring on earth. And the seventh, the one at which *all*, "both great and small," are rewarded, not only continues to sound until all who "destroy the earth" are destroyed, but has already been *sounding* nearly thirty-five years.

In the sounding of these trumpets, "days" mean years, and have been so fulfilled. The sixth trumpet sounded for 191 years and fifteen days, or "for an hour, and a day, and a month, and a year" (Rev. 9: 15); and ended, as has been so often shown, August 11th, 1840. The seventh *began* where the sixth ended, and hence, has been sounding thirty-five years. "But in the days [years] of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished. What is the mystery of God? Let Paul answer! "My gospel, and the preaching of Jesus Christ according to the revelation of the mystery, which was kept secret since the world began (Rom. 16: 25).

Having learned what the *trumpet* is; let us inquire what the "shout, and voice of the archangel" may mean. You will notice the seventh trumpet opens with "great voices" making a proclamation; and closes with the angry nations, and the rewarding of God's people. And I shall show that the "shout," or "great voices," have been fulfilled in the Advent message; and that the "voice of the archangel," means the *events* connected with the "time of trouble."

"And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

The burden of the Advent message has been just this, viz., That the kingdoms of this world belongs to the great God, and His Anointed Son. The present tense, *are* become the kingdoms of our Lord, and even the past tense are common in prophecy; "Unto us a child is born, unto us a son is given." "In my thirst they gave me vinegar; and for my meat they gave me gaul."

This Advent movement is also the last of the gospel work, and therefore, in it, "the mystery of God will be finished."

"THE VOICE OF THE ARCHANGEL."

Michael is the archangel (Jude 9). "And at that time shall Michael stand up, and there shall be a time of trouble, such as never was since there was a nation; . . . . and many that sleep in the dust of the earth shall awake." A "voice," is that which speaks; and actions often speak louder than words. Christ's blood has a voice, "and speaketh better things than that of Abel." The trumpets all had *voices*, "Woe, woe, woe, to the inhabiters of the earth, by reason of the other *voices* of the trumpets of the three angels which are yet to sound" (Rev. 8: 13). Signs have voices: "If they will not believe thee, neither hearken to the voice of the first sign, then will they believe the voice of the latter sign" (Exo. 4: 8).

"The Lord himself shall descend from heaven" in the midst of these events; heralded by the Advent message; [great voices or "shout"] and by the "time of trouble," or "voice of the archangel;" and destruction of those, his enemies, who would not that He should reign over them.

"Even so come, Lord Jesus." *Amen*

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THE MANNER OF HIS COMING.

We shall never be able correctly to interpret the things that are coming on the earth, or know the time of our "visitation," any more than did the Jews, until we get a Scriptural view of the *manner* of Christ's coming.

The Jews stumbled because He came in a way they did not anticipate. And yet He came in accordance with their Scriptures. We also have the Scriptures in regard to his second advent; and yet He is to be "for a stone of stumbling and for a rock of offence to both the houses of Israel."

Some object to the body of Christ, the *true* Israel of God, being called *Israel*; especially if applied to the Church with a *threatening*; while free to claim all the *blessings* promised to Israel. But the subject is made clear in Gal. 4. He who was of the bond woman was born after the flesh, but

he of the free woman was by promise; which things were an allegory, for these are the two covenants." The first house stood for Agar; the second was by *promise*, and stands for Isaac.

The Scriptures clearly teach that Christ will appear, to the world, in many different characters. "He shall be revealed from heaven in flaming fire, taking vengeance on them that know not God." He did not go up in flaming fire; and "this same Jesus which is taken up from you into heaven, shall so *come* in *like manner* as ye have *seen Him go* into heaven" (Acts 1: 11). "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God." He did not go in that manner. Suppose the Jews had fixed on Zach. 9: 9, "Behold, thy king cometh, sitting on an ass," as the *only* way He would come; it would have been no more inconsistent than the present expectation of the Church, in looking for him in all his glory. For there is *positive* evidence that in leaving the Holy Place, He comes *without* having on his glorious appearance. When he ascended, he was not glorified, since they could look upon him. Nor had the Holy Spirit then come; "The Holy Ghost was not *yet* given, *because* that Jesus was not yet glorified" (John 7: 39). In Lev. 16, we get the *manner* of his going in, and *coming out*. Here we learn that the high priest in going in to make the atonement, lays off his garments *in* the tabernacle, and puts on the holy linen garments, until he has made the atonement; after which he puts them off and *leaves them there*, [ver. 23,] and comes forth.

These garments, which made the high priest so glorious are described in Exo. 28. They were garnished with all the precious stones found in the New Jerusalem, as mentioned by John. And as the names of the twelve tribes of Israel were graven on the gates of the city, so were they graven on the breastplate of these garments. Thus far Christ has fulfilled the law, He went in before He was glorified, put on his glory "in the tabernacle not made with hands." Does He "lay it off and *leave it there* and come forth?" or does He bear his glory out into the presence of the people, and thus break the law? Is this *fanaticism* to teach and believe that Christ will not break the law, and therefore, when He *first* appears, will not come in all His glory?

Now I believe He comes "in like *manner* as" they saw him go, not because the angels said it, but having appealed "to the *law*, and to the testimony" for myself, *know*; for "it is easier for heaven and earth to pass, than for one jot or tittle of the law, or the prophets, to fail."

THE GOSPEL OF CHRIST
the True Elijah Message.

Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse. Mal. 4: 5,6. Joel II;

When John was asked, "Art thou Elias?" he answered! "I am not." [John 1: 21.] And yet Christ said of him, "And if ye will receive it, this is Elias which was for to come" [Matt. 11: 14]. These statements appear, at first sight, hard to reconcile but there is really no difficulty. If they had received the message of John, he would have filled the type, and done the Elijah work, that is, turned their hearts back to the hearts of their fathers. If they had believed John, they would have received Christ. "For John came unto you in the way of righteousness and ye believed him not." Matt. 21: 22. Hence John did not fill the picture, and the kingdom of God was taken from them; and they became "Loammi: for ye are not my people, and I will not be your God" [Hosea 1: 9]. But through Christ and the gospel, true children of the fathers, Abraham, Isaac, and Jacob, have been found, who, together with the fathers, will inherit the earth; "and there shall be no more curse." "They that are Christ's are Abraham's seed, and heirs according to the promise.'

Now the question is, has not the gospel brought out the true seed, children of the kingdom, and turned their hearts to the fathers; so that instead of smiting the "earth with a curse," God can confer the inheritance? if so, it never can be fulfilled a *second* time. Hence, we shall never look for, nor accept any *personal* Elijah.

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ELIJAH, AS A TYPE.

The gospel has filled the Elijah message; therefore Elijah was a type. Like the gospel Church, he began his career with miracles, He also fled into the wilderness, where he is fed by the ravens. And his career closed with translation. So with the Church; her career began with miracles; she then "fled into the wilderness where she hath a place, prepared of God, that they should feed her there [Rev. 12: 6.]. And is to end with translation: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment: in the wink ling of an eye; at the last trump."

The parable of the ten virgins is the end of the gospel. And two movements are represented, a going *forth* to meet the Bride-

groom, followed by a disappointment; and a going *out* to meet him, which *ends* with his coming, "and they that were ready going in." Hence, if this present movement, which began some fifteen years since, is the *true* midnight cry of the parable, it answers to the translation scene in the type.

It is well known by all, both friends and *enemies*, who have watched this movement, that it has passed through three phases. during the last few years, (1) That ending in 1873: (2) the seventh month of 1874: (3) the time between Feb. 14, and April 6th, 1875. The last of which, Feb. 14 was the *end* of the 1335 "days," and beginning of the resurrection, or "time of harvest;" and the 6th of April, was the end of the jubilee cycles, and beginning of the "times of restitution." and, between the two, having a terminus of fifty days. And I shall show that each of these phases answer with the utmost exactness to the translation scene of Elijah; so much so that even the meaning of the name of each place finds its application.

"And it came to pass when the Lord would take up Elijah into heaven, by a whirlwind, that Elijah went with Elisha from Gilgal" [11 Kings 2: 1].

Gilgal means, rolling away the reproach, "And the Lord said, This day have I rolled away the reproach of Egypt, from off you; wherefore the name of the place is called Gilgal [Josh. 5: 9]. The strength of this, the second and last movement in the parable, rests on the fact that the first one was of God. If the '43–4 movement was not from Heaven, *this* is not; for all the evidence in support of this, is based on the old '43 platform; as those who have seen the arguments well know. The '43 movement, has for many years been a reproach to the main body of so called Adventists; so much so that they deny having had any sympathy with it; and would gladly blot it out of their history, as a people. But when the midnight cry began; drawing, as it did, its main arguments from the first movement; and holding up the fact, that if the former was not the true beginning, this could not be the true ending, of the parable of the ten virgins, it rolled away all reproach from the '43 position. Hence, this present movement, like Elijah, starts from "Gilgal." And Elijah said unto Elisha, tarry here, I pray thee, for the Lord hath sent me to Bethel." We started from Gilgal, or where the reproach was rolled from the '43 position, to go to 1873, where we expected translation. 1873, stands for Bethel, the place where Jacob's ladder stood, with top reaching to heaven. 1873 is the base, or ground-work of our arguments; and all, from that onward, is only a *prolonging* of "the days": a few more rounds to the ladder, than at first supposed. They did not stop at Bethel, however, for scarcely had they reached it, when God said, Go to Jericho; which means "his moon, or month: and we had scarcely arrived at the supposed terminus in 1873, when we immediately started for the *seventh month*, or October, 1874.—Jericho. And Elijah said, "Tarry here, I pray thee, for the Lord hath sent me to Jordan." Jordan, means "judgment; and begins at the house of God: "the dead in Christ rise first;" and we believe, Feb. 14, is where it begun; the point to which we immediately started from the seventh month of 1874. But we must *cross* the Jordan. It was fifty days between Feb. 14, and April 6; the span of time to which we looked: and, with the end of April 5th, we had crossed into the beginning of "the times of restitution."

"And it came to pass, when they had gone over, *as they still went on* and talked, behold, there appeared a chariot of fire and horses of fire and parted them both asunder, and Elijah was taken up, by a whirlwind, into heaven." [ver. 11.]

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TWO IN THE MILL.

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump" [1 Cor. 15: 51, 52].

The above language may seem to teach that this change comes to all, in one and the *same* moment; and is so understood by most readers. But the writer holds that the resurrection, and probably the translation of the living, occupies a period of time; and that this change has already begun with the sleeping saints.

That it does not transpire in one and the *same* moment, we are *certain;* mark the language, "We shall not all sleep, but we *shall all* be changed, in a moment." No one can question that it takes those who sleep, and "those who are alive and remain;" to constitute the "*all*," referred to. Now if all undergo this change in the *same* moment, we freely admit that the idea of the resurrection and translation being a work of *time*, must be erroneous; but, if it can be fully demonstrated that though the change is instantaneous to each individual, it does *not* occur to *all* at the same time, then the idea that this text is designed to teach such a view must be abandoned.

Let God interpret Himself. "So also in the resurrection of the dead: It is sown in corruption, it is raised in incorruption: It is sown in dishonor, it is raised in glory: It is sown in weakness, it is raised in power: It is sown a *natural body*, it is raised a *spiritual*

body" [1 Cor. 15: 42, 44]. Here we learn that they are raised in glory, in power, and incorruptible; and, therefore, *changed* when raised. But if the above text teaches that *all*, both dead and living, are changed at the same time, What becomes of this? "The dead in Christ shall rise first" [1 Thes. 4: 16]. Therefore, as you can see, this text *cannot* mean that the change occurs to all at the *same* moment, but, "*at* the last trump," which sounds for *years*; and that it transpires *during* those years, is the most that can be drawn from this one passage.

Now although the argument is clear, that Zion's warfare does not end for about three years, still there is no assurence that the resurrection may not terminate, and translation commence this side of 1878. Then you have changed your position on definite time, some may say; No! I have not believed for years, that the time of our translation was made known. See article on "seven last plagues," in June No. of this paper for 1874. I do believe the time for the beginning of the resurrection, viz. the end of the 1335 days, is revealed; and that they ended Feb. 14th, 1875. and that we do not know how soon the resurrection may terminate, and translation begin.

"Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and above all, *the shield of faith*; . . . watching thereunto *with all perseverance*" [Eph. 6].

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"THIS SAME JESUS."

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1: 11).

The Jesus that was taken up, was He who had been raised from the dead, "the first fruits of the resurrection," the one who was on earth for forty days, in so strange and mysterious a body that He could meet those who knew and loved Him best, those who were His most familiar friends, up to only three days before; and yet, strange to say, "they knew him not."

Mary took Him for "the gardener;" others for a "stranger;" while some were affrighted, believing they had seen a spirit. Not a single person knew Him until He chose, by some familiar act, to make himself known. Many seem to have the idea that after His resurrection Jesus had the same body, so far as flesh and bones are concerned, as before the crucifiction. If so, how is it that not a feature could be recognized? Did you ever know of a person so well loved, who, after only a three days absence failed to be recognized by every one of his friends? and yet such was the case with our Lord. You may say death changed Him; but they had seen Him while He was dead. The body placed in Joseph's tomb was not that body that came forth: God Almighty changed it.

I know this strikes at, and opposes, the popular view on this subject, but, "To the law and to the testimony; if it is not in accordance with this, there is no light in it." "It is sown in weakness: it is raisin power: it is sown a natural body: it is raised a spiritual body" (1 Cor. 15: 44). And we are entirely ignorant as to what a spiritual body is: "It doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." Christ was visible, or invisible, at pleasure. He would appear in their midst "the doors being shut;" and anon, He would vanish out of their sight; nor could they tell "whence He came; or whither He went: so is every one that is born of the Spirit." He could appear in any form He chose; as "the gardner," "a stranger," or as when taken from the cross, in His natural, earthy form, with pierced hands and side. And yet we know He did not have a NATURAL body: "There IS a natural body, and there is a SPIRITUAL BODY" (1 Cor. 15: 44). And we know it was raised "a spiritual body," let PREJUDICE say what it may.

It is the flesh and bones that constitutes the BODY of a man; and when the blood, or other fluids, are removed, the BODY still remains, Hence, if Christ had flesh and bones, after His resurrection, they were not NATURAL, but SPIRITUAL flesh and bones. [A spirit, and a spiritual body, are very different.]

"All flesh is not the same flesh" says the Apostle, when reasoning on the resurrection; and "there is a celestial body, and there is a terrestial body. Of the former, we know absolutely nothing, only that it seems to be independent of every law which controls the natural body

Angels, like our Lord, can eat and drink the food of mortal man, and disappear in "a flame of fire" (Judg. 13: 20). They can appear with a countenance "like the lightning," so that men become "as dead men" (Matt. 28: 3, 4). And to their friends, a moment after, as ordinary men [Mark 16: 5]. THIS is the Jesus that went away, and the one that comes to set up "the kingdom of God," which, "except a man be born again," he cannot see [John 3: 3].

Can you not conceive it possible that angels may be on earth and remain invisible? that like "the angel of the Lord" who slew 180,000 Assyrians in one night, they can exert a terrible power, and yet be unseen? In the resurrection we are to be "as the angels of God," and also like Christ. Hence, Jesus, in His spiritual body, is like the angels; and it is with such a body He comes. Read the article, "With a Shout;" and you will see that the general idea that Christ comes accompaned by an audible blast from a literal trumpet has no real foundation in Scripture.

It is Scriptural, however, that there is a period of time called "the harvest," in which Christ and the angels are to be "reaping the earth." And until the "harvest is ended," or nearly ended, we shall remain in our mortal condition. "In the day when the Son of man is revealed, in that day, he that shall be upon the house top," &c. (Luke 17: 30, 31).

It may be said, If He comes in his spiritual body and is here on earth, some will be saying "Lo, here, or, lo there; very likely; so Christ thought: "but if they shall say to you. Lo here, or, lo, there, go not after not follow. for as the lightning," &c., so shall also the Son of man be, in his day" (Luke 17: 24).

Spiritual bodies are often compared to the lightning. Ezekiel, in describing the "living creatures," which were the glory of the Lord, says, "and the living creatures ran, and returned, as the appearance of a flash of lightning" (Ezek. 1: 14). The personage Daniel saw, who was withstood by Cyrus for twenty one days, had a face "as the appearance of lightning" (Dan. 10: 6). The countenance of the angel who rolled away the stone, (Matt. 28: 3) was like lightning. "So shall the Son of man be, in His day." And even of the devil, Christ says, "I beheld satan as lightning fall from heaven" (Luke 10: 18).

Because the Bible declares that the resurrection body, the one that is to be like Christ's, and the angel's, is the kind of a body with which He comes, let no one say we are advocating a spiritual, and not a literal personal coming of Christ. Such a statement would be false; but He certainly comes, a "spiritual body," born of the Spirit," as He was when He ascended. And when we learn that "the trump

of God, 'the last trump,' 'and the seventh trumpet" are all one and the same; and that six of them have already sounded, and the seventh is NOW SOUNDING; and that they are fulfilled by EVENTS, and not NOISE; we can see that it is possible, to say the least, that the old traditional ideas of the MANNER of Christ's coming may be incorrect.

We have reached a time when the "lamp" is shining more clearly, on these things, than ever before; and new truths are continually unfolding; and to oppose them BECAUSE they are new, is perhaps, natural, and therefore we expect such opposition. But let me warn all to be careful; EXAMINE before you oppose, "lest you be found fighting against God."

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NEW YORK STATE CONFERENCE.

This Conference met at Springwater, March 12th, and as reported in the *World's Crisis*, and western *Times*, their only business was to pass a vote of censure on "Dr. N. H. Barbour;" or what they were pleased to call, his "Elijah time message."

Their object in giving it a name which conveys so false an impression, was purely gratuitous slander, with no other foundation than can be found in the article in this paper, entitled "The gospel of Christ the true Elijah message." In which occurs the following sentence "Hence we shall never look for, nor accept any personal Elijah." The above application of the Elijah type to the general gospel had been given, as now published, in the hearing of one of that "business committee "Viz. C. F. Sweet. Hence, we presume it was by his misrepresentation that the others were deceived. But the real immediate cause of the unchristian attack of that body was that we had appointed a time meetiug at Dansville, for Sunday March 14th. which appointment was made by myself while ignorant of the fact that the N. Y. State Conference also met on that day, at Sprlngwater. (Twelve miles distant.) And also in the fact, that while their Conference was thinly attended, the friends came to our meeting, both from, and through Springwater without stopping to the Conference, and even one of the preachers reported as "attending the Conference" only stopped at Springwater to feed his horses and then came on to Dansville. These things of course were not pleasant to the body called "The New York State Conference;" since they are bitterly opposed to definite time, the Mother that gave them birth; and the success of our meeting naturally roused their indignation.

The business to which they devoted their time, as published by themselves, was rather peculiar. They first drew a resolution to disfellowship, (excommunicate is perhaps the better word) "all who were in sympathy with Dr. N. H. Barbour's views; who (Dr. B.) has no license from this body, &c. But after grave deliberation, resinded the above, as too sweeping; since such a resolution would cut off those who had hitherto been the main support and life of the Conference; and, by their numbers and character, giving it vitality.

The above course does not appear out of character, however, when we consider the material of which the business committee were composed. W. J. HOBBS, the Chairman, is a Christian minister;—or Christ-ian, as they are sometimes called. Hence, though holding to the sleep of the dead. it is no more than we might expect that he would oppose Adventism; otherwise he is a very clever harmless man. C. F. Sweet, is a Christadelphian. I do not know if he is recognized by them, but his views are substantially the same, and he manifests the same spirit, in presenting them I shall be better understood when I say, that he gives courses of eighteen or twenty lectures on a very peculiar "Age to come;" and then boldly asserts [so I have been informed by those who have heard him] that no one can be saved who does not adopt his views. He qualifies "being saved," however, by saying ,they cannot be "kings and priests." To all that class, for the Christadelphians take to themselves various names, the evidences of the immediate appearing of Christ seem distasteful.

The above, and similar discordant elements, composing what is left of the N. Y, S. C. is sufficient to account for that uncristian attack.

So far as any personal feeling on my part, is concerned, I should have passed it by unnoticed; but the wide extent through which the cruel slander; making it falsely to appear, that in some way I was claiming some position for myself, makes it a duty I owe to the cause, to give these facts to the brethren scattered abroad. With those who know all the parties and circumstances of the case, this "CUTTING OFF," by the little faction at Springwater, reminds one of the fable of a "tail" which became indignant at the liberty of a certain dog, determined no longer to submit to the nuisance, and had the dog cut off; discovering, however, when too late, that its backbone and brains were gone.

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REFLECTIONS.

Sadness comes over my mind when I look back on the past, and think of the happy hours I have spent with my dear brethren of the N. Y. State Conference: when my whole life and soul was swallowed up in, and with, that organization. Having, as I supposed, the entire confidence of my brethren, while acting, for so many years, as their presiding officer. I prayed earnestly to God to permit nothing to come among us to divide and mar our sweet peace and union. And to be torn asunder, as we most certainly are, never to be again united as in the past, is sad for me to reflect upon. Then when I come to think upon the cause that has produced the division, [*the time of our Lord's return*] and that it has been nothing but the force of *evidence* which I could not resist without falling into condemnation, that compels me to stand where I am; it seems the harder that division should come on this account.

There is evidence which to my mind is overwhelming, that the 1260 years during which "the abomination of desolation, spoken of by Daniel the prophet," was to hold "times and laws," is in the past: that the judgment has sat upon that power, and that it has been "consumed and destroyed;" and that those periods of Dan. 12, are *all* in the past. I cannot but believe that the parable of the 'ten virgins,' has been undergoing fulfilment, in this Advent movement, and is mainly in the past. And that we are now *in the "day of the Lord,"* that it will require *time* to fulfill the things spoken of in the transition between the gospel and judgment age.

I do not believe that Jesus will sit upon the throne of His father David when He first comes, but will subdue the Gentile kings, "wound the heads over many nations." And I believe the "times of restitution," have already commenced; and that Jesus *was due, at their commencement.*

I will not now take space in the paper to give all the reasons why I believe the above, and will only say, I have none but the kindest of feelings towards all my brethren who differ with me on these points. May the good Lord direct you, and me, and all our brethren, so that in the kingdom, we may share in that rest that remaineth to the people of God'—*Amen.*

Your brother in Christ: *D. Cogswell.*
Dansville, May 25th, 1875.

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OUR FIRST PAGE,
The Course of Time.

Our whereabouts on the stream of time, is in "the end of the world," or "time of harvest." The six thousand years from Adam, are ended; "the day of the Lord" begun. and a little period of "forty and two months," or three and a half years, beginning in October, 1874, where our High Priest left the Holy Place, and ending with Zion's warfare, in the spring of 1878, is all the time we have, ere many will take up the sad lamentation, "the harvest is past, the summer is ended, and my soul is not saved."

But in order to understand our chronological position, it will be necessary for the reader to connect the past, present, and future, from Eden lost, to paradise regained, in one comprehensive view.

Come, then, and for a few brief moments, look at the world's history through the telescope of inspiration. And the past, with all its long forgotten years, and glimpses of the glorious restitution, shall pass before you.

Man, fresh from the moulding hand of God, was, for some unknown purpose, permitted to taste the bitterness of death. Perhaps, to make sinless purity and eternal life more glorious by the contrast. For no sooner had he sinned, than ample means for restoration was begun. The promised "Seed of woman" was made, ere man was driven from his Eden home; and the line through which the Great Life Restorer was to come, numbers ten human lives, from Adam, to Noah's flood; measuring a thousand six hundred and fifty-six years. 1656 yrs.

At the flood, the human race, reduced to a single family, began the second act in the drama. Noah was followed by a line of patriarchs, twelve in number; and we shall find the number twelve continues from the flood: twelve patriarchs; twelve tribes of Israel; and, under the gospel, twelve Apostles.

The patriarchal age was six hundred fifty and nine years long, beginning at the flood, and ending with the death of Jacob. From there, where the twelve tribes receive the "sceptre" and became a nation, "the kingdom of Israel," to their captivity, measures a thousand two hundred and seven years more.

Here the diadem was removed; for God said, "take off the diadem; remove the crown: I will overturn, overturn, overturn it, and it shall be no more till He come, whose right it is; and I will give it to Him" [Ezek. 21: 26], and the Gentile times begin.

With Zedekiah, ended the royal line of David, [2 Chron. 36: 11.] to be no more until "the stone, cut out without hands" [Dan. 2: 34], shall smite "the image on its feet."

Babylon, the first *universal* Gentile kingdom, is represented by the *head*, or "lion," of Daniel's vision; and held universal sway for seventy years. And, as the conquerors of Judah, require of them a song; but their tongues refuse: "How could they sing the songs of Zion, in a strange land?" There is a lion, whose voice will soon be heard, "the Lion of the tribe of Judah;" at whose command the glad songs of Zion, on *golden* harps, shall again be heard, until their echo, reverberating from hill to hill, shall ravish every ear.

Medo-Persia, followed next in order, and fills two hundred and ten years more of Gentile times: but, lo, the prince of Grecia, the great Alexander, comes; and with an army of a few thousand men, scatters the Persian millions like chaff before the wind: grasps the reigns of Empire, and holds it for a hundred and seventy years. After which, Rome, or "the legs of iron," becomes a universal empire. Imperial Rome maintained its sceptre, in one or both branches of the empire, for six hundred ninety three years, and then gave its "seat" to papal Rome; which 'had power to continue forty and two months," prophetic, or twelve hundred and sixty years. This ended in A. D. 1798; at which time the papal "dominion was taken away "to consume and to destroy it, unto the end."

Thus we have the world's history:

The time before the flood,	-	1656 years,
Patriarchial age,	-	659 "
Israel, to their captivity,	-	1207 "
Rule of Babylon,	-	70 "
Medo-Persia,	-	210 "
Grecia,	-	170 "
Imperial Rome,	-	693 "
Papal Rome,	-	1260 "
Total,	-	5925 years,

from Adam, to A. D. 1798; [illegible] seventy five years, now end[illegible]

the six thousand; and with the seventh, we are taught, begins "the great day of the Lord." Thus, you see, we are *in the transition period*; the "*time of HARVEST*," when God is reversing the hour-glass for a new dispensation. And already the groanings of earth's teaming millions gives the sure indications of a coming storm such as earth has never witnessed; foretold in prophecy as precurser of the new birth, and glorious future, to this sin-cursed earth. And, already,

The seventh trump is sounding, and will never call retreat,
'Till he's sifted out the hearts of men, before his judgment.
Oh, be swift my soul to welcome him, be jubilant my feet;
Our God is marching on.

Oh, reader, lay aside prejudice, and creeds of men, and examine God's word in the light of present surroundings. For its pages are unfolding new truths, in this, the time of "*harvest.*"

THE BIRTH OF JESUS.

The only possible source of information on this date must be obtained from the bible itself as history is silent on the subject. The christian era was not fixed for some centuries after the birth of our Lord, and up to that, the time was reckoned by the Roman calendar.

The argument as presented in this paper, gives all the "data" from which the event must be calculated. The beginning of the Christian era was first fixed by one of the popes, and for centuries, remained unquestioned; after which, the death of Herod was supposed to be determined by a lunar eclipse, which is supposed to have occurred four years prior to our era; and, therefore Jesus must have been born five or six years before. But this statement that Herod died the year of that particular eclipse brings Luke 3: 1–3, into question. Hence, I prefer the Bible argument, as far as may be, independent of history. Some may ask, if Jesus was really born B. C. 2: why has it not been determined before now? Like the chronology, I answer, it was not necessary, until the prophetic period *depending* on that date, was due. But now that it is due, the argument can stand on its own merits.—*Read it.*

PRESENT TRUTH.

As the prophetic word is ever being fulfilled, new truths are unfolding; and every age has a present truth peculiar to itself; hence, "the path of the just, is as a shining light, that shineth more and more, unto the perfect day." And there is always room, "to grow in grace, and in the *knowledge* of the Lord."

There are those, however, who, confining themselves to their own special creeds, are ever on the watch, and prepared to oppose each new development of truth; fearing, lest it overthrow some of the old landmarks.

The best men have erred, and may again; but there is one standard of truth to which all must eventually come, and *by* which all are to be judged. And yet no one is qualified to find truth, even by the most careful investigation, until he is totally indifferent as to what former views or theories it may overthrow. For instance: If the contents of the stomach of a poisoned man were being analyzed, and the chemist having a previous opinion that it was strychnine, made his analysis with a view to detect strychnine, *only*, if it should prove to be something else, his work would end in confusion. In order to be successful, he must search for *poison*, let it be what it may. So with the Bible student, he must search for *truth*, not for something to sustain some favorite idea or creed.

The prophetic periods prove that we are in "the *end* of the world," or, 'time of harvest.' And there is evidence, not tangible, but prophetic, that the resurrection has *begun*.' I am aware this must appear strange to those who are unacquainted with the evidence, but it is *overwhelming*; and hence, I *must* believe it.

It is right that the reader should start back and call for proof. Our evidence rests solely on the prophecies which show that it is *due* at this time; and Scriptures which make it certain that whenever it *does* occur, it will be as noiseless as was the resurrection of Christ.

If the Bible is true, we are at the end of one age, and beginning of another. Look at the title page; and as you run your eye down from Eden to the flood; through the patriarchal age, and kingdom of Israel; and then the Gentile times, to, the *Bible* says to judgment.

Why should we quarrel over our creeds, and be angry because one believes something which another does not? Both the '*World's Crisis*,' and the '*Advent Christian Times*,' refuse to insert an advertisement for this paper, apparently, because we search for ourselves; and do not run in their special groove. Strange that *Christians* should lack in courtesy beyond men of the world.

NOTICE!

We hope our friends, in every part of the country, will make an effort to support this paper, by getting *paying* subscribers. We shall continue to send it to those who will read, even without pay, as long as means are furnished. Last year we sent about five thousand *free* and had no lack of money. I shall again start with a large free list, and leave the results with God.

Address all communications to

N. H. BARBOUR, *Rochester, N. Y.*

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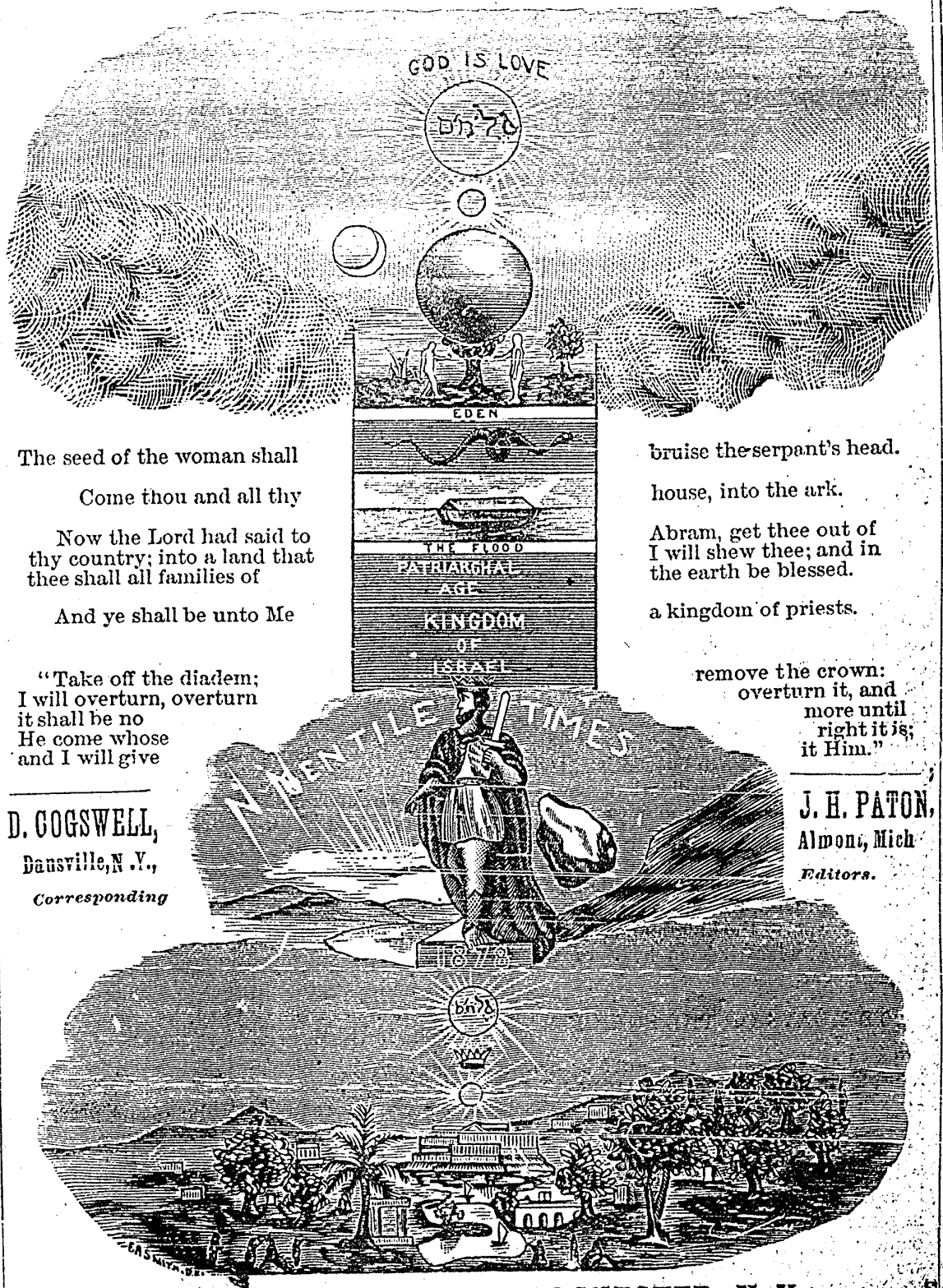
HERALD OF THE MORNING.



The seed of the woman shall bruise the serpant's head.

Come thou and all thy house, into the ark.

Now the Lord had said to Abram, get thee out of thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed.

And ye shall be unto Me a kingdom of priests.

"Take off the diadem; remove the crown: I will overturn, overturn overturn it, and it shall be no more until He come whose right it is; and I will give it Him."

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THE GOSPEL.

When preaching definite time and the kingdom of God soon to come, the question has often been asked, Why harp on these things; why not preach the gospel? Very few men seem to have a definite idea of what constitutes, "preaching the gospel;" and really suppose that if a man stand in a pulpit and excite the sympathetic tear by recalling the agony of Christ, and speak of the death of their departed relatives, and probability of their own; he has heard a beautiful *gospel* sermon.—There is deception behind the desk, as well as behind a counter; and the way to the pocket of modern church-goers is through the sympathies. This is a great temptation to preachers; and has been used until the idea of true preaching, "of righteousness, temperance, and a judgment to come," has been almost lost; and this effeminate, whining sanctification; free from, and independent of all *truth*, is fast taking the place of gospel preaching, even among Adventists.

Jesus preached the gospel. He preached at the end of the Jewish age, as it should *now* be preached just at the end of the Gentile age: "Now after that John was put into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying:" —Now learn what *He* thought was gospel preaching; and I doubt if it would be tolerated in outhodox pulpits, or, just at the present time, in *Advent* halls;—" THE TIME IS FULFILLED, and the kingdom of God is at hand: *repent* and believe the [good news] gospel (Mark 1: 14, 15).—What, said one of these *sanctified* Adventists, [Oh that they knew what sanctification means] call definite time, *gospel* preaching; *yes*, that is what *used* to be called "preaching the gospel;" and I believe Jesus knew as much on that subject as modern theologians; and, by the grace of God, I mean to continue preaching the gospel of the kingdom, until the kingdom come; whether men hear, or whether they forbear.

—o—

"THE DAYS OF THE SON OF MAN."

"And as it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17: 26).

Few persons have tried to gain a definite idea, even in their own minds, as to what the "days of the Son of man" mean. A vague idea has doubtless obtained, that they refer, in some way, to a little period just *before* He comes; since it is to be, at that time, "as it was in the days of Noah," just before the flood. But if you think a moment, you will see that the language will bear no such interpretation. "The days of the Son of man," must refer to a period of time when He is *here* on earth, just as surely as the days of Sir Isaac Newton, the days of Washington, the days of Noah, or the days of Jesus Christ, mean the time when they were on the earth. And it would be absurd to speak of the days of any personage, as a period of time before they came. Nor can they refer to the whole period of the gospel, for Christ speaks of them as future; and "the days will come when ye shall desire to see one of the days of the Son of man, and ye *shall not see it*;" which could in no sense be true of the *gospel* days.

The days of Noah was a time in which "the longsuffering of God *waited*, while the ark was a preparing, wherein few, that is eight souls were saved by water" (1 Peter 2: 20). And "the days of the Son of man" can only refer to a time when *He* is here, preparing for the establishment of the kingdom of God; "and the things that are coming on the earth." This, all must admit, if they allow the above Scripture to have the *only* meaning of which the lauguage is susceptable.

Perhaps some, admitting the force of this declaration of our Lord, will say, Yes, it certainly means a period of time when He is on earth; and must therefore be after He is revealed in the clouds, when every eye shall see Him, and all tribes of the earth mourn. But you will please remember it is to be as "it was in the days of Noe; they eat, they drank, they bought, they sold, they builded, they planted; they married wives, and were given in marriage." Will they do all this when "He comes in clouds, and every eye shall see him; and they also which pierced him: and all kindreds of the earth shall wail because of him:" when they shall "say to the mountains, and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne; and from the wrath of the Lamb; for the great day of his wrath is come?" They will hardly build, and plant, and marry, under that condition of things; and yet, "as it was in the days of Noe, so shall it also be in the days of the Son of man." You will have to accept the position that the "*days of the Son of man*" is a period when the world are unconscious of his presence, and hence, can cry "peace and safety;" in full security, and go on with the ordinary avocations of life, notwithstanding He is *here;* or the absurd alternative, that "the days of the Son of man," is a period *before* the Son of man comes.

We have wonderfully strong arguments proving that we are *now* in "the days of the Son of man;" and that they *began* October 22nd, 1874: Or on "the tenth day of

the seventh month" of the year which *preceded* the ending of the jubilee cycles; that these "days of the Son of man," measure three and a half years; a period equal to the days of Jesus Christ, in establishing the gospel; and also one made so prominent in the prophetic Word; as "a time, times, and a part;' 'twelve hundred and sixty days;' 'forty and two months," &c.; and hence *terminate* in the spring of 1878. This measure, was not arrived at *because* of these many coincidences, but from prophetic time; and it was *afterwards*, that all the above periods were found to synchronize.

The days of Noah were marked by a lack of faith in God's word; hence, the flood came, "and they knew not." Since the time to which we looked in the autumn of 1874 passed, there has been a marked decrease of faith in the prophetic periods; in spite of the fact that they are looking stronger, and *brighter* than ever before: But, "as it was in the days of Noe, so shall it be in the days of the Son of man." God help the Church, and world, and especially Adventists, to "take heed to the sure word of prophecy; that they may know "the *time of their visitation.*"

—o—

THE TIME OF VISITATION.

"The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the dust; and thy children with thee; and they shall not leave in thee one stone upon another; *because thou knewest not the time of thy visitation.*" (Luke 19: 44).

The Jewish nation were not rejected because they knew not the date of the terminus of the sixty and nine weeks, which ended at his baptism, the *beginning* of the "visitation;" for He offered himself to them during that whole period; but they were rejected because they knew not the time *in* which the visit was being made. And in speaking of events which occurred *at* the first advent, it is understood that they transpired, not at the *moment* of his coming, but during that time of visitation. So of the events said to occur *at* his second coming; they belong to, and have their fulfilment, during the period of his work; "His reward is with him; and his work before him;" and this period is spoken of as belonging especially to Him; and is called *his day*; "So shall also the Son of man be *in his day*" (Luke 17: 24).

It may be objected, that, as He comes the second time to remain, no limited period can be set apart as "the days of the Son of man." This, however, does not follow, for at his first advent He remained after the work his Father gave him to do was finished; for, when about to be offered, He says, "I have finished the work thou gavest me to do;" and again; "It is finished: and He bowed his head, and gave up the ghost." What was finished? the work his Father had given him to do to the Jewish nation, I answer; their time was ended, their Messiah rejected, their harvest passed: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes," But notwithstanding that special work to "the lost sheep of the house of Israel," was finished; He remained on earth for a season; in another character. So now, the "harvest," or end of this [*age*], is the closing work of gospel salvation, preparatory to the establishmeut of the kingdom. And when Christ speaks of *his day*, "So shall the Son of man be, in his day" (Luke 17: 54); and again; "*one* of the days of the Son of man," (verse 22); or "the *day* when the Son of man is revealed" (verse 30); He speaks of a definite period of time called "the harvest" (Matt. 12: 30, and 39); in which He, in person, [spiritual body, however], is closing up the work of the present dispensation. And this *harvest*, includes, 1. the resurrection, or *reaping* of the earth; "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying, in a loud voice, to him that sat on the cloud, Thrust in thy sickle and reap, for the *time* has come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped [Rev. 14: 15, 16]. This is symbolic, of course; the sickle, the reaping, the harvest; and they are symbols in the parable [Matt. 13]; but Christ explains them. There can be no doubt but the *reaping*, by "one like the Son of man," is the resurrection of the dead in Christ; for *these* are raised by Christ, in person. "This is the will of him that sent me, that every one which seeth the Son., and believeth on him, may have everlasting life: and *I* will raise him up at the last day [John 6: 40].

This reaping, or gathering by the Son of man, occurs *before* the wicked are gathered; and is, therefore, the first work of the harvest; for afterwards comes the gathering of "the clusters of the vine of the earth," and they are cast into "the great winepress of the wrath of God, and the winepress is trodden" [verses 18–20]. And that these refer to the wicked, is certain; for when the winepress is trodden, the Lord says, "I have trodden the winepress alone; and of the peo-

ple there were none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled on my garments, and I will stain all my raiment [Isa. 63: 3].

The gathering of the clusters of the vine of the earth, and casting them into the winepress, synchronizes with the "gathering of the tares, and binding them in bundles, to burn [Matt. 13: 30]. The burning, of course, like the tares, or the winepress, being symbolic.

There is no escaping the conclusion that the *reaping* done by Christ occurs *before* the "gathering of the clusters of the vine of the earth." In other words, "the dead in Christ rise first." And yet in the parable, where only the *living* are referred to, 'Let both grow together till the harvest,' He says, 'And in the time of harvest, I will say to the reapers, Gather ye together *first* the tares, and bind them in bundles, to burn" [Matt. 13: 30]. Hence, the work of the harvest is, 1, the resurrection of the dead in Christ; 2, the gathering in *bundles*, of such as are to be exposed to the wrath of God, 3, the gathering of those who are to be found in the mill, field, and bed. Hence the next event, is this *gathering* of the tares: but *how* it will be fulfilled, yet remains to be seen.

It has been supposed by some, that this gathering is already fulfilled in the organized Societies of the world. But to this view there are what to me, seem like fatal objections. In the first place, these organizations commenced as far back in the world's history as the beginning of Masonry; while Christ makes this gathering in bundles, belong *exclusively* to this time of *harvest*. And again, I cannot doubt but there are Christians ["wheat"] in these organizations; while, in these 'bundles,' if the 'angels' understand their business, no wheat will be gathered.

The dead in Christ are raised *spiritual* bodies; men may kick against this, but they will find in the end, that they have kicked against the pricks. If *this* is modern demonism, or spiritism; then Paul belonged to that order, and so do I. Glory be to God! I like this *kind* of spiritualism: "Sown in weakness, raised in power: sown a *natural* body, raised a *spiritual* body."

There is to be a resurrection of the *flesh*; but it is of carnal Israel, not the dead in Christ. It is those whom the Father raises: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will (John 5: 21). God will open the graves of the whole house of Israel, and bring them up out of their graves, and bring them into the land of Israel; while Christ, in some *special* sense, raises his own. those the Father has given to him: "I will raise them at the last day; and give unto them eternal life." Those whom God raises do not have eternal life, in the sense in which the dead in Christ receive it; but it is with them, a *restoration* back to the Adamic state; from which, if a man die, he dies for his *own* sin. "The age of my people shall be as the age of a tree,—antedeluvian longevity restored—and the child shall die an hundred years old; but the sinner a *hundred years old* shall be accursed (Isa. 65). Job belongs to *God*, not Christ; and, as "every man in his own order," is the order of the resurrection, *he* will stand upon the earth, and see God *in his flesh*. This "*order*" of resurrection, the only one referred to in the Old Testament, will be tangible to the natural eye. The resurrection to eternal life, such as the dead in Christ receive, is not so much as *named* under the old dispensation; for it was not made manifest until "the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and *immortality* to light, through the *gospel* [2 Tim. 1: 10].

The non-resurrection of the wicked, to which some continue to hold, is based in the fact that men have failed to discriminate between the different *orders* of resurrection. For there is a higher calling, and a better resurrection, to them who are in Christ Jesus. And it was *this* resurrection for which Paul earnestly strove, if by any means he might attain.

That this is the order of events; viz- 1, the resurrection of the dead in Christ, with *spiritual* bodies,—like the personage mentioned in Dan. 10; or like Christ and the angels. 2 the gathering of the tares in bundles; 3, the translation of the living; grows stronger, the more the evidences are investigated. And *also* the probability that this work of "the *harvest*," has already commenced. And if these things are true they will be no less *bitterly* opposed by the Pharisaic element of the present generation, than if they were false; hence those who want truth, must be governed by their own judgment as to what the Bible teaches on these subjects, and not allow the prejudice of others to influence their reason. And if these things are indeed true, then will Christ really be "a rock of offence, and a stone of stumbling, to *both* the houses of Israel;" and the Church again be ignorant of "the time of her visitation."

—o—

DOGMATISM.—Maintain a constant watch at all times against a dogmatic spirit; fix not your assent to any proposition in a firm and unalterable manner till you have some firm and unalterable ground for it, and till you have arrived at some clear and sure evidence, so that you cannot be mistaken.—DR. WATTS.

DIALOGUE.

Bro. S. an *Advent preacher:*

Bro. BARBOUR, What strange heresy is it you are advocating; Christ already come, and the resurrection in the past?

B. I do not believe the resurrection is in the past, only that it has *begun*. The conviction that the 1335 days of Dan. 12, are ended, is as strong, and to my mind, supported by evidence as clear, as is the fact of Jesus having come in the flesh. And my faith is, that where those "days" ended, the resurrection began. And I *believe* they ended Feb. 14th, 1875. If this is heresy, so we believe, and so we preach.

S. I do not believe the resurrection can occur without being known by all the world.

B. Did any one hear or see Christ, when He arose? S. Yes! the angel descended and rolled away the stone; and the soldiers fell as dead men. B. I did not ask if angels were seen, Did any one witness the *resurrection of Christ*, and who? S. But if they did not see his resurrection, he was seen immediately after. B. He had a purpose to accomplish: He desired *witnesses* of the fact of his resurrection; but it does not follow that the saints will reveal themselves; nor is there a promise between the lids of the Bible, that we shall see Christ or his saints, until we are like them.

S. But the dead are to be raised, and the living changed at the same time, hence there is no occasion for us to see them until we are like them. B. That is not true; "the dead in Christ rise first:" and how long first, you, nor no other man, can tell. S. I do not suppose any *considerable* time will elapse; for it all occurs "at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" [1 Cor: 15: 52]. B. True! but I can prove that this "trumpet" sounds for *years*; indeed for *seventy-five* years. In the first place, the trump of God' at which the dead are raised, 1 Thes. 4: 16; and the *last* trumpet, 1 Cor. 15: 52; and the *seventh* trumpet, Rev. 11: 15, 17; are all one and the same, or else our reward, which comes "at the resurrection of the just," occurs at the sounding of three *different* trumpets. And this seventh and last trump, *at* which the resurrection occurs, has already been sounding for thirty-five years; or since August 11th, 1840.

S. But the Bible says, "He shall descend from heaven with a *shout*, and with the *voice* of the archangel, and the trump of God;" and I can accept of nothing less than such demonstrations when He comes.

B. It is not the seventh trumpet alone which has a *voice*; they *all* had voices: "Woe woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpets of the three angels, which are yet to sound' Rev 8: 13. 'And in the days [years] of the voice of the seventh angel, when he shall begin to sound,' &c. And you believe, with me, that six of these trumpets have sounded. If six of them have been fulfilled by *events*, is it not more than probable, to say the least, that the seventh may be thus fulfilled? The angel flying in the midst of heaven, saying in a *loud* voice, Fear God, and give glory to him: for the hour of his judgment is come;" we all understand to be a movement transpiring on earth. And it is not uncommon to speak of events, as having *voices*. When Moses was about to visit Pharaoh, he was told to place his hand in his bosom, and it became leprous as snow; a second time he placed it there, and it was restored as the other flesh; Show them these signs, "and if they will not believe thee, neither harken to the *voice* of the first sign. they will believe the *voice* of the latter sign" [Exo. 4: 8].

This seventh trump began to sound, as has been clearly proven. August 11th, 1840. It has therefore sounded through this great Advent movement, and will continne through the time of trouble; for under it, "the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged;" &c. And I can prove, by one of the clearest prophetic periods in the Bible, "the times of the Gentiles," that this "time of trouble," is to continue yet *forty years*. Hence, this trumpet, under the sounding of which, these great events occur, will sound, in all, seventy-five years; as the sixth, sounded for three hundred ninety-one years and fifteen days; and the fifth trumpet, for one hundred and fifty years (Rev. 9: 5, and 15); and covers first, the *Advent* movement; and second, the time of trouble and judgment scenes, over which Michael, the archangel, has the snpervision: "At that time shall Michael stand up, and there shall be a time of trouble; and many that sleep in the dust of the earth shall awake," &c. (Dan. 12).

A shout, is a loud voice; and you will notice this trumpet (Rev. 11: 15), opens with "great voices," or the Advent message, of the kingdoms of this world belonging to our Lord, and his Christ; and *closes* with rewards, angry nations, and their destruction; *events* over which Michael has the supervision: and these "great voices," are the "shout;" and the terrible *events* of judgment, "the *voice* of the archangel. This trump is called "the trump of God," because it is fulfilled by the proclamation of, and events connected with the great day of God. And the events of no other trumpet are so clearly defined.

S. Well, granting all this to be true; it does not follow that the dead are yet raised, or when raised, that they will be invisible. And besides, the body that is burried is the one that comes forth, and we should find the graves empty.

B. Where do you find that Scripture? brother S. S. "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you iuto the land of Israel." And in every example of a resurrection which has been given, the *body* came forth: "Lazarus, Come forth!" said the voice of the Son of God; "and he that was dead came forth, bound hand and foot with grave clothes." And again, "they found the stone rolled away from the sepulchre; and they entered in, and found not the *body* of the Lord Jesus."

B. There are different *orders* of resurrection; "every man in his own order." Lazarus was raised from the dead before Christ died; and yet Christ was "the firstborn from the dead (Col. 1: 18). The resurrection taught in the Old Testament differs from that of the New; the former is to a *natural* mortal life; a restoration back to what Adam lost. That of the New Testament, is to immortality and *eternal* life, "neither can they die any more." But of the former, it is said 'for the child *shall* die a hundred years old.' [Isa. 65: 20] In the resurrection of Israel, 'the *earth* shall be made to bring forth; and a nation shall be born in a day." The resurrection to *immortality* was certainly not taught in the Old Testament, for it was not until the appearing of Christ, that ~~immortality~~ and *eternal* life, "were brought to light [2 Tim. 1: 10]. And yet a resurrection, is clearly taught. The resurrection of literal Israel, when it occurs, will, beyond all question, be visible to mortals. You say you believe the same body placed in the tomb was that with which Christ rose; and base your faith on natural supposition; because the angel said, "He is not here; He is risen." But if Paul speaks the truth, in 1 Cor. 15; it was *not* the same; God changed it. His clothes were not changed, hence, they were left. Why not carry your natural supposition further, and tell where He got the clothes He wore, when suddenly appearing to Mary. You will not deny the *power* of God to changedthe body; nor that we shall all be changed, in a moment, in the twinkling of an eye. *We* do not rest on supposition, for Paul distinctly says; "But some will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou *sowest not that body that shall be.* So *also* in the resurrection of the dead: it is sown a *natural* body, it is raised a *spiritual* body. . . And so it is written, The first man Adam, was made a living soul; the last Adam, a quickning spirit." The first man was of the earth, earthy—made from the dust—Was the risen Christ, "of the earth, earthy? "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly,—Christ took on him the form of a servant, *and became flesh*, that He might suffer death,—and as *we* have bourne the image of the earthy: we shall *also* bear the image of the heavenly: Behold, I show you a mystery; we shall not all sleep, but we shall all be changed" (1 Cor. 15).

The body with which Christ came forth, was not "of the earth; earthy." The body placed in the grave *was of the earth.* But He laid that body aside, as much as He laid the linen clothes aside; and came forth, not a *natural* body *animated* by spirit, as some claim; but a *spiritual BODY*, as God Almighty says. Questions may arise as to what became of the natural body; and the nature of a spiritual body; but it doeth not yet appear what we snall be.

Because God has not revealed just what we shall be; some, fearful, lest if they are changed from the earthly, to the heavenly, and made like unto Christ's most glorious body, will loose their identity, seem to prefer their own *reasoning*, based on their ideas of Christ's person, to positive inspiration. Paul says, in his illustration, "Thou sowest *not* that body that shall be. You say, *it is* the body that is sown. Paul says, it is not "*of the earth*, earthy." You say it is this earthly body. Paul says it is a spiritual body. You say, it is a natural body, *animated* by spirit. How did you happen to know just what, and how it is to be, when it is written, "it doeth not yet appear what we shall be"? You will please excuse me, if in this case, I prefer the direct testimony of inspiration, to your *inferences*

S. If they are raised, *spiritual* bodies, I would like to know if it is not a *real body*; and if so, it must be visible.

B. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Bro. S. do you believe angels can be present, and yet be invisible? S. I know they have been *visible* to those to whom they have been sent. B. But do you believe they can appear as ordinary men, and then pass off in a flame of fire? "And it came to pass when the flame went up towards heaven, from off the altar, that the angel of the Lord ascended in the flame of

the altar (Judg. 13: 20). S. Certainly; but they saw him in the flame, or they could not have so reported it. B. Do you believe the story as told by Elisha? "And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha (2 Kings 6: 17). "Who maketh his angels spirits, and his ministers a flame of fire" (Heb. 1: 7). S. Perhaps they were so far off they could not be seen without a miracle. B. Let us take another case; "And the angel of the Lord went further, and stood in a narrow place, where was no way to turn, either to the right hand or to the left; . . . then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way (Num. 22). Bro. S. Do you fear the Lord? S. Why do you ask? Because the "angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34: 7). "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation? (Heb. 1: 14)

Do you believe in the resurrection, we are to be, "*as the angels of God*"? Christ says so. In the light of these things, knowing that the dead in Christ rise first, and that we have no right to expect to see them until we are like them; and the prophetic periods placing it almost beyond a doubt, that the resurrection is *now due*, can you wonder because we believe it? are you surprised because we believe "the days of the Son of man," in which it is to be "as it was in the days of Noe," cannot be a period of time *before* the Son of man comes? And if it is a period of time in which He is here, it would not be 'as it was in the days of Noe,' if the world *knew* it. S. I cannot believe so much time is to be occupied in the resurrection as you suppose. B. The time these events are to occupy, must be determined from a purely Bible standpoint; and not by old traditional ideas. [Are you going to join in the "hue and cry" of heresy, spiritism, &c.; and lend your influence towards the attempt to crush all fair Bible investigation on this subject? or shall you take a wiser course, and examine, before you oppose?]

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IS IT SPIRITISM?

ELD. J. H. PATON.

We believe and teach that the new birth is the entrance on the immortal state, by a resurrection, or translation; that the whole person is the subject of the change. We believe the change to be very great; as taught in 1 Cor. 15. This change in constitution, gives a change in appearance, like the two heads from which they are developed, Adam, and Christ: "And as we have borne the image of the earthy; we shall also bear the image of the heavenly."

As are the angels; and as Christ is, since his resurrection, so, we believe, "is every one that is born of the Spirit."

Because we believe Christ himself, or some of his saints may be on earth and not be seen, we are accused of being spiritualists; or more properly, *spiritists*. And yet it is a fact admitted by those who make the accusation, that Christ, in his spiritual body, *did* appear and disappear, in a very mysterious manner, during the interval between his resurrection and ascension. There being no evidence that He was ever seen at all by any but his disciples, who were to be *witnesses* of his resurrection. If this *is* spiritism, that system is very different from what we had supposed; having its foundation, at least, in God's word. I supposed spiritism had its basis in the dogma of man's *natural* immortality. We believe there is no immortality to man, *out of Christ* They believe in the immortality and separate existence of the soul, as distinct from the body, We believe man dies: that "in death there is no remembrance;" and that the hope of the *Christian*, is in the resurrection. They believe in the communion of disembodied spirits with men in the flesh; while *we* do not. But it is urged, that *if* ever immortals should appear to mortals, it would be *like* spiritism; and to believe in its *possibility*, is dangerous. The same objection might have been urged by the Sadducees, that *if* it was admitted that angels could appear, it would be *like* spiritism; as there were familliar spirits in the land, in those days. If there were no *real*, there could be no *counterfeit*. These familiar spirits, of the present day, claim to be a *real* manifestation of immortals. It may resemble the real, in some particulars, but we believe it to be satan's last counterfeit.

We have in our risen Lord a 'first fruits' of the manifestations of immortalized humanity to mortals; though the fulness is reserved until the age, we are now entering, is fully developed; at which time they will "appear with him in glory." When "ye shall see Abraham, Isaac, and Jacob, in the kingdom of God, and you yourselves thrust out." As to the belief being dangerous, what christian ever thought it dangerous to believe in the fact of Christ's personal manifestation after he rose? None. And yet spiritists, often very inconsistently, seek to press this fact into their service in their efforts to deal with Bible believers.

although caring no more for the Bible than satan himself, and openly discarding it on all occasions where they think their "craft" is in danger. But if it be further urged that now the danger lies in the fact that we claim, according to prophecy, that we are in the ressurrection day "the time of the harvest," and that some are raised from the dead. And therefore, *if* any of them should appear, it would be difficult to judge between the real and the counterfeit. We answer: If the real appear, they will tell the truth, and truth is never dangerous. And if they do a work; "to the law and the testimony;" Is it foretold? if so, all right; if not, we will not believe them. If the false appear, they will be compelled to discard their claim, and teach the *resurrection*, in order to deceive us.—That, certainly would not lead to spiritism. And if they do a work, it must stand the same test as the other. 'By their fruits ye shall know them," is as true of one class of beings, as another. Even Christ said, "If I bear witness of myself, my witness is not true; the works that I do, they bear witness of me." And in answer to John, through his messengers to Christ, he says, "Go and tell John the things which ye see and hear." If any are deceived by spirit manifestations, they will not be the elect, who hide the truth in their hearts.

There is no promise, nor do we expect to see them, until made like them; and hence, fail completely to see the *danger* of our faith

Adventists have always believed the spiritual bodies of the saints will possess the same mysterious power as did Christ, in his resurrection body; and now, when we see a necessity for applying it, for want of a better argument, raise the cry of spiritism.

While having no sympathy for the common doctrine of *immaterialism*, we are just as anxious to avoid the gross materialism, which practically says; nothing is *real* we cannot *see*.

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"CHILDREN OF GOD."

D. COGSWELL.

They are equal unto the angels: and are the children of God, being the children of the resurrection" (Luke 20: 35).

I think all christian people will admit, or ought to admit, that angels exist, and that they are literal beings. They were sent to talk with Abraham; they were sent to warn Lot to leave Sodom; they were sent to tell Mary that she should have a Son; they were on hand at the birth, death, resurrection, and ascension of Christ. In fact, they commenced their work at the garden of Eden. They guarded the tree of life, and have ever been doing God's bidding. And I bless God, the time has almost come, when we shall be made like them.

Now the question is, Can we see them? They *have* been seen in the past, *all* will admit; they exist as literal tangible beings; and are sent forth to "minister to them that shall be heirs of salvation;" and yet we do not see *see* them. When the dead are raised, and are "*equal* to,' and 'are *as* the angels of God;" can *they* be seen of mortals, without a special revelation?

If the dead in Christ are to "rise first," before the living are changed, and are made "equal to the angels," is there any evidence, or probability, that we can see *them*, any more than we can see the angels? They were sown a natural body, but are "raised a spiritual body." They are not raised, and after waiting a while, [no one knows how long] undergo the change; but are "*raised* a spiritual body," Hence, the change must be at the moment of their resurrection. And as they rise *first*, if it is one moment, may it not be five? and if five, may it not be longer? I want all to see this one fact, that there is *time*, be it more or less, between the resurrection of the dead saints, and the translation of the living.

If being raised a spiritual body, and thus becoming "children of the resurrection," is being made "equal unto the angels," and they rise first, are they not made "as the angels of God," while the living saints are yet mortal? *This* is all we claim; and if such a state of things does not *now* exist, you can all see the time is soon coming when it *will*: then why not investigate without prejudice? Come brethren, let us look the thing square in the face, and let God be true, if we should all be found with more or less error. When the natural immortality of the soul was first questioned, many of us started back and cried, heresy; and yet when we saw that God's word clearly taught the *mortality* of man, we embraced it gladly. And now, as there is at least, a *possibility* that there may be something yet to learn, in relation to the events belonging to the seventh trumpet, let us give the subject a fair investigation, and see "what saith the Scriptures; instead of crying out against it, and *blindly* opposing such investigation, as some, who ought to know better, are now doing. O Lord, keep us *walking* in the light as Christ is in the light; and the blood of Christ will cleanse us from all sin.

This hurrying the fulfilment of Scripture, and *crowding* events, has led to disappointment. God help us to learn wisdom from the past; not to renounce the investigation of prophecy, as so many are doing, and so shut their eyes to the *only* lamp God has

given to shine in this dark place; but to walk carefully, try all things in the light of Scripture, be careful we do not mistake old ideas *for* Scripture, keep low at the feet of Jesus, and learn of him.

Those who expect to hear a voice, or a great blast of a trumpet. in this seventh trump now fulfilling before our eyes, will surely be disappointed. These things are being fulfilled in so different a manner from our old preconceived ideas, that many do not seem able to bring their minds to see it. As those who are looking for the conversion of the world before Christ comes, cannot see, or understand, the signs of the times and those who are looking for the *burning* of the world *at* his coming, that the kingdom is to be set up "*in the days* of these kings." If our dear brethren could only see, and *believe* this one Scripture, that the kingdom of God, with Christ at its head, is really, and truly, to be set up in the days of these kings, composing this divided Roman empire, just as literally as men builded, and planted, and married, "*in the days* of Noe;" they would *begin* to see the light of present truth. But so long as they think the earth is first to be burned, and the kingdom set up *after* the days of these kings; or perhaps in the midst of the fire; they will never understand "the things that are coming on the earth.'

Well, brethren, if we cannot see eye to eye, let us love God, and his children, and esteem others, better than ourselves. Let us take low seats and keep humble, for we are almost home; where the pure in heart will see the Lord, and hear him say "Well done good and faithful servant."

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A SERMON

By Eld. John H. Paton.

"He came unto his own, and his own received Him not." John 1: 11.

When Jesus made his appearance at the first advent, as the Messiah; it is a fact worthy of note, that He came and offered himself to the Jewish people *only*. He says, "I am not sent but to the lost sheep of the house of Israel" (Matt. 15:24). And to the woman, He said; "It is not meet to take the children's bread, and to cast it to dogs."

His was a work of "*harvest*," the summing up of that *age* (Matt. 9: 37). And as seen by the context, when sending forth laborers, He says; "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel" Matt. 10: 5). From which, it is evident "the fields white, already to harvest," referred only to the *Jewish nation*; and that his work, during his personal ministry, was *exclusively* to them. "He came unto his own:" That nation was recognized as God's "holy nation and peculiar people," from the time the "sceptre" was given, at the death of Jacob, 1813, B. C. until just before the death of Christ, at the end of A. D. 32, i. e. the spring of 33; [a period of just 1845 years,] when He came near and wept over the city, and said; "Behold, your house is left unto you desolate" (Matt. 23: 38).

In what sense were they his people? and on what principle did *they* become so, more than others? They were his, in the sense of being his representatives; and their chief advantage lay in the fact, that "unto them were committed the oracles of God" [Rom. 3: 2). They became so, not on account of moral character, good or evil; but by *election*: God's own choice. [Rom. 9: 11.]

A great evil has resulted from the assumption that the election of God was unto holiness and eternal life, by controlling the will and determining the choice of some, while all others were, from eternity, reprobated to eternal suffering.—Cannot our Calvinist friends see that it is *possible* they have mistaken the character, and plan, of the great loving Father?—The Jewish nation were the elect of God, but not to unconditional glory; if otherwise, they could not have become castaways; but they *were* cast off and ceased to be "the holy nation." Why then were they chosen? I answer, for the good, and not the exclusion of others from God's favor. They were chosen for a nation "of kings and priests," and for that end, were placed on trial, under the law (Exo. 19: 5). They were the receptacles of God's word; standing *between* Him and the world. God has given the most positive assurance of impartial love for the *world*; for "all men." And declared that in Abraham, and his seed, —Christ, and his chosen associates; who *are* "Abraham's seed,"—'all nations,' 'kindred, and families of the earth, shall be blessed."

The Jews, like many others in later times, fell into the grievous mistake that God did not care for any but his elect, and all others were considered no better than dogs; whereas God's love and care for the world, underlies the choice of the few, for the special work of blessing the world.

They, being on trial, violated their agreement and were chastised by the judgments of God, until finally the kingdom was overturned and given to the Gentiles; taken from Zedekiah, and given to Nebuchadnezzar. Here, at the Babylonian captivity, 606 B. C., began "the times of the Gentiles." a period of seven prophetic "times," or 2520 years; and hence terminate. *forty* years from

the spring of A. D. 1875. Since the beginning of the times of the Gentiles, the Jews have been tributary to other nations, though their polity and worship continued, and they as a nation, were recognized as God's holy people, until, when, in 'the fullness of time,' Jesus, their promised Messiah, came, offered himself, was rejected, and left their house desolate. Thus they were recognized as God's people during a period of 1845 years; since which, another people,—the gospel church,—composed of all nations, are being called out for the royal priesthood and peculiar people; who, with their Messiah, at his *second* coming, are to take the kingdom.

With the spring of 1878, this *other* people will, like the Jewish nation, have had a trial of just 1845 years; when, according to prophecy, Zion's warfare will terminate.

Three years and a half before the trial of the first house ended, Jesus became the Annointed of God, and offered himself as their Messiah. But *How* did He offer himself? I answer; By his *works*. He did not ask them to receive him on the strength of his word; He says "the works that I do in my Father's name, they bear witness of me (John 10: 25). Again: "If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works" (ver. 37). Christ did the works of the Messiah foretold in prophecy, the best possible evidence of his Messiahship; Why then did they reject him? because they were ignorant of prophecy, and hence, fulfilled it, in condemning him. Acts 3: 17, 18. They overlooked the dispensation of suffering, as the Church are *now* overlooking the dispensation of *conquest;* in which "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15: 25).

They were in blindness in relation to the *manner* of his coming; and hence, stumbled at the word, being disobedient. The fact that they were looking for him, and believed the time was *near*, did not help them, but rather intensified their guilt of ignorance. For He came in the flesh, visibly, attended with miraculous demonstrations both in life, and at his death; yet the time, and its events passed by, and they are *still* looking for Him; and there is no doubt but there is a people *now* living, who will also be looking for him, after the work of *this* harvest is ended, and the kingdom established. For "except a man be born again, he cannot *see* the kingdom of God."

The events passing before them were an interpretation of the prophecies, but they failed to discern the signs of the times. It is true that "all men were in expectation;" and they were convinced of the *near* approach of Messiah, but they were condemned and overthrown, "because they *knew not* the time of their *visitation*" (Luke. 19 44). Not the mere point of time at which He came, but the period of his personal work.

We sometimes wonder at their unbelief; and perhaps pity them for their stupidity; but let us take heed lest we also be overtaken with blindness in the "harvest" of *this* "age," or time of *our visitation* 1 Pet. 2: 12.

"He shall be for a stone of stumbling and for a rock of offence, to *both* the houses of Israel" (Isa. 8: 14); and the trial must be in harmony with the conditions of the two houses. They, being under the law, and children of Abraham, after the flesh, walked by sight, and were tried by visible manifestations of *Messiah* in the *flesh*. We being the seed after the promise, walk by faith, and *not* by sight; hence, ours *must be a trial of faith;* "an hour of temptation;" when in his *spiritual* body, unseen by mortals, we "shall *desire* to see one of the days of the Son of man, and *shall not see it*" (Luke 17: 22). "In the day when the Son of man is revealed," some will say, "See here–see there;" but it will do no good to go after, or follow them, He is *as the lightning*, and can only be seen by his [shining] or works; that is, *during* this "harvest of the earth."

Believing we are *now in* this transition period, called "the end of the world," when Christ and his angels are to reap the earth, we feel that a warning on this point, is meat in due season.

Truly it is a strange, or unexpected turn of events; but how else could it prove a *trial*, or "stumbling block"? Is it not here Isa. 28: 21, finds an application? "For the Lord shall rise up, . . . that He may do his work, his *strange* work; and bring to pass his act, his *strange* act"? If so, then the 22 verse is equally applicable; "Now therefore be ye not *mockers*, lest your bands be made strong: for I have heard from the Lord God of hosts, a consumption, even determined, upon the whole earth." This transition, or "time of harvest," upon which we have entered, is but the introduction of "the great and *dreadful* day of the Lord,' or 'time of trouble, such as never was since there was a nation;" and the work of this time, is the establishment of a kingdom; of which work there are various stages, and like all of God's work, requires time. This kingdom is to "break in pieces and *consume* all these kingdoms," and to stand for ever (Dan. 2: 44). Is not *this* the consumption determined upon the whole earth?

It is as necessary for us to understand the *manner* of the *second* advent, in order to understand the coming events, and know the time of *our* "visitation," as it was for the first house of Israel, to understand the events of the *first* advent. No doubt the Jews supposed their long promised and glorious Messiah would be easily recognized when he came; and therefore took their ease, and were overtaken in the snare. And how many are *now* taking their ease in Zion; thinking their Messiah will *first* come in the sky, and take them to himself, without the *trouble* of taking heed to "the sure word of prophecy." As well might the Jews have fixed upon the *one* prophecy, of Christ's riding into Jerusalem, and have waited for *that* event *alone*, as for the Advent people to wait for the manifestation they are now expecting. How many are saying, "No matter when or how he comes, if we are only ready;" which is, perhaps, abstractly true, but is really a snare. It will not suffice to be expecting him merely; or to know his advent is near. The *true* watching and waiting, is that which is in harmony with the word. And as the pathway is to "shine more, and more;" we must advance with the advancing light. And it is a fact worthy of note that the great body of those teachers who take the above position, instead of going forward, by an *increase* of prophetic light, are actually going back; and *practically* deny the importance of those prophetic truths by which even they know he is near.

Let us beware, my brethren, lest we inadvertantly follow those who are going backwards. Better that we should move *slowly* forward and *up*, than to glide *down*, with the popular current. Let us then, continue to "take heed to the more sure word of prophecy, as unto a light that shineth in a dark place;" that when, in the midst of the desolation and terror which are coming on the earth, He *shall* reveal himself to mortal eye; we may say, "Lo, this is our God; we have waited for him; and He will save us."

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THE ATONEMENT.

The remark is often made, When Christ leaves the Holy Place, and ceases to appear in the presence of God, for us; there can be no more forgiveness of sin.

This may be in harmony with theological views, but is it in harmony with the great plan for the redemption of a lost world? "To the *law*, and to the testimony;" is it in accordance with this?

Under the law, the atonement was made *once in the year*. On the tenth day of the seventh month, during a part of the day, the high priest appeared in the immediate presence of God, or "holy place," to make atonement for the sins of the people for the whole year. And this atonement was not made at the beginning, nor at the *end* of the year; but on the 10th day of the 7th month of the *legal* year; the *only* year recognized in the ceremonial law. And this atonement answered the demands of the law for that whole year; the first half, because it was in prospect; and the last half, because it had been made. Jesus did not make the atonement every year, "for then must he have suffered often, since the foundation of the world; but now *once* in the end of the [age] hath he appeared, to put away sin, by the sacrifice of himself" (Heb. 9: 26).

Here we learn the atonement of Christ was designed to be effectual for the salvation of men from the beginning. It was good before it was made, because it was in *promise*. So under the law, the atonement was good for the part of the *year* which preceded it; and when once made, was good for the rest of the year. And if this atonement by Christ was good *before* it was accomplished, Why should it not be effectual for pardon after the debt is *paid*? Is a promise *better* than a fulfilment? Could sin be forgiven, on the strength of the atoning merits of Christ *before*, but not *after* He paid it all? If it was made once and *forever*, and was good for the first part, it will hold good for the rest of "forever;" or as long as the mercy of the Lord endures.

But, says one, How can sin be pardoned after He leaves the Holy Place, and ceases to appear in the presence of God, for us? I will answer by asking another question; How did "the Son of man have power to forgive sin on earth,' *before* 'He took his seat at the right hand of the Majesty on high"? As well might one claim that the *death* of Christ was effectual only while he was in the act of dying, as that the *atonement* of Christ, is effectual *only* while it is being made. If it was good for the age which preceded it, it may also be good for that which is to follow.

It requires the whole gospel age for the *day* of atonement; from the preparation of the *slain* victim, whose blood was carried within the vail, until "unto them that *look* for him, he shall appear the *second* time without sin, unto salvation" (Heb. 9: 28). And as it was necessary for him to come to this earth to fulfil the type of the slain victim; so it is necessary for him to come a second time to fill that of the living one.

In the law, the high priest carried the blood within the vail, and afterward, came forth to the alter, in the tabernacle outside

of the holy place. "And when he had made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the *live* goat, . . . and the goat shall bear upon him *all their iniquity* into a land not inhabited" (Lev. 16: 10–22). Christ was the slain victim, and is also the "scapegoat;" for "the Lord hath laid on him, the iniquity of us all" (Isa. 53: 6). This part referring to the scapegoat, is the last work of the atonement, and must be fulfilled *after* he leaves the Holy Place. And until Christ returns and fullfils the type of the scapegoat, the atonement will not be complete, nor will our sins be *blotted out*. (Acts 3: 19--21.) "And it is easier for heaven and earth to pass, than one jot of the law to fail."

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THE PROPHETIC PERIODS.

Every careful reader of this paper must have become satisfied the old traditions, and loose ideas which have obtained in relation to the *manner* of Christ's coming are, in the main, unscriptural; and that there is, and *must* be a period of time called, "the days of the Son of man," in which, although He is here, the *world* will be ignorant of his presence. Otherwise, how can they be "building, planting, and marrying; and *know* not"? for, "as it *was* in the days of Noe, so *shall* it be, in the days of the Son of man."

There can be no question, with believe of the Bible, but what this condition of affairs must at some time be true. The questions, Are we now in 'the days of the Son of man'? Have the events of the *harvest*, or *end of the age* [world] already commenced? depend solely on the prophetic periods for an answer. We do not claim any advantage over otLers, either by *revelation*, *vision*, or "*commission*," or tangible proof of *any* kind; but still walk by faith. And the reports so industriously circulated, in the so called Advent papers, come from "enemies," or from those who are entirely ignorant of our faith. And only those who *love* to be deceived, will permit such false reports to prejudice their minds from calm and determined investigation of these vital truths.

We expect misrepresentation, and to be evil spoken of; but "count it all joy;"

"Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall *appear* to your joy, and they shall be ashamed" (Isa. 66: 5).

The prophetic periods form a perfect network of evidence; ending as they do at so many different points; and room to make a place into which the events of this time of harvest arrange themselves, as the large and small stones wrought by a master hand, adjust *themselves*, when brought together for the building. And if a stone were missing, the exact dimensions of the place where it belongs, would be an unering guide to the workman in finding it. So the prophetic periods, by ending as they do, enable us to see the *time* for the harvest, and its events. And the fact of their leaving a period of just three and a half years for *this* harvest, the same as was the measure of the harvest at the first advent, is significant.

I never supposed the days of the Son of man, was a definite period, nor had I any clear idea of their meaning, until I saw the *place* made for them by the prophetic periods. I never saw the *events* of the harvest, separate and distinct; that "the times of restitution of all things," had a marked beginning; that the resurrection of the dead in Christ is a separate event, in no way related to the "restitution." That one is a restoring back to a former estate; the other, an entire new condition: an immortality unheard of until Christ came and "brought to light immortality and eternal life, by the preaching of the gospel;" that those who put on immortality have spiritual bodies, invisible to mortals, without a revelation; that as the generation living at the first advent, stumbled because he came 'a man of sorrows,' in a body of flesh; so this generation will stumble because he comes 'a spiritual body;' that this generation is to fail in *faith*, as the other failed in *works*. These. and many other points, having a vital bearing on the present time, were never seen, until the prophetic periods made a place for them and brought them out.

All I have thus far tried to prove, is that when these things do occur it will be in a way the world will neither see or understand. And even the plagues which are coming, will not be understood; for the testimony is, men blasphemed God in the midst of the plagues, and repented not of their deeds.

Prophecy is foretold history; and can go no farther in foretelling, than history will go in fulfiling. And the details of future immortal life are not foretold, any more than are those of angelic life; "for it doth not yet appear what we shall be;" and yet a future age is minutely described in prophecy. Read Isa. 65: 17–25: "They shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them; they shall not plant, and another eat; for as the days of a tree are the days of my people; and mine elect shall long enjoy the works of their hands."

From the above, and many other Scriptures, I understand that humanity, prophecy, and history, go on through the millenial age: and it is only a class who put on immortality, and become, "as the angels of God."

The prophetic periods show the transition from one age to the other, by their manner of terminating. And I would ask the reader, If you were satisfied the "resurrection of the just," is to an immortal life, with a spiritual body, invisible to the natural eye; and also that the days of Dan. 12, were ended, Why you could not believe that the resurrection of this *class* occurred, or at least *began*, where those days ended? This is our position, and the reason we believe the resurrection began Feb. 14th, 1875. And these positions, viz. that those "days" are ended; and that of the first resurrection, it is true that, "It is sown a natural body: it is raised a *spiritual* body;" is susceptible of proof. Again: Supposing you were convinced by Bible proof, that "the times of restitution of all things" (Acts 3: 21), is a restoration of the human family back to a former condition; and hence, the class exalted to immortality are an exception; and that the heavens must retain him *until* the times of restitution; and farther; that when he comes, he does not immediately appear to the world; and also that a period reaching to the beginning of the times of restitution, had ended; Why could you not believe he was here.

A jubilee, means a reverting back. And under the law, was the year of release, when all forfeited inheritance must revert back to the original heirs, and certainly points to the "restitution of all things" (Acts 3: 21). The jubilee cycles, reckoned either as a jubilee of *jubilees*, from the last one kept under the law: or the full *seventy* cycles, the whole number of Sabbaths *due* to the land (2 Chron. 36: 21); as they have actually transpired, since the sabbatic system began at the time they entered their land; counting fifty years to each cycle, while the fiftieth year was thus kept; and forty-nine years to each cycle, since the captivity; and in either case the result is that they terminate with the Jewish year ending April 6th, 1875. Why then, with all the other supporting evidence, should we not believe we have entered the transition period, and that the times of restitution have begun?

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"THE LITTLE HORN."

"And I considered the horns, and, behold, there came up among them another little horn before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes, like the eyes of a man, and a mouth speaking great things" (Dan. 7: 8).

As one event after another transpires, we find the papacy filling up this prophecy with wonderful acuracy. Rome, the seat of the old empire, passed into the hands of the papacy at the time the Goths were expelled, A. D, 538. I need not dwell on the history of those times; it is well known to every reader of history, that the Goths, who were *Arians*, and opposed to papacy, held that seat of empire for a number of generations; but were conquered by catholic arms, and their power so completely broken in 538 that the *people* of Italy changed their allegiance to the Roman catholic faith at about the above date; since which, Rome has been subject to Roman catholic control. There are two dates, 506, and 753, when the papacy received large accessions of power; and indeed, a number of times since the latter date; for it did not overturn the first one of the "three horns," Lombardy, Romania, and Revenna, which it was to "subdue," until the 11th century. And many writers who oppose this application of the prophecy, very unfairly ignore this *beginning* of papal control in Rome, because, at other and later dates, they find a more *marked* starting point. And, starting it at a date as recent as 606, it does not fit the prophecy; and *therefore*, does not belong to the papacy. And to escape the well known fact that Rome *has* been under papal control, since the expulsion of the Goths in 538, they dodge from papacy, to the *pope*; and very truly claim that the pope did not hold independent power at so early a date. But all historians agree in the fact that "times and laws," or in other words, the civil power of the western empire passed into catholic, or papal hands, at the time the Goths were expelled; and that Rome thus continued under catholic control until the infidel republic of 1798 was proclaimed. In other words, for a period of 1260 years.

"He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they [times and laws] shall be given into his hand. for a time, and times, and the dividing of time." This was true, not of the popes alone, or of any of the catholic princes, but of that harlot organization, the "woman" and her lovers.

The date 538 was not the beginning of papacy. We have no date for that, only the following; "the mystery of iniquity doth already work; only he that letteth will let until he be taken out of the way: then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy, with the brightness of his coming" (2 Thes. 2: 7. 8), The "mystery of iniquity was the woman on whose forehead was a name, "MYSTERY. BABYLON THE GREAT; the mother of harlots" (Rev. 17: 5). And "he who now letteth" [hindereth] was the civil power of the empire, and was taken out of the way soon after the conversion of Constantine; at about which time [in the fourth century] Christianity was made the religion of the empire; then came "the falling away first," and "the man of sin" was revealed.

I understand that papacy began to develop at the union of church and state in the eastern empire, as above; but, as yet it did not hold "times and laws" at *western* Rome, the seat of the prophecy; since paganism still prevailed in that quarter. But in A. D. 538 Catholocism was established as the ruling element at "the seat of the dragon." And it so continued until the terrible reaction against the papacy which occurred near the end of the last century; when the people of Rome and Italy, assisted by France, abolished the papacy; and, on Feb. 15th, 1798, proclaimed the infidel republic.

The papacy is called a "horn," by virtue of its exercise of civil power. And although it existed before, and still exists as a 'horn,' it certainly held 'times and laws in its hand' at

Rome for just 1260 years, *before* they "took away its dominion; to consume and to destroy it, unto the end." And it has since been undergoing this consumption. That the history of the papacy has, in just this way, been thus far a perfect fulfilment of the prophecy, it is useless for any one to try to deny; for these *facts* are too well known by all readers of history. They may *deceive* themselves and those of their hearers who are not familliar with these things; but they cannot change the *facts*. They may, indeed, again dodge behind the pope, and say, the pope did not die until the next year; or that the pope did not relinquish his claim to temporal sovereignty, &c.; the popes have *never* relinquished that claim; claiming as much to day, as ever.

Some of our brethren, for want of something better, are clinging to the forlorn hope that as they did not ask the popes permission, to take away his dominion in 1798, it was not *legal:* and have discovered that in 1801, one year after papacy was *restored*, the new pope *did* make some concessions to Napoleon, and *hope that* may prove to be the end of the 1260 days. Others fly still farther from the old 1843 position, and try to show that the 1260 days have only just ended at 1870; hence, have not the slightest hope of living to see the end of the 1335 days, which must, therefore. extend to A. D. 1945. Hold the reigns firmly, my brethren, and so long as facts cannot be altered, let us stick to the old '43 track, and see it out, on this line; even though the end is brought about in a manner we did not see.

From 1800, at which time "the deadly wound was healed;" and the papacy revived, to 1870; it has been one of the "seven heads" or governments of Rome. And now, though it has ceased to hold that position, it has not ceased to be a "horn;" and controls a vast amount of civil power; not because it is now, as formally, supported by the European governments, we admit; for "these ten kings," were to hate the harlot; but that power comes from her millions of people; the foundation of the thrones themselves,

I beheld, and the *same horn* made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High, ['Know ye not that the saints shall judge the world"? (1 Cor. 6: 2). and the time came that the saints possessed the kingdom. verses 21, 22.

One English writer, copied in the "*Bible Examiner;*" asks, "Who are the saints, that papacy has prevailed against?" And as he cannot believe they are the Mahommedans, or the Welch, or English, or a host of fighting men "who have *opposed* the papacy," comes to the *wise* conclusion that as most of these were triumphant, and were *not* overcome by the papacy; *ergo*, papacy cannot be the 'little horn.' Bless the man's heart! he looks in the wrong place to find saints, they are not found with carnal weapons *opposing* papacy, or any of her harlot daughters; as well look for *opposers* of wolves among sheep. God will show who are the saints, who "have been beheaded for the witness of Jesus. and the word of God; and loved not their lives unto the death;" when he "makes up his jewels." And very possibly few of his fighting men, so triumphantly selected, to prove the papacy is *not* the 'little horn,' may be found among them.

This power is prevailing at the present time; not perhaps in Rome, but she is gathering her forces for a mighty contest with the nations, her former lovers; and she is to maintain her ascendency; for "in the days of these kings shall the God of heaven set up a kingdom;" and when set up, is to be given to the saints, [ver. 27,] and papacy prevailed, up to the time "the saints *possessed the kingdom.*"

There is *positive* proof that in the coming struggle, papacy will be successful. In the first place, it is after the Ancient of days came, and the judgment sits, and the books are opened, "I beheld *then*, [after all that] because of the voice of the great words [acts, or events] which the horn spake" (vers. 10, 11). And this occurs *after* the "thrones are cast down (ver. 9); or the "powers of heaven are shaken." "And there was war in *heaven*: Michael and his angels fought against the dragon; and the dragon fought, and his angels" (Rev. 12: 7). There is no more doubt this "dragon," refers to the Roman empire; and that the high places, or ruling elements of the world, symbolize *heaven*, than that there has been such an empire. Hence, we know to what the "powers of heaven," which are to be shaken, refer; and papacy will stand, after all these are shaken.

In the second place, papacy will prove triumphant in the coming struggle, because she is not to fall by the hand of her enemies. Christ has reserved that honor to himself; and that antichristian power will be "consumed with the spirit of his mouth; and destroyed with the brightness of his coming."

In the third place, papacy will remain, after her opponents are fallen, because she is to be the last to drink of the cup of the indignation of the Lord.

The term "Sheshach," occurs but twice in the Bible; first, in Jer. 25: 26; and again in chap. 51: 41; where we learn it is a name applied to Babylon. In Jer. 51, the final overthrow of mystic Babylon is clearly portrayed. Read and compare verses 7, 8, 13, 45, 49, 63, 64; with the 17th and 18th of Rev.; where John applies this language used of Babylon the *type*, to "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." The "golden cup," "the drunken nations;" the call to his people to come out of her; the casting down like a millstone; all is there, applied to both type and antitype. Every verse of the 51st

chapter refers to Babylon; and in verse 41, it says "How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations?

In Jer. 25, where Babylon is again referred to as Sheshach, it reads; "For thus saith the Lord God of Israel unto me; take the wine cup of this fury at my hand, and cause all the nations to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, [this is when the nations are "angry," Rev. 11:17.] because of the *sword* that I will bring among them." [Then the "cup," means a sword, or war.] The prophet goes on to enumerate those who shall drink of this cup; and thus concludes; "and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach shall drink *after* them." (verses 15–26). Here we learn that "Babylon, in whom was found the blood of all who had been slain upon the earth;" is the last to drink of the cup of the indignation of the Lord.

This is certainly not a "conditional" prophecy, nor has it yet been consumated; and but one Babylon exists, viz. "Babylon the great." And notwithstanding these ten kings have 'hated the harlot,' and 'stripped her; and made her naked and desolate;' and were to "eat her flesh, and burn her with fire;" all of which has been so marvelously fulfilled: not really *eating* or *burning*, but by *consuming* her dominion, confiscating her substance, and humbling her pride; as at this day; still, although completely desolate, so powerful is she in the hearts and *fears* of her votaries, that the nations are in mortal fear; and are preparing for the inevitable religious war, on a scale never before known iu the annals of history: and we have most positive assurance, that in the coming struggle papacy will survive the conflict; and again rear her head, after the nations have become "mad, and drunken, and fallen." For she is still able to "speak great words," after the thrones are cast down, the Ancient of days come, the judgment set, and the books are opened; even until judgment is given to the saints of the Most High.

What a glorious prospect! the lowly and obscure followers of Jesus, to judge the world; exalted with Christ, far above principalities and powers: the bride of Christ higher than the angels: "Know ye not that ye shall judge angels"? And papacy prevails until "judgment is given to the saints, and the time came that the saints *possess* the kingdom." Not until they are *about* to have possession; but until in actual possession.

[Reader, are you prepared for the storm? Have you found shelter in the "cleft rock?" If so, "no plague shall come nigh thy dwelling;" "a thousand shall fall at thy side; and ten thousand, at thy right hand; but it shall not come nigh thee; only with thine eyes, shalt thou behold, and see the reward of the wicked." "For thus saith the Lord God of hosts, the God of Israel, Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword that I will send among you" (ver. 27].

This conflict is so apparent, and the fact that the "little horn" is coming to the front, so ominous, that the various tyro cannot fail of seeing it.—God help the Church to see and know the time of "her visitation."]

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Bro. W. N. MURRELS, Writes:

Forest Hill, Cal. June 20th, 1875:

Brother BARBOUR: Dear Sir: THE HERALD OF THE MORNING is received! O how glad I am! I shouted out, glory be to God, when I removed the cover; I was longing for something from you. My only resource during the interval, was my Bible and the old numbers of the 'MIDNIGHT CRY.' I have read them over and over again. Not a day passed that I did not read them; and always with renewed light and comfort. I am unalterably convinced that the truth lies in NO OTHER direction.

Being an old '43 believer, and having had the privilege of a persoual acquaintance with dear Bro. MILLER. And, being confident of its divine character, I continued in the Advent faith, till the present time.

During that long dark period of the slumbering of the virgins, I was in a state of isolation; and being on this coast since '49, hardly knew what was going on among the brethren. I got a letter in answer to one to Bro. Himes, when he was on this coast; the only direct information had until, I believe, by divine direction. a young man came to this place from Chicago, who was an "age to come" believer, and had a number of publications on that subject. Through them I learned of a number of publications, for some of which I subscribed; and since then, thanks be to God, have made great progress in the right direction.

I have ever been a believer in TIME, although I knew nothing of the movements between '43 and '73; still I believed the prophetic numbers were meant to be understood at SOME time How glad I was, when I received your paper; I have read it numberless times, and am reading it yet.

Well Bro. I am looking over your last publication with a great deal of interest. The arguments seem VERY conclusive. As you say; it is hard for the mind to rid itself of old errors. I am trying to have a mental realization of the great change from mortality to immortality.–Sometimes one gets a glorious glimpse ot the spiritual; but it is like the lightnings flash.

I would like to say much, but your time and mine will not permit. Enclosed is the money for two copies, [$1, 50;) take the rest for my postage and that of some others.

How often I praise the Saviour for Bro. BARBOUR'S publications, Oh! the love I realize for the blessed Saviour of men. But I have a hard warfare; it is sometimes so dark; and the heart so hard and stony.

I have loved Jesus from my earliest years; but it seems I have done so little for Him. Still, it is not the amount that we do; it is the greatness of our faith that He thinks most of. The Father loves all those who love His Son. Oh! that we may see him soon, in peace. Yours in Jesus' love.

ARGUMENT.

How few are capable of weighing an argument, or maintaining *consistency* of ideas.

One brother has recently written, "I endorse the article on the new birth being the resurrection." He believes it is raised a *spiritual* body. He even believes what Christ says; "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is *every one that is born of the Spirit.*" He believes he *cannot tell* whence it cometh; and immediately adds that it comes from the old original grave where it was buried. He *cannot tell*, but he *can* tell. "Thou fool, that which thou sowest is not quickened, except it die; and thou sowest *not* that body that shall be." (1 Cor. 15: 36, 37). If it *is* the same body with a newly buried one, it is with an old one. Of bodies buried five hundred years, not one particle remains unabsorbed; all has passed off in water, in gas, in vegetation: and from vegetation to animal life, and from animal flesh back again to humanity; until, like the woman with "seven husbands," it would have many claimants, But even supposing Paul was mistaken, and it is the same body, and God should collect every particle of the lean and wasted form, as it was buried; or the gross and corpulent; and adjust all claims between the many owners of the same dust; will He take it back to its former grave, so as to open it again and take it out of the grave?

Surely no one will make the absurd claim of the body being *in the grave*, and having always *remained there.* Truly ignorance and *superstition* are hard to overcome; and "ye do err; not knowing the Scriptures."

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S. H. WITHINGTON, of Springwater, N. Y. writes: Dear BRO. BARBOUR; the first No. of Vol. 3, has come to hand; and I have read and *reread* it very carefully; and must say, by the force of evidence, I fully endorce the sentiments contained therein. It is truly "meat in due season:" How very clear that there must be a transition period in which the gospel laps on to the restitution age, as did the law, and gospel; during the personal work of Christ, at the first advent. A period called, "the days of the Son of man."

All Adventists believe the kingdom is *about to* be set up. How vastly important, that the mind should be divested of prejudice, and look carefully at facts as they unfold themselves in harmony with the prophetic word. That no two prophetic periods end at the same time, I fully believe. The 1335 days of Dan. 12, the period reaching to the resurrection and time of harvest, as symbolized in Rev. 14: 14–16, I believe, have *ended*; and *therefore*, the harvest must have commenced; and we are in "the days of the Son of man;" and He is doing his work, preparatory to the setting up of the kingdom.

What grand events are just before us: How important that we keep on the whole armor of God, and fight the good fight of *faith*; for soon our warfare will be ended.

The evidence *now*, to my mind, is that the second part of Zion's warfare, under the gospel, will end in the spring of 1878.

I like your paper very much. The beautiful vignet on the first page, so expressive of our faith, speaks volumes, My sincere prayer is that *all* who take this paper, will resolve themselves into a committee of the whole, to extend its circulation. It is a true *Advent* paper; and I do hope, by the blessing of God, it may soon be issued as a weekly; giving us, once more, a medium through which the prophetic periods, the very *framework* of our faith, may be calmly and freely investigated; thus enabling our pathway to shine "more and more unto the perfect *day.*"

The notice you gave of the N. Y. S. Conference, was to the point; and, under the circumstances, *demanded*; to correct *the false* impression they had so extensively circulated in their report of the same. May the Lord greatly bless you, in your labor of love to the household of faith.

—o—

BRO. GEO. A. BROWN, Cohocton N. Y. Writes: I was very glad to receive those papers you sent me; and read them with interest, although I am surprised at the manner in which the Lord is fulfilling his word, yet I believe these things are of the Lord. I am satisfied the "midnight cry" is in the past, and that the 1335 days are ended; and that the jubilee cycles show that the restitution is due. Enclosed find money for four copies. Your brother in Christ.

NOTICE!

With this number of the paper, I shall consider my obligations of last year fully cancelled. And shall send No. 3, to *no person* from whom I do not hear, either directly, or by some third party *ordering* the paper continued.

I shall be glad to receive the money from all who can afford to pay now, or as soon as convenient, And all who are *not* able to pay, and will send a postal card with simply their *name*, and *post-office*, and *State*, without another word; will be supplied with the paper as freely, and heartily as it is sent to those who pay. To all others I bid a kind farewell.

N. H. BARBOUR, *Rochester, N. Y.*

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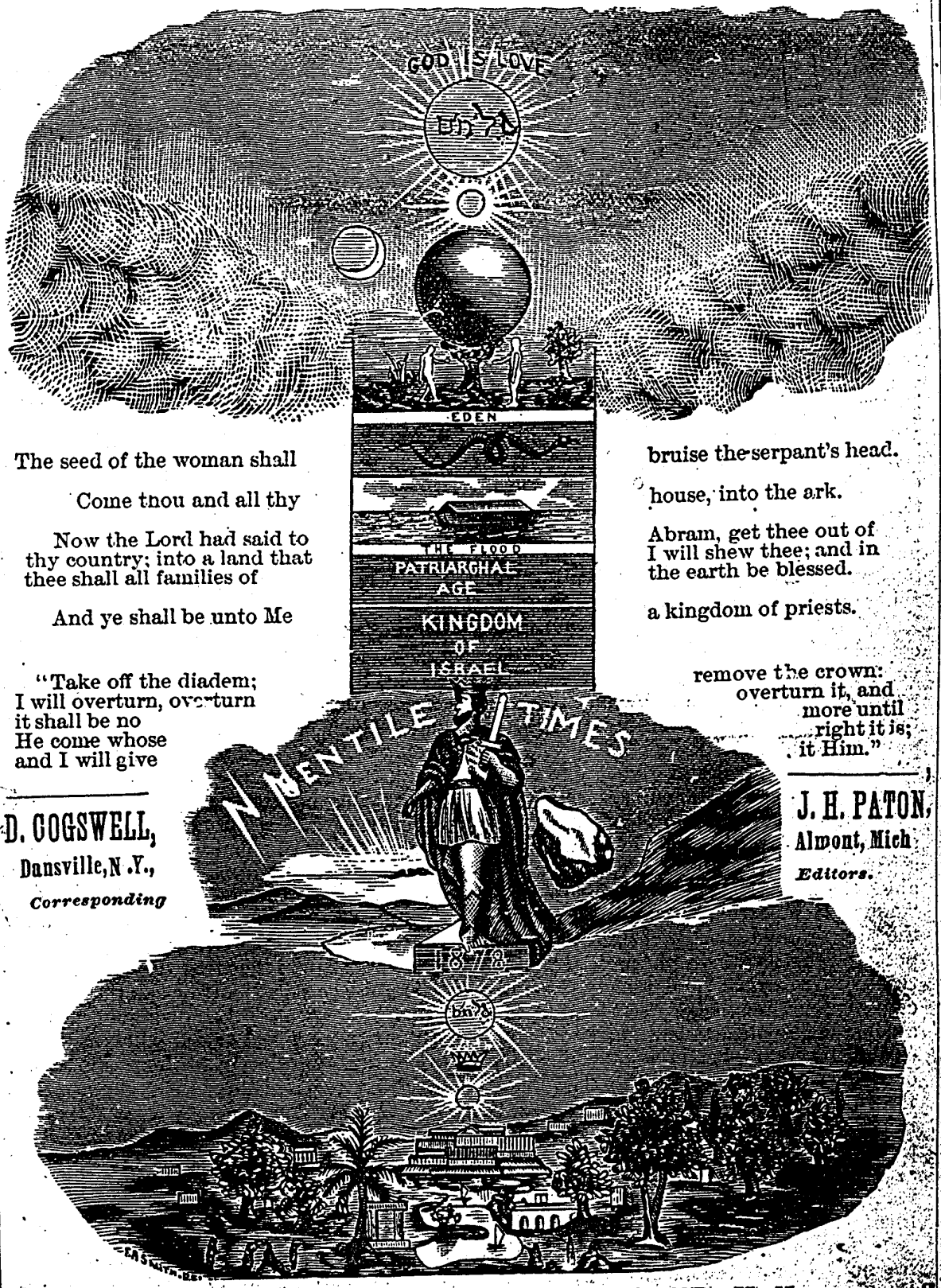
HERALD OF THE MORNING.



The seed of the woman shall bruise the serpant's head.

Come thou and all thy house, into the ark.

Now the Lord had said to thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed.

And ye shall be unto Me a kingdom of priests.

"Take off the diadem; remove the crown: I will overturn, overturn overturn it, and it shall be no more until He come whose right it is; and I will give it Him."

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PROPHETIC LIGHT.

It seems strange that there can be a line of argument extending through the whole Scriptures, embracing all the prophetic periods, chronology, &c.; in harmony with itself, with the signs of the times, and with the whole Advent movement; and yet the larger part of teachers among us remain ignorant of and opposed to its investigation. To those who, without prejudice, really investigate these things, they seem so clear, that instead of being in darkness, we stand on "Pisga's top."

Grant, for a moment, our position true, and look from our standpoint; and past disappointments, or *failures*, as they are called, will appear as beacon lights; and you will find a consistency and beauty in these positions which will surprise you, and perhaps induce you to investigate the arguments. If so, and you really desire to understand, you must not reject any part while investigating; wait until you get them *all* before you; for, like the building of an arch, its strength cannot be seen while investigating detached parts, or single stones. Follow up the argument, and let the "arch" be complete," key-stone" and all, before passing your final judgment. If you have the *patience* to do this, there is a glorious sanctifying present truth, within your reach. But I do not believe one reader in twenty have command enough of their own mind to investigate Scripture in this broad and comprehensive way. You will think you see a text of Scripture which contradicts a certain position (the Bible is full of these apparent contradictions) and give up to an apparent, but not real difficulty.

Those who *have* comprehended these arguments, find in them a power which has separated them from the world, and enables them to withstand the pressure of this "hour of temptation" now upon them, as the deep-rooted oak withstands the tempest; "Sanctify them through thy truth; thy word is truth;" and with the Psalmist, can say; "Though an host shall encamp against me, my heart shall not fear." You can hardly comprehend the joy which comes over one who feels that the "log-book," the chart, the compass, the lighthouse, the breakers, the soundings, and the haven of the voyage to eternal rest, are lit up with the sunshine of prophetic light. So different from those who have lost their reckoning, like poor J. V. Himes, for instance; who *admits* his "lamp" has gone out; and says, he has no light as to the harmoneous ending of the prophetic periods; and that even the darkening of the sun, falling of the stars, &c. clearly in the past, are not fulfilments of prophecy. And these are the real sen- [illegible] Advent teachers who less bold than he, do not so openly avow them. When the *leaders* admit their blindness; that they have lost their reckoning and are in darkness; God pity their followers, through this hour of temptation upon which we have now entered.

This is true, not of Bro. Himes alone, but *especially* of the two men, the one of whom took a course to crush Bro. H. which *ought* to tingle the cheek of any honest man with shame, and the other, the man who now, *under* him, holds the position formerly occupied by Bro. Himes. The latter, boldly asserts that he has something *better* than prophecy: that it makes no difference to him *when* Christ comes; he is sanctified. A sanctified man, and got something better than God's word, *better* than present truth, BETTER than obeying God and sounding the alarm of the coming judgment. [How glad I am the prophets and apostles were not "sanctified;"] else we should have had a milk and water Bible, instead of holy men of old "searching dilligently" after the deep things of God. "Sanctify them through thy truth," said the Master. Have these men found a royal road? they admit they do not know where, on the stream of time, they are; only that they are near shore, and among breakers; and one of them while aspiring to be pilot, boldly avows that he does not *care* for his reckoning, or the breakers; but means to be so good that he can lead the way and pilot the ship safely, *without* following the Master's instruction and taking heed to "the more sure word of prophecy, until the day dawn." They are blind, they admit; they have no knowledge "of any harmoneous ending of the prophetic periods;" and are in darkness in relation to the coming of the day of the Lord, and confess to it. If that day is indeed just upon us, as they themselves admit; and yet they are in darkness; how can they claim to be the children of God? "Ye *brethren* are NOT in darkness, that that day should overtake *you* as a thief." How can they escape being judged out of their own mouth? there are but two classes; one of which is to be in darkness in relation to these things, and the other not; and these men who aspire to lead the "virgins," as they go out to meet the Bridegroom, admit they are of the former class, and find hosts of followers. They can see that "the days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it." Which has been so often fulfilled during this Advent movement; but they *cannot* see that "*in the days* of the Son of man," [not before those days begin, but *in those days*;] men will be planting, and building, and marrying, and "*know not*." No indeed! their theory is, that the first event connec-

ted with the coming of Christ, is one which *all* will know; in spite of what Christ says about the "days of the Son of man," "time of harvest," &c.; *because* there are other Scriptures which say "Behold, he cometh with clouds," &c.; just as if *both* could not be true. They would shut out all prophetic light; neither themselves teaching, or suffer others to do so; get "*sanctified*," and go in to the kingdom blindfolded. This may do for yet a little while; but there is a "ditch," into which "the blind, leaders of the blind," are about to fall.

[The subject to which this paper, as 'HERALD OF THE MORNING,' is devoted, is so large, and some of the positions so comparatively new, that I hardly know how best to present them in a manner which shall arouse as little of that blind opposition and *prejudice* which every advance in knowledge has to overcome.]

In regard to the manner of the resurrection of the dead in Christ, we, as a people, have drawn more or less *inferences*, based, as we supposed, on Scripture. Now try to divest your mind of this mixed mass of conjecture, and Scripture; and take the clear unadulterated word of God, and look calmly from that standpoint alone. [First, admit, in your own mind, that *possibly* there may be different *orders* of resurrection; how many you do not know: but, "as in Adam all die; so in Christ shall all be made alive; but every man in his own order (1 Cor. 15: 22).] Do not "wrest" this Scripture, and say that God saves *only* such as believe; it does not so read: Those who believe, have a *special* salvation, we admit, but "we trust in the living God who is the Saviour of ALL MEN," is the first part of the sentence. If this is not true, may be the rest is not! Let God be true! You are a Universalist then! Yes! a Universalist, or Spiritualist, or any *ist* you please, if believing God's word will make me so. I understand that God will save every son and daughter of Adam, from *all they lost in*, or *through* Adam: that "as in Adam' all die; so in Christ, shall all be made alive; but every man in his own order;' that there is a "restitution of all things; spoken of by the mouth of all the holy prophets since the world began" (Acts 3: 21). The putting on immortality of those who believe, is a special salvation, but not a *restitution*. The family of Christ are an exception, they become "as the angels of God: neither can they die any more:" while all others are restored back to the condition from which man fell; from which, if he die *again* it will be for his *own* sin. Hence, as Adam was 'of the earth earthy,' with flesh and blood life before he sinned, a *restitution* of the human family must be to a similar condition, and "the days of my people shall be as the days of a tree" (Isa. 65). But to those who are in Christ, there is a higher calling, a special salvation, and a better resurrection. And this particular "order," represented by "Christ, the first fruits; and afterwards, they that are Christ's at his coming," was brought to light only "by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and *immortality* to light, *through the gospel* (1 Tim. 1: 10). If the resurrection to *eternal* life was not brought to light until the appearing of Christ, a resurrection to a fleshly life, certainly *was* taught in the prophets. And the reader who forms an opinion of a resurrection to *immortality* from the one mentioned before that to immortality was made known, must necessarily have an incorrect idea; since one is, of the earth, as was Adam before he sinned; while the dead in *Christ*, "sown a natural body, are *raised* a spiritual body." And this resurrection or change from a natural to a spiritual body, will never be forced on one against their faith, or desire. Faith is the substance of things *hoped* for. I believe and hope for a change from this earthy, to an heavenly spiritual body; and expect, when fashioned like unto his most glorious body, to look very different, than in this "fleshly tabernacle."

A resurrection to an heavenly, or spiritual life, is a state of which we know but little; "in the likeness of Christ;" and "are as the angels of God." We know Christ could, and did appear in *different* forms; (Mark 16: 12); and that [angels have appeared as ordinary men, eating and drinking; and as a flame of fire, chariots of fire, &c.; and also in their probable *real* spiritual forms, as to Daniel and John: Dan. 10: 5, 6; Rev. 1: 12–16. That they can appear as fire, there is abundance of proof: "Who maketh his angels spirits; and his ministers a flame of fire" (Heb. 1: 7). "And the angel of the Lord appeared to him in a flame of fire out of the midst of the bush: and, behold, the bush burned with fire, and the bush was not consumed" (Exo. 3: 2). "Forget not to entertain strangers, for thereby some have entertained angels unawares." With such extraordinary powers of changing their form, as the spiritual bodies of Christ and the angels possess, it is certain they are not of the earth earthy. That they can assume flesh and bones of men we know; witness the "men" who appeared to Abraham, Lot, and others; and also Christ, to his disciples: that they can appear in *other* and more glorious forms, we know; witness that of Jesus to Saul of Tarsus, John &c.; and that to Elisha's servant (2 Kings 6: 16, 17); and the risen saints are like Christ, and the angels, and have spiritual bodies; and hence, are possessed of this unearthly power. And

why these plain Scriptural teachings meet such bitter opposition from a large part of the Advent body would puzzle me, if I did not know that prophecy would remain unfulfilled, were they to take any other course, as would God's plan with Pharoah had he not hardened *his* heart.

Is there one among these opposers who dare affirm that the "harvest" is *not* a period of time, up to which 'tares and wheat' are to grow together? that "in the time of harvest" he will say to the reapers [angels] gather *first the tares* and bind them in bundles? that the wheat [righteous] are not to remain in the mortal state *during* this time of harvest, or until the tares are gathered? and therefore will be here *while the angels are doing this work?* that "in the days of the Son of man" they are to be building, planting, marrying, and *know* not? If God has not indeed poured out upon them a spirit of deep sleep, truly they could not fail to see that in their opposition to, and determination to shut their eyes to these things, they are "kicking against the pricks."

Why! friends, the Bible, from Genesis to Revelation, backs up the advanced views now being presented in these pages. But I am satisfied no one will see and be sanctified by this present truth, "unless the Father draw him." And yet it is our duty, fellow labourers, to press home the truth; for we know not which may prosper, this, or that. "O send out thy light and thy truth; let them lead me; let them bring me into thy holy hill, and to thy tabernacles" (Ps. 43: 3).

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THE WAITING PEOPLE.

ELD. J. H. PATON.

Our true position is, Waiting for Christ. It is this especially, should make us a peculiar people. Whatever else we may hold as true and important, His coming and glory hold a special place in our hearts.

The doctrines usually known among us as Life and death views; including the mortality of man: the sleep of the dead; and final destruction of the wicked, we regard as holding a secondary place. These are no part of Adventism, proper. A man may be an Adventist and reject these. WM. MILLER, and many others like him, were Adventists; and held a very important relation to this Advent movement; and yet they believed in the immortality of the soul, the conscious intermediate state, and eternal misery of the lost. There were many before Miller's time and many since who have believed in the life and death views, who have not been Adventists.

It may be said, that waiting for the Son of God from heaven has always been the true position of the Church. To this we fully agree. And had it not been for the falling away, and apostacy of the great mass of the professed church, no special awakening, or revival on this subject, would have been necessary. But God's word recognizes this apostacy, and consequent sackcloth state of "the two witnesses" (Rev. 11]; and also a special waiting; and "going forth to meet the Bridegroom" (Dan. 12: 12; Matt. 25: 1–13]. The many, are now, as in the centuries past, waiting for *death*: this people, are waiting for Christ.

The basis of this special movement is prophecy, and its fulfilment.

Watching in a Scriptural sense, does not consist in peering into the space above, to see if Christ is coming; but to giving heed to prophecy and its fulfilment, as an indicator, both by events, and their chronology. And also in forming characters that will fit us for the desired position in glory. Hence, watching, and waiting are dependently related.

We are decidedly of the opinion that God has fully arranged, and revealed the pathway of his people. That this path is one of *light*; and the light, is by the "more sure word of prophecy:" that it shines more and more;—an ever *increasing* light. Hence, those in the "pathway," will grow in grace and in the *knowledge* of the truth; which growth presupposes *advanced* truths. And we would specially remark, that the Spirit of Christ in possession, or Divine sonship, is a prerequisite, to an understanding of God's revelation: "The *wise* shall understand." Hence, Jesus himself, in speaking of the events concerning his coming, called them "meat for the household" (Matt. 24: 45).

It seems evident those who will be waiting for Christ when he appears to them, will be a *prophetic* people. And therefore from their inception, should steadily increase in a knowledge of prophetic truth, in relation to his coming. Not over and again throwing away the former light on the prophetic numbers; but retaining the past, and adding more and more. It is fair to suppose if this people *cease* to investigate the prophetic word, God will cease to recognize them. But it is important in our progress that we discriminate between the application of prophetic numbers, and preconceived ideas of the *events* to which they point. Just so long as our knowledge is incomplete, every new phase of events, or development of facts, will bring *partial* disappointment. This may try our *faith* in God's word, as well as in human calculation; but is not of itself sufficient reason for concluding that we have been mistaken in the application, and know nothing about it. We know on-

ly in part; hence, there is a part we do not know; this, so far as is revealed, it is both our priviledge and *duty* to know. To *progress*, is to attach something we did *not* know to what we knew before; and this can only be done when we see harmony between what we knew, and what is presented for our consideration. When we see this, it becomes knowledge; hence, an increase.

The idea that we can learn continually, and not change our views, is evidently absurd. Having *started* right, we should not change our *base*; but our views must be modified in many ways, as we advance; for each new truth throws light on those previously known; and each increase of light causes us to reject some human tradition.

Some people boast that they are built on the rock, and therefore change not. *They* are not carried about by every wind of doctrine. No indeed, they hold the good old faith of eternal torture in a literal lake of brimstone, as did their fathers; not even accepting the fashionable hell of the present day. But *we* believe He only who is infinite, has the right to make this claim; "I am the Lord, I change not." Men who are staked down by a fixed creed, may *appear* constant; may be devoted; but are invariably narrow minded bigots. Freedom of thought has always proved disastrous to stereotyped organizations of either church or state.

Freedom of thought on some subjects, has characterized the Advent people; while on many others, they are as fully under the restraint of old traditional ideas as before they became Adventists. This freedom may appear like confusion, but it is the confusion inseparable from cleansing, like the purifying of wine, or other liquids. Let us beware, my brethren, lest, in seeking to avoid confusion' we settle into sectarianism, which has already laid its withering grasp on many of the Advent people.

Just as surely as the Bible is a "lamp to our *feet*," it was designed to be understood only as it becomes *due*. Transpiring events shed light on, and unseal the prophetic word, as when the overthrow of papal dominion in 1798, introduced "the time of the end" (Dan. 11: 35); and a resulting freedom of thought from which, it was written, "many shall run to and fro, and knowledge shall be increased" (Dan. 12: 4). In harmony with this, it is reasonable to conclude that God's church,—those who have the unction of the Spirit—will understand the prophecies as they are fulfilled. Thus we understand the church have been right in believing the 70 weeks of Dan. 9: 24, ended when the gospel was fully established; their application to the destruction of Jerusalem, by the "virgins," since "they all slumbered and slept,"

On the same ground, we understand that as we approach the end of the dispensation the manner and order of events connected with the transition become important to the waiting people. To remain in darkness on these points may prove as disastrous to us, as ignorance in regard to the manner of the first advent was to the Jews, or those who were *then* waiting for him. There is conclusive evidence that the change of dispensation is gradual; and the period of transition is known in Scripture, as "day dawn;" "end of the world;" "time of harvest;" and "days of the Son of man." Some oppose the idea of a transition period as wild and fanatical, overlooking the fact that a similar period and gradual change introduced the gospel dispensation; that he came, in a certain sense, at his birth, at his baptism, and at his entry into Jerusalem; and that prophecy distinctly foretold, and pointed to each one of those manifestations; and that it required all these, and more, to complete his first advent. So now, he comes "in like manner" as they saw him go; quietly and unobserved by the world. He 'reaps the earth,' and "treads the winepress alone;" and before the saints are gathered: With Rev. 14: 14–20; compare Isa. 63: 1–3. At another stage, he appears in the air "and they shall *see* him coming in power and great glory;" after which, he gathers his elect, and "so shall we ever be with the Lord." At another stage, he comes and all his saints; for in the great contest between Christ and the kings of the earth, the "called and chosen and faithful." are with him (Rev. 17: 14). These, and other events, constitute the second advent of the "King of kings."

That makes many advents, some may say; now which is the second? This is sometimes asked in ignorance, and sometimes in derision. It is but different stages of the *one* coming, as at the first advent. To fix upon one particular manifestation, as "Behold, he cometh in clouds;" and say it is the first and *only* appearance of Christ, is no more reasonable than for a Jew to have fixed on Zach. 9: 9, "Behold, thy king cometh," as the first and only manifestation, at his first advent. Each prophecy will be fulfilled *now*, as then; in proper order, and without confusion.

To us there is evidence that the judgment day, and day of wrath begin before the saints are delivered, in Isa. 25: 9; compared with 26: 8,9: First, "Lo, this is our God: we have waited for him:" Second, "Yea, in the way of thy judgments we have waited for thee,' 'for when thy judgments are in the earth, the inhabitants of the world [for exceptions see verses 10, 11] will learn righteousness." If any are opposed to men learning righteousness at so late a stage, let

glass,—already victorious (Rev. 15; : 3,4) "*All nations* SHALL come and worship before thee, for thy *judgments* are made *manifest.*" May *we* so watch and wait and pray, that we "may be accounted worthy to escape all these things which are coming on the earth, and to stand before the Son of man."

CHRONOLOGY.

—o—

If there is no reliable chronology, we are indeed floating with no definite knowledge of our whereabouts; and the prophetic numbers sink into comparative insignificance. If there is no reliable chronology, the 'wise' may know that if they are good they will eventually reach the kingdom; but they can never understand the question, "How long shall it be to the end of these wonders"? of which it is written, "The wise shall understand;" and the Church, like the first house of Israel, must remain ignorant of the "time of her visitation." But I thank God there is a reliable Bible chronology; clear and satisfactory in itself, and supported by an array of circumstancial evidence, in the harmoneous ending of the prophetic periods, which makes it very strong to those who understand the arguments. Let a person examine any subject with his mind fully made up to reject it; and, from a previous opinion, satisfied it cannot be true; and he will inevitably magnify its weaker points, and fail to see its stronger ones. And there is no subject, doctrine, or argument, within *human* ken, in which are not some parts less strongly supported than others. And the person who reads to *oppose*, invariably looks for its weakest parts, and, seeing them *alone*, is often led to suppose he has seen enough to overthrow the argument, and is satisfied.

The association or relation of parts, not unfrequently, is one of the strongest elements in the strength of a position. Give to a man who never saw an egg, a piece of the shell as large as his thum nail; ask him of its strength; and as he crumples it in his fingers, he answers, no stronger than a cobweb. Now take the perfect egg, place it endwise between his hands, and ask him to crush it; to his surprise he finds his utmost strength is unavailing.

BOWEN'S CHRONOLOGY

stands, among chronological writers, simply on a par with "*Ushers*," "*Hales*," "*Scalligars*," and twenty others we might name: "*Bowen's*" however, has one peculiarity; it is the *only* one from Aadm to Cyrus, based *exclusively* on the Bible. All others find what they suppose are breaks in Bible chronology, and close them up from Josephus. This peculiarity inclined me strongly to *Bowen's* before I became familliar with it. this chronology in a work by "Elliott," in the British Museum Libra, in 1860; endorsed as the most reliable chronology by the principal English prophetic writers who supported the 1866 position, notwithstanding it proved the 6000 years ended in 1873; or seven years beyond the limit of their other arguments.

I was looking to 1873, at that time; and when I saw this chronology supported the argument of the 1260, and 1335 days of Dan. 12, naturally examined it with interest; and although 1873 is now passed, have never yet seen a Scriptural reason to cause me to abandon it. But, on the other hand, find in it a key which opens all the prophetic periods in harmony with themselves, and with present advanced light in regard to the manner and order of events.

I have published this chronology in full, in the April No. of the "*Midnight Cry*," and shall now confine myself to the more difficult parts, leaving the plain and simple portions for the reader to add up.

Those, and *only* those, who master this chronology in all its details, will easily understand the other arguments. For these subjects are not to be mastered without earnest inquiry. Still, their importance, and the fact that God has thought best to reveal them; makes the subject worthy of the effort.

From Adam to the day the flood was dried up, was 1656 years. See Gen. 5; and 8: 13.

Here we meet with a difficulty, for notwithstanding a reference to Gen. 7: 6, 11; 8: 13; and 9: 28, 29, settles the question beyond a doubt, that Noah's 600 years ended the very day the waters were dried up, yet there is a seeming contradiction. The time to the birth of Methuselah, as will be seen by the reader who has his Bible, paper and pencil, and a determination to understand, was 687 years. And Methusela lived 969 years, and died before the flood; or at least did not enter the ark. And 687 to 969 are 1656, the whole time from Adam to the *end* of the flood, which continued about one year. Therefore by *this* reckoning, to the end of the flood would measure 1657 years. And yet it takes all of Noah's 600 to complete 1656 years. And Gen. 7: 11; and 8: 13, makes it absolutely certain his 600 years did not end until the day the waters were dried up. How then can this apparent discrepancy be reconciled? I answer, when a period is given in full years, it is not uncommon to find it a fraction of a year short. The 40 years in the wilderness were a fraction short. They went out from Rameses [which was Goshen; compare Gen, 47: 6, 11,] on the *fifteenth* day of the first month; [not the 14th, as Bro. T—. has so often asserted;] Num.

the 10 day of the first month (Josh. 4: 19). Hence, they were five days *less* than 40 years in the wilderness. Again, "Zedekiah reigned eleven years in Jerusalem" (Jer. 52: 1). And in verses 6,7, we learn that the city was broken up and he ceased to reign in Jerusalem in the fourth month *of* his eleventh year; and *reigned* little more than *ten* years.

The age of Methusela *after* he begat Lamach, is no part of chronology, and exactness is of no importance; hence his full time is counted, although he entered less than two months into his last year.

From the flood to the death of Terah, it was 427 years; see Gen. 11: 10–32. At Terah's death Abram removed into Chanaan, and received the promise of the land, (Acts 7: 4, 5). The covenant was the promise of the land; "which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, Unto thee will I give the land of Canaan, the lot of your inheritance" (Ps. 105: 9–11); and this promise "Unto thy seed will I give this land;" made with Abram when he came into Canaan at the death of his father Terah, [Gen. 12: 4–7] "was not unto thy seeds, as of many; but unto thy seed, which is Christ; and was confirmed of God in Christ;" and was four hundred and thirty years before the law. (Gal 3: 16. 17); and the law began with the passover the night they left Egypt. From the exodus to sending the spies was one year and a fraction. And from sending the spies to the division of the land, was forty-five years, (see Josh. 14: 7, 10). This makes forty-six years from leaving Egypt, to the division of the land; or, as it is usually reckoned, 40 years in the wilderness; and 6 more to the division of the land. "And when he had destroyed seven nations in the land of Chanaan he divided their land to them by lot. And after that he gave judges about the space of four hundred and fifty years, until Samuel the prophet. And afterwards they desired a king; and God gave unto them Saul the son of Sis, by (or in] the space of forty years. And when he had removed him, he raised unto them David" (Acts 13: 19–22).

Chronology is never once referred to in all the New Testament, excepting here, over this dark period, and the four hundred and thirty years, from the covenant to the law; both of which periods are unintelligible, as left in the Old Testament; and evidently, with design. That God does designedly leave many things recorded in "dark sayings," he himself declares; but *why* he does so, we will not now attempt to investigate. But that his revelations, clear, or dark, are complete in themselves, we cannot doubt: the historic age, which commenced with the Persians, has been *attempted*; it must exist, with every link complete, somewhere in the Scriptures, And yet to be characteristic, it should be in such a way as not to be understood until the time comes when it is *necessary*, as "meat in due season."

That such a chronology *commenced* with Adam, and *ending* with the first year of Cyrus; has been given, no one will deny; and as far as it *pretends* to go, as a simple chronology, [asside from prophetic periods] we *ought* to find it perfect, if the *time* has come for it to be understood.

These two "spaces" of time, the one of 450 years and the other of 40, mentioned by Paul as reaching from the division of the land to David, is where men have stumbled; and instead of coming to the conclusion that if there *is* an unbroken chronology over this dark part of Sacred history, it should be found in the *Bible*, as a revelation; they appeal to Josephus to fill up *fifty-five years* of time where God has left his work imperfect.

"*Bowen's*" chronology spurns such a course; and claims that whether clearly or darkly, every year of this time, if received, must be accounted for from the Bible.

"After that, he gave them judges *about* the space of 450 years." There is, evidently, a period of time after the division of the land, during the life of Joshua and the elders, and before the first judge. And even after the days of the judges, there were periods in which they were without judges; hence, the rule of the judges did not cover all of the 450 years. And granting that the time itself was just 450 years, Paul in refering to it, would naturally have said *about* that space, under the judges. And strange to say, there are *just* 450 years mentioned in the Old Testament in *connection* with the judges, and between the division of the land and Samuel. As this period is all that *is* mentioned in the Bible as transpiring between the division of the land and Samuel; and is given in both Old and New Testament; I am prepared to believe 450 to be the true measure, notwithstanding it is darkly given. In the Old Testament it is thus recorded: First, after the division of the land a blank of, we know not how long, during the continued life of Joshua and the elders. (Judges 2: 7. Next, the 8 years under the king of Mesopotamia [Jud. 3: 8]. Then under Othniel the first judge, 40 years (verse 11): after which they served Moab 18 years (ver. 14). Next 80 years under Ehud (ver. 30). Then 20 years without a judge (chap. 4: 3). Then 40, under Barak (5: 31). Midian, 7 years (6:1). Gideon 40, (8:28). Abimelech 3, (9:22). Tolo 23. (10:2). Jair 22, [ver. 3]. Philistines 18, [ver. 8]. Jephtha,

11]. Abdon 8, [ver. 14]. Philistines, a second time, 40, [13: 1]. Samson 20, [16: 31]. Eli 40, [1 Sam. 4: 18]. Total, in these nineteen periods, 450 years.

For an offset against the blank, or first period, the length of which is not given; [Jud. 2: 7]; there is Samson's 20 years; his judgeship being "in the days of the Philistines;" i. e. in their forty years [Jud. 15: 20]. And we know from his history he did not deliver Israel; but died a prisoner in their hands.

Here is 20 years too much time, since it laps on to another period, while a blank of apparently about that much time is left, after the divisions of the land, and before the first definitely expressed period. Now as before stated, this 450 years, mixed as it is, is all the time given in the bible, between the division of the land and Saul; we must take this as the true measure, or admit that God has left the thing imperfect, and trust to man. And I, for one, prefer the Bible, clear, or dark; and without adding to, or taking from.

Samuel's time is not given, either in the Old, or New testament; but a space of time from the division of the land *until* Samuel the prophet; and after this a space of forty years, reaching to David. Samuel judged Israel "all the days of his life." But we are not informed how long he lived. He began as a child, with Eli; hence a part of his judgeship was cotemporary with Eli's forty years. He also judged Israel during almost the entire reign of Saul. And there was, evidently, a time between the death of Eli, and the crowning of Saul, in which he judged Israel. But God has seen fit not to reckon Samuel's life as a part of chronology, any more than he has that of *other* prophets. The time from the division of the land to David, is therefore, a space of 450, followed by another space of 40 years. This covers all the time between those two events which can be found in the Bible; and I am foolish enough to accept it as God has given it, unquestioned; and without adding any thing from Josephus. These two spaces of time, together make 490 years, the same as the famous "70 weeks" of Daniel, and end at the beginning of the reign of David: from which, is an unbroken line of 473 years, under the reign of the kings of Judah; ending with that of Zedekiah, their last king; of whom God said, "Take off the diadem; remove the crown; I will overturn, overturn, overturn it, and it shall be no more until He come whose right it is, and I will give it him." And it is *here*, at the *captivity* of Jerusalem, the "times of the Gentiles began."

That the captivity of Jerusalem was not consumated until the close of Zedekiah's reign, notwithstanding many of the people were carried away previous to that, is placed beyond question by Jeremiah himself; for he prophesied "unto the end of the eleventh year of Zedekiah, son of Josiah, *unto the carrying away of Jerusalem captive*, in the fifth month" [Jer. 1: 3].

This period under the kings of Judah, from David to the captivity of Jerusalem, may be found as follows: David 40, (1 Chro. 29: 27). Solomon 40, (2 Chron. 9: 30.) Rehoboam 17, (12: 13). Abijah 3, (13: 2). Asa 41, (16: 13). Jehosaphat 25, (20: 31.) Jehoram 8, (21: 5). Ahaziah 1, (22: 2). Athaliah 6, (22: 12). Joash 40, (24: 1). Amaziah 29, (25: 1). Uzziah 52, (26: 3). Jotham 16, [27: 1.] Ahaz 16, [28: 1]. Hezekiah 29, [29: 1]. Manassah 55, [33: 1). Amon 2, [33: 21]. Josiah 31, [34: 1]. Jehoiakim 11, [36: 5]. Zedekiah 11, [36: 11]. Total 473.

The chronology comes down by the line through which Christ descended; hence the kings of Israel, have no connection with it. And in 1st, and 2nd Kings, where the line of Judah and Israel are blended; no connected chronology can be maintained. The line of the kings of Israel are full of interregnums, and so confused, that God saw fit to record the Chronicles of the kings of Judah a second time, and by themselves. And it is in 1st and 2nd Chron. and only there, a chronology of the kings of Judah can be found, in harmony with itself, or with the prophetic periods. There are many positive *chronological* errors in the Kings: For instance; in 2 Kings 8: 26. is recorded; "two and *twenty* years old was Ahaziah, when he began to reign." And in 2 Chron. 22: 2; "*Forty* and two years old was Ahaziah when he began to reign." Again, in 2 Kings 15: 1, Amaziah's son is called Azariah; and in ver. 13, Uzziah; and again in ver 17, Azariah, and in verses 30, and 32, Uzziah. In 2 Kings 24: 8, it says, "Jehoiachin was *eighteen* years old when he began to reign." In 2 Chron. 36: 9, it says, "Jehoiachin was *eight* years old, when he began to reign." Again; in 2 Kings 25: 8; "In the fifth month on the *seventh* day of the month, . . . came Nebuzar-adan, captain of the guard, . . into Jerusalem." While in Jer. 52: 12, it reads "now in the fifth month, in the *tenth* day of the month, . . . came Nebuzar-adan captain of the guard, into Jerusalem."

I mention these to show the fact, that in 1st and 2nd Kings there is no reliable chronology; that there are chronological errors opposed to statements in Jeremiah, the book of Judges, the Chronicles of the kings of Judah, and other parts of Scripture. The 480 years found in 1 Kings 6: 1; should be 580, in order to harmonize with the Judges, and with Acts 13: 20. It is evident, from

designed a *chronology* should be based on 1st and 2nd Kings; and therefore God removed the true chronological line through which Christ descended, from out this confusion, and had the kings of Judah recorded by themselves, in 1st and 2nd Chronicles; where there is no break or discrepency with itself, or with any other part of the Bible.

With the captivity of Jerusalem, which, according to Jer. 1; 3, occurred "in the end of the eleventh year of Zedekiah, the chronological period of the kings of Judah ended, and the 70 years desolation began. The statement is clear and positive, that the house of God was burnt, and the walls of Jerusalem broken down, and those who had thus far escaped the sword were carried to Babyion, *to fulfil* the prophecy of Jeremiah, (2 Chron. 36: 21). And in the next verse, the event, and its date [the first year of Cyrus] marks the *end* of that 70 years. And yet there are those who, in the face of these positsve statements, insist that the 70 years captivity of Jerusalem began eighteen years before. The chronology is brought down through the line of the kings of Judah to the captivity; then events occur between the *end* of Zedekiah's reign, and the first year of Cyrus, which God says *fulfils* the "three score and ten years" prophesied of by Jeremiah; and yet there are those who take exception to it; and would have the 70 years begin, and end, somewhere else. There is but the one prophecy of 70 years to be found in the book of Jeremiah, [Jer. 25: 11]; but because it is sometimes referred to as a time of indignation,' 'captivity,' 'desolation,' &c. &c. *some* have supposed there was a plurality of 70'ts foretold by Jeremiah; and from the *manner* in which this period is referred to in different parts of the Bible, supposed they could find various terminal points. But if there were a hundred 70'ts, *this* one, recuring between the eleventh year of Zedekiah, and the first of Cyrus, is the one which fulfils the three score and ten years *desolation*, during which "the land enjoyed her Sabbaths;" and hence, from the end of the eleventh year of the reign of Zedekiah, to some point in the first year of Cyrus, was 70 years.

The most advanced civilization, from the Egyptians, prior to the exodus, to the Babylonians, used only hieroglyphics in their historic records, by which dates could not be accurately given; hence God gave an inspired chronology. Since the beginning of the Persian era, there has been a written, living language, by which events and dates have been accurately adjusted by means of eclipses. And where we *can* help ourselves God has left us to do so. '*Ptolemie's canon*' is a collection of the events of history which have been associated with eclipses; by this means exact dates have been determined. This "*canon*" extends as far back as the beginning of the reign of Nebucadnezzar. But when it enters the Babylonian era, history becomes mixed and unreliable; and only a little further back is entirely fabulous. And without Sacred chronology, primeval history would have been lost in impenetrable darkness. Ptolemie's canon is not reliable any further beck than *history* is reliable, as it is founded on the facts of history. The Babylonian era was the transition period from prehistoric, to the historic age; and as God's chronology does not end until with the rise of the kingdom of Persia, we enter the full light of history; we have to view with suspicion, human history as it feels its way through the twilight of its birth.

From the first year of Cyrus, to the Christian era; Ptolemie's canon is the base of all the chronological light we now have. God has left the prophetic periods so arranged that our understanding of them depends on the truthfulness of this part of chronology, and yet has declared, "the wise shall understand;" hence' I accept this part, by which the first year of Cyrus is placed B. C. 536. as freely as I do any other.

The above date is questioned by no historic writer, nor indeed by any one until since the '43 disappointment and the slumbering of the "virgins;" since which *many* new departures have been taken, and new applications given to prophecy, which have run a brief course, and gone out. And one of the wildest of these, was that *chronology* could be based on a prophetic period, instead of basing prophetic periods on chronology; in other words, if we have a theory for the application of a prophecy, and history does not give sufficient time, or should there be too much, we may *assume* that just enough has passed to meet the conditions of the prophecy. In plain language, if history does not furnish the proper facts and data, we may make them, to order. This may seem like a strange statement, but this has been just the course pursued with the 'seventy weeks' of Daniel and the first year of Cyrus; making *chronology*, to meet the circumstances.

President Lincoln put forth a proclamation to free the negroes. It was prepared, and written some considerable time before it went into execution: in fact it remained in his own possession for weeks, after it was duly ratified, signed and sealed. Lincoln was careful not to act in advance of the expressed wish of the people; hence the delay; but eventually the decree went forth.

The prophecy in relation to Cyrus was, "He shall build my city; and he shall let go my captives" (Isa. 45: 13). Here are two distinct things; one of which was fulfilled at the end of the 70 years: the captives were permitted to return: and Jerusalem ceased

to be desolate. And this occurred in the first year of Cyrus. While the other. "the commandment to restore and to build Jerusalem,' did not go into effect until long afterwards. Now cannot the reader see that the "*going-forth*" of either Lincoln's proclamation, or that of Cyrus, might have been *when it went into effect?* Hence, you see, the fact of its being 483 years from the "*going-forth*" of that commandment, does not necessarily effect the chronology of the first year of Cyrus.

Thus this chronology has Bible authority for every year from Adam to Cyrus; (there is no other, that claims to be thus based on the Bible] and *since* Cyrus, on the *only* evidence the world have; and it makes the following total:

Adam to the end of the flood,	1656	years.
Flood to the covenant,	427	"
Covenant to the law,	430	"
In the wilderness,	40	"
To the division of the land,	6	"
To Samuel the prophet,	450	"
Samuel to David,	40	"
Under the kings of Judah,	473	"
The captivity of Jerusalem,	70	"
Captivity to christian era,	536	"
To end of Jewish year in 1873,	1872	"
Total,	6000	years.

This chronology is *one* of the reasons why we believe we have already entered into the "day of the Lord," or *seventh* thousand, in which many things are to transpire; the *first* of which, is "the harvest;' or end of the [*aion*]. "*Aion*," never means the material world, the proper word for which is *kosmos*; but is derived from "*aei*," always; and "*on*," passing; an era always passing. In Matt. 13: 39, 40; "The harvest is, *sunteleia tou aionos*; i. e. the end of the age.

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THE TARES.

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"He that sowed the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil, the harvest is the end of the *aion* [age]; and the reapers are the angels" (Matt. 13: 37, 38).

"The field is the world:" not the *material* world; for the seed is sown in the *heart*, not in the ground. Under the *law* the field was only the Jewish nation; while under the gospel, the commission is, "Go ye into all the world, and preach the gospel to every creature." This proves that this parable belongs *exclusively* to the gospel age. This being true, the tares are only a class who have sprung up among the wheat. They are not the world, or men of the world; since the field is the world. If the heathen, or men of the world are the tares the Son of man sowed the wheat *among the tares;* but it reads, that the tares were sown *among the wheat;* and come in by fraud, and are therefore *hippocrites.* 'Many will say unto me, in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name, done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity." These are the tares; the "bad fish," in the gospel net; the "foolish virgins," to whom Christ says "I know you not." This parable of the tares represents the "kingdom of heaven;" as do all of the gospel parables. But during the last generation, the "kingdom of heaven" is likened to "ten virgins which took their lamps and went forth to meet the Bridegroom; and five of them were wise, and five foolish." ["Let both grow together till the harvest."]

If we have been right in supposing the parable of the ten virgins represents the Advent people, then do they represent all that our Lord understood by "the *kingdom of heaven*" at this time. He does not say, then shall *part* of the kingdom of heaven be likened to ten virgins; and I cannot believe there is a child of God on earth, who do not look up, "and lift up there head; knowing their redemption draweth nigh." Do not tell me they are going into the kingdom blindfolded; that the day of the Lord comes upon *them* as a thief; away with such nonsense: "ye brethren are *not* in darkness, that that day should overtake you, as a thief."

Does this look narrow? the whole gospel has been a narrow way and the flock a little one. And the whole tenor of the gospel proves that in the last generation it will be *particularly* small: "Nevertheless when the Son of man cometh, shall he find faith on the earth"? I am compelled to believe that in 1843, when the nominal churches rejected this Advent message, *they* were rejected of God as a body; and individually, as they have since had opportunity to see the truth.

In the parable of the ten virgins, there is a *division* among those who represent the "kingdom of heaven," and this division occurs before they that are ready, go in to the marriage. This separation *cannot* take place between the "wise and foolish," the good and bad, the "tares and the wheat," however, until "the *time of harvest*:" "and in the time of harvest, I will say to the reapers, Gather *first* the tares, and bind them in bundles, to burn: but gather the wheat into my barn."

This 'harvest,' belongs to those who *now* represent the "kingdom of heaven," as certainly as did the harvest at the first advent belong *exclusively* to the Jew: and has no more to with the outside world than had *that* harvest. "Lift up your eyes" and look

on the fields, for they are white already to harvest." And yet to the laborers, he said, "Go not in the way of the Gentiles: and into any city of the Samaritans enter ye not, for I am sent but to the lost sheep of the house of Israel." Then, you may say, *this* harvest is but a small affair. No! indeed: If it were confined to the few exceptional ones who are to be "alive and remain," it would be small. And yet not so small, we trust, as in the days of Noah, or even the *first* advent, when confined to the little province of Judea. This harvest includes, with the little few on earth, all who have fallen asleep in Jesus.

Do not misunderstand me; although believing the special work of this "harvest," is confined to the dead in Christ, and those among the living who are represented in the parable of the ten virgins; the Scriptures also teach that the time has come when the world must pass thaough a baptism of *'fire.'* i. e. judgments.

As fully as I believe that Jesus came in the flesh, so fully do I believe the work of "harvest" has commenced, and that we are "in the days of the Son of man."

In the days of Noah they bought, they sold, they builded, they planted, they married wives. and were given in marriage. All of which implies that time, and years of time passed: "So shall it also be in the days of the Son of man." It does not read, "as it was before the flood, so shall it be before the Son of man comes." Strange that men like Couch, Sheldon, Welcome, Mathison and others, cannot see this; but He *is* to be revealed in the glory of his Father, and all his holy angels; hence *they* think He can manifest himself in no *other* way; although they know he was not seen to go up in that manner. Has God indeed shut their eyes, and closed their ears? Is the day of the Lord coming on *them* as a thief? They are looking for a time of trouble! so are all the nations; but will the harvest be passed, and they know it not?

"Gather first the tares." The idea that the organized societies of the *world* are the gathered tares is entirely unscriptural. It is not in that direction we are to look: they were organized *before* 'the time of harvest;' and those who claim that *they* are the "bundles," are not willing to admit that we are *yet* "in the time of harvest." Why will men not be consistent? the Bible is; and if men ever understand it *they* must be.

The tares are found *among the wheat;* and if the harvest has *not* begun, the gathering of the tares in "bundles," has not *commenced.* If the harvest *has* begun, it began with the resurrection of the dead in Christ; and it is about time for the gathering of the tares; and the division will be perfect; for not a grain of wheat is to be bound in those "bundles;" because the work is not of man, but of heaven; "and the reapers are the angels." "Are they not all ministering spirits"? unseen, but a reality: "If I should ask my Father He would send me twelve legions of angels," said Jesus. Is He not now saying to the "reapers, gather first the tares and bind them in bundles, to burn"? Indeed there are strong indications of it.

[*Beware of organizations to shut out present truth.* If one side is "wheat," the other are 'tares." 'Your brethren that *hated* you; that cast you out for my name sake, said, let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed."

"Think it not strange beloved, concerning the fiery trials that try you; as though some strange thing had happened to you." but remember "that the angel of the Lord encampeth round about them that fear him, and he will deliver them."]

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AGE TO COME.

The question is sometimes asked, why we are not more interested in the age to come?

I answer, although a full believer in an age of conquest, or a thousand years of restitution; and that the "God of heaven will set up a kingdom in the days of these kings;" which shall break in pieces and consume all these kingdoms: and that Christ will reign "in the midst of his enemies," until the restitution is accomplished, and all enemies destroyed; and that death, "the last enemy which shall be destroyed," is not conquered until the thousand years are ended: still I can feel only a secondary interest in the details of that age. Because I believe the work of the age of restitution belongs not to the Church of Christ, but to the fleshly house of Israel. That as they, and the other families of the earth remain mortal during this millennial age, and subject to the second death; that is, under its power; and liable to fall, as was Adam before he sinned. That they are simply men and women, and will continue to marry and be given in marriage; and "are the blessed of the Lord, and their offspring with them." While those who are in Christ, are a superior class, called to a higher calling. Just what we shall be, doth not yet appear; only we are to be like Christ I understand we are to be neither male nor female; and "they neither marry nor are given in marriage, but are as the angels of God." We do not read of sex among the angels; that distinction was reserved to the family of the first Adam who were created male and female. And as we have bourne the image of the earthy, we shall also bear the image of the heavenly.

How much of a change in our *personal identity* this may imply [certainly a great

one] we know not; nor do I care; for when I awake *in his likeness*, I shall be satisfied.

Individual *identity* does not depend solely on personal appearance. A man may be recognized by a thousand little marks of character, though he may have undergone great changes in his person, as is often the case with long absent friends. And if personal appearance is all the identity we shall have, I fear when this corruption shall have put on incorruption, andall the effects of disease, of age, of constitutional deformity and degeneration, are suddenly removed, few of us would be able to recognize ourselves even, by looking in a glass; if we are so blessed as to pass through that change.

I understand the *restitution* is only for mortals, and does not lift man above mortality; and it is only after the restitution, and when all things shall have been subdued to the Son, that the family on earth, and the family in heaven become one.

The age of restitution is hardly referred to in the New Testament; not because there is none; but because it does not personally concern those who, through the *gospel*, are to put on immortality. The reasoning of our brethren who overlook, and therefore reject the age to come, is not without a vein of truth. They believe when we are made immortal, we enter the eternal state; and this is certainly true. But all have not had the priviledge of hearing the gospel; and to such persons, whether now living, or sleeping; the Scriptures clearly teach the coming of an age in which they also may learn righteousness. Bnt *our* interest in the details of that age can only be secondary, since it is only the *gospel* can benefit men now; and the commision "Go ye into all the world and preach the gospel;" does not authorize us to preach a salvation belonging to an age to come. Hence, age to come preaching, is ever devoid of the Spirit.

"EVERY MAN IN HIS OWN ORDER."

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"As in Adam, all die; so in Christ, shall all be made alive; but every man in his own order. Christ, the firstfruits; afterwards, they that are Christ's at his coming" (1 Cor. 15: 22, 23).

As Christ and his people are *one*; they compose but one *order* of resurrection, viz. the resurrection to *immortality;* he being "the firstborn among many brethren." But there are *other* orders, a number of them, I believe. The Old Testament certainly teaches a resurrection; "thy dead men shall live.' 'Many that sleep in the dust of the earth shall awake;" &c. But the resurrection to *immortality* was brought to light only by the appearing of our Lord Jesus Christ and the gospel (2 Tim. 1: 10); therefore the resurrection of the Old Testament is of another order; and belongs to "the restitution of all things."

The gift of immortality *cannot* be called a restitution, since it is impossible to restore that which was never in possession. The little flock who are in Christ, and are to possess the kingdom, are an exception; and have a different order of resurrection. All others, having been partakers of flesh and blood in Adam before sin entered the world, are to be restored again to the Eden state; since God has promised a restitution *of all things.* And as sure as there is a God in heaven, this restitution will be accomplished, whither men believe or not; but it is to an earthly mortal life, as was that of Adam before he fell. And it is from this "order," found in the Old Testament, that most of our ideas of a resurrection are drawn.

Of man it was said, "And the Lord God formed man of the dust of the ground, and breathed into his nostrels the breath of life, and man became a living soul." And of the order of resurrection belonging to the restitution, God says, 'Behold, I will cause breath to enter into you, and ye shall live. I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and ye shall live. I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (Ezk. 37). This is a fleshly life; and thus a *part* of a general restitution. And Job declares he will stand upon the earth, "and in his flesh, see God."

The flesh, is "of the earth earthy;" made of the dust of the ground, "That which is born of the flesh *is flesh;* and that which is born of the Spirit is spirit;" and is nowhere called *flesh.* The resurrection of the dead in Christ, is altogether another order, born of the Spirit; "*sown* a natural body; *raised* a spiritual body:" brought to light *by the gospel.* Of *this* there is no breathing into it the breath of life in order that it may live, or become "a living soul," "The first Adam was made a living soul; the last Adam, a quickning spirit." A natural body is composed of the elements of this earth, and is "*of the earth.*" A spiritual body is *not* of the earth. To suit some, who will have it this order of resurrection is also a natural body, flesh and bones of an earthy nature, it should have been written, "sown a natural body; raised the same natural body, of the earth; but animated by spirit; and that which is born of the Spirit, is *flesh and bones.*"

Christ appeared to Thomas with a real body of flesh and bones, with holes in his hands and side, I have no doubt. "He appeared in *another* form to two of them;" He could "vanish out of their sight," or he

could have appeared as a "flame of fire." He had the same spiritual body, or kind of a body possessed by angels; since we are to be "as the angels;" and also "like unto his most glorious body." And angels have appeared, like the risen Saviour, in a real human body; "And the Lord appeared unto Abraham in the plains of Mamre, . . . and he lifted up his eyes and looked, and, lo, three *men* stood by him (Gen. 18: 1, 2). And those men, or rather the Lord and the two angels eat veal and bread: while the risen Lord also eat fish, honey comb and bread. But an angel can also "appear in another form." "And the angel of the Lord appeared unto him [Moses] in a flame of fire, out of the midst of the bush" (Exo. 3: 2).

Now how can the unaided human reason judge of the *nature* of Christ's body, by the different ways in which he *appeared* and *disappeared*, to his disciples; more especially when we are informed, that though we shall be *like him*, it doth not *yet* appear what *we* shall be. But we have some wise ones in Rochester, and elsewhere, who know all about it. It is, say they, the identicle particles of the old diseased body which happened to exist at the moment of death; the same earthly body, *animated* by the circulation of spirit instead of blood. No wonder after declaring that it is not the body that is sown; that it is a spiritual, and not a natural body; Paul should say, "thou fool."

When Christ appeared to his disciples, it was in a body of flesh: when "three men" appeared to Abraham, they were *men*; when the angel appeared as a "flame of fire," he *was* such; and yet we know nothing of the nature of their bodies.

If men would only admit their ignorance; that it doth not yet appear, or has not been made known, what we shall be; they would stop drawing *inferences* against positive statements of Scripture.

"The grave" is a symbol, and means the condition, or state of death. "In the grave whither thou goest, there is no knowledge;" means in *death*, there is no conciousness; not that knowledge does not exist in a hole in the ground. Many of the martyrs, were never buried, but burned and dissipated to the four winds; and if only "all that are in their graves, shall hear his voice;" and the grave is a literal excavation in the earth, the martyrs never will "come forth," And yet when God says, of the house of Israel, "I will open their graves, and cause them to come up out of their graves;" some really imagine that God will make excavations in the ground.

Genesee river runs through Rochester today; it did yesterday, and has for years; but not a drop of the river of yesterday is there to day. So with our bodies, whether solid or liquid; the blood, flesh, nails, hair, bones, or scars; each atom is continually passing away and being replaced by new. And yet the river remains Genesee river; and the individual retains his *identity*. If the river Jordan should dry up, and cease to exist for a thousand years, and God should declare that it should again flow through that land; would it be necessary to collect the scattered vapour which was the last to compose the river; and bring back those identicle particles? Would not some of the water composing that river twenty years before it dried up answer as well? And which of the atoms composing our bodies, is it, that is so sacred? that aged or diseased part with which we happen to die; or would that part of the elements which had constituted our bodies in their prime be better? "Thou fool, that which thou sowest is not quickened except it die; and thou sowest not that body that shall be; but God giveth it a body as it hath pleased him, and to every seed, his own body." Just what I believe! says one; "every seed his *own* body." But thou sowest *not* that body that shall be. Does inspiration contradict itself? It does, if in sowing wheat, you get the *same* body sown. But if "every seed its own body," means that the identity is retained, and yet the components parts are *not* the same; then is there no contradiction. It is not that body thou sowest; and yet every seed has its own body. In other words, if you sow wheat, you get wheat, and not "tares;" but not with the same body which was sown.

This is true, even of those who come up in the restitution, to a mortal life in the flesh, like Job; but the dead in Christ, do not rise with the same *kind* of a body, even. They are sown a natural body; but raised a spiritual body.

There are those who do not *believe* in the existance of a *spiritual body*, and play upon this Scripture until they make it mean what they desire; viz. a body composed of "the earth earthy:" but "there is a natural body, and there is a spiritual body (1 Cor. 15: 44).

—o—

Brockport July 28: Dear brother Barbour: Since I have been identified with the Advent people, I have been an earnest seeker after truth; and the Lord has abundently rewarded me with light, and joy, and peace; especially since our last *trial*; [not disappointment, nor premature expectation, as some are pleased to call it;] God does not thus mock his trusting ones, but He will have a people tried and true; and He saw that we *needed* these trials to fit us for the reception of the great and marvelous truths of this time of "harvest;" and the strong faith we needed to grasp them. I believe with all my heart that the Lord is leading

this people; that he called Bro. Miller to awaken the slumbering church to prepare to meet the Bridegroom. And although the startling truths he uttered have been trampled in the dust, they still shine as new truths are added to them. I do believe that those who have taken heed to the "sure word," and in whose hearts the "day-star" now shines, will continue to see with clearer and clearer vision, and understand more and more perfectly, God and his word, until the scene of immortality shall break upon their waiting, longing eyes. "Surely I come quickly."

"Tell the whole world the blessed tidings,
Speak of the bliss that is so near:
Tell the oppressed of every nation,
Jubilee lasts a thousand years."

Mrs. J. A. Losee.

Colebrook, N. H. Bro. B. you will find 60cts enclosed, for the paper, in which I am much interested. I have been waiting for others to send with me, but some who liked the paper last year, are now against it: resurrection in the past; insanity, &c.; I really feel if these views are insanity, I shall be insane. Yours in hope of eternal life:

Isaac Willey.

Can, Huron county Mich. July 27, 1875. Bro. Barbour: I read your paper over and over; and the more I read it, the brighter the prospect looks. I am thankful there are some left who are willing to stand up for the truth. I want your paper as long as you stick to the good old Book. Please find enclosed $1. Yours in love of the truth:

Edwin Lambkin.

Bro. Barbour, I send you the 60cts for the "*Herald;*" it is as cold water to a thirsty soul. M. A. Roberts; No. Fairfield: Ohio.

Denver, Mo, July 22nd. Dear Bro. B. I have taken your paper for one year, and cannot do without it, and if you will send it, you shall have your pay. The chintz bug and grasshopper have made times very hard, but the corn crop looks good. E. L. Williams.

I would have the "*Herald of the Morning*" continued; for it is certainly "meat in due season." Henry Gibbins; Valton Wis.

Glen Elder: Kan. Dear Bro. for Jesus sake do not stop my "*Herald.*" Your brother in the ministry: E. N. Bliss.

Copenhaven Mills, West Va. June 30th: Dear brother, I received the first number of the Herald of the Morning, and you do'nt know how glad I was to receive it. I am so thankful it is started again; may God give us grace to bear with patience, the trials and "smiting," by fellow servants. You will find enclosed 60cts, for the paper:

Your brother in Christ: D. Hammock.

Dr. E, H. King of Clinton Iowa, writes: Bro. N. H, Barbour; Dear Sir: I am very much pleased with the "*Herald of the Morning:*" a great and good work is before you. Enclosed find one dollar.—Please count me a permanent subscriber. Fraternally yours.

—o—

Eld. John & M. A. Craig of Westford Mass. Dear Bro, we have received the two numbers of the "*Herald of the Morning.*" I assure you we were glad to hear from you again; for since last fall, we have heard nothing only what we saw in the "*Crisis,*" We were anxious to know for ourselves, what you were preaching; for we could not believe the Lord had let you run into any thing so *very* bad as has been reported.

When your first paper came we were rejoiced, for we believed we had got something real good. Well, we read and reread; and have been pondering over and over again, and should have written before, but we wanted to think a little while first: and we are still studying, for there is a great deal contained in those papers. But for fear the paper will be stopped, we send the pay for the present; and when we can, will send more; for we both feel interested, notwithstanding the cry of fanaticism is raised. And when people can do nothing *more* they can exclaim "*what next.*"

I hope the good Lord will help us to see the light and truth, and after we have seen it, to be bold enough to receive it; and not for fear of feeble man, reject any position of the Word. [I want the *truth* more than the praise of man.] I prize it! It is good! and Bro. Barbour I do not want error. O may the Master give us wisdom, and a real understanding of all the deep precious truths his word contains.

Well, lest I weary you, I will close. Please send the paper as long as it is published, for we are interested. God bless you and all the brethren who are interested in publishing the paper.

Bro. O. Spicer, Kendall N. Y. writes: Bro Barbour; dear Sir, the two No. of your paper have been received and read with care and prayer. If not able to see every thing as clear as you do, I am not disposed to "beat" those calling themselves the servants of God lest my portion be with the hypocrites and unbelievers. Please continue to send the paper to me; I shall read it with much interest.

Yours in love of the truth.

—o—

Plymouth July 1875. Dear brother; I thank you for sending me the "*Herald;*" I have read it many times with much interest. For its continuance please find enclosed $ 1.

I have ever believed the message given Bro. Miller was from heaven, and the "scoured jewels" must be replaced', O how blessed to be of those who, with perfect love to God and man, are with patience "waiting and watching" for the return of the Good Shepherd who gave his life for the sheep; and who in the power of an endless life, still cares for them; calling his own (who will follow him) by name; leading them out from the multitude, going before them into the wilderness of temptation and trials of faith, in disappointments, across the Jordan, and in darkness and the hour of temptation his voice stills their fears, saying; "It is your Father's good pleasure to give you the kingdom;" which flesh and blood cannot inherit. Blessings, no doubt, as well as trouble, attend the little while of listening for the voice of the good Shepherd.

May we understand the "watching and wating;" and be fully prepared for the final gathering. So prays a listener in the valley of hope, E. P. Atwater.

—o—

Albany N. Y. July 5th, 1875. Dear brother: all the numbers of the "*Herald of the Morning*" duly received, for which I am very much obliged. Enclosed please find $1, to continue the paper. [Having embraced the substance of your views some ten years since, it is doubly gratifying to me, to find one so willing and able to impart them to others. May God's blessing attend you, and may others be benefited. I remain yours truly: Wm. Valentine.

Bryants Pond Me. July 5th, 1875.

Bro. Barbour; I received your last paper in due season, and, like brother Cogswell, had made up my mind that the 1335 days of Dan. 12 were in the past; that the jubilee cycles make the beginning of the times of restitution due; that we had got into the "quickly," but your paper has made quite an addition to my light, which I much needed. I never read any of your papers with so much interest as the last one; but I feel that all who have not got a strong hold on God, and the truth, will fall in this "hour of temptation." Enclosed find $2. If I live until September 5th, I shall be 82 years old. Excuse my infirmities.

Your brother, Solomon Leonard,

Middleton; Dacota Territory June 30th 1875:

Dear brother; enclosed please find 60 cts. for the "*Herald of the Morning.*" I would gladly do something more for the paper, but the grasshoppers have eaten all our substance that we could have spared from last years crop, and *may* for this year, If they do, we cannot live here a third year; but we look for a better country, when the earth will yield her increase "and there shall be no more curse." Yours in the blessed hope. A. B. Sage.

Fremont Centre, Mich. July 12th, 1875:

Dear brother; I like your Magazine! So full of new thoughts on a welcome subject. The holy prophets show us where we are, on the stream of time. I love to think about the Master. Jesus says "Lift up your heads; and look up, for your redemption draweth nigh." *Amen* Lord Jesus. It is about fifty years since I learned of the Master. To me it has been stormy. I believe he is at the door. The Bible is my first witness; may the Spirit answer to it. How pleased I was to receive the *Herald of the Morning.* I understand the Master has numerous favors for his faithful waiting people. I pray that he may abundantly enlighten and strengthen his *three* witnesses, *Cogswell*, *Paton*, and *Barbour*, and all of the army of the Lord. I wish the "Herald" was a weekly, but am thankful for a monthly:

Your waiting brother; James M. Young.

Bro. H. Tanner of Buffalo writes:

Dear Bro. I have received two No. of your paper, and have read them with interest; and while I cannot say I concede all points, I am not prepared to shut my eyes to any argument you have advanced. I can see no argument for the continuation of the "year-day" theory, unless we have come to the *end* of the 1335 days of Dan. 12; and I am not prepared to give up that corner stone.

My judgment tells me that the coming of Christ will differ from our preconceived ideas. And my heart throbs with joy as I think that He is already in the field; or even *about* to take the kingdom. Send your paper; I want to read it, at all events. Enclosed find $2,00.

Union Wis. July 1st. 1875: Dear Bro. The June No. of the "*Herald*," is at hand, for which you have my heart-felt thanks. Your paper gives us all the "*preaching*" we have, on the advent; it is very dear to me I assure you; for I appreciate the progressive truths it contains. Pray for us, that we may be found among the "jewels," when the *warfare* is ended. Your brother Wm. E. Lockwood.

Dear brother: I have received two numbers of the HERALD of the MORNING; have perused them with much interest; and am well satisfied with them I was very happy to hear from you again, and that your faith in the prophetic periods is still unshaken; may light shine on the prophetic pages, that you may see your way clearly; may the spirit of the Master guide you into all truth. Please send me your paper, we cannot do without it. I hope you will continue to publish the paper and be sustained in it until Jesus comes. Yours in the blessed hope: Mrs. H Wilkinson.

Toulon Ill. July 15th, 1875. Bro. B. Enclosed find $1,80, for three copies of the "*Herald of the Morning.*" I am an old '43 believer; and my experience teaches me that nothing purifies and comforts one, like the evidences of the near coming, or *revelation* of the Son of man' I am nearly alone here, in my hope, but am trusting and waiting;

Your brother in Christ; Hiram Willitt.

Clinton Iowa; July 29th: Dear brother; enclosed find 60cts. Your valuble paper is welcome to our household; and is prized next to the Bible. I love to read the views you and your associates advocate. I cannot see why the 'Times,' and 'Crisis,' shoul be so opposed to these truths, [for from the force of evidence, I am compelled to believe them true;] at any rate your paper is read first: and the others are scarcely thought of, until every word is read and reread. May the Lord bless you in your endeavors to spread the gospel light Yours, in hopes of speedy translation. B. F. WISE.

Newhaven Mich. July 18th 1875: Bro. B. I have received both No. of the "HERALD," for which I am very thankful, for to me it is like water to the thirsty traveler. I am all alone; no one of like faith in this vicinity. and need something to strengthen and cheer me in the good way to eternal life and the kingdom. I thank God for his word and the "HERALD OF THE MORNING. Yours in hope of the kingdom,

Spencer J, Tuttle.

Eld G. W. WILCOX' Riceford Minn. writes:

Dear Bro. we have been receiving the "Herald of the Morning," and are thankful for the evidence that our redemption draweth nigh. It is truly reviving to our drooping spirits, to read such blessed truths. May the Lord bless and lead you, in the good work.

From your fellow laborer in the Lord.

Argos Ind. July 18th. I have received and read the June and July Nos. of the "Herald," and find them filled with things of thrilling interest. I want to contiuue to investigate; for I would prove all things and hold fast that which is good. S. Barnhill.

Eld. Wm. N. Sarvis, Dwight Ill. writes: "Please send me the "Herald of the Morning."

like the paper much. It has explained many passages of Scripture in a very satisfactory manner.

A. M. Chapman, Orlando Minn. writes: I have read the "Herald of the Morning," with great interest and praise God that He has in reserve, some of his faithful watchman, to spread the glorious news of the soon appearing of our Lord and king.

Bro. COLE, Cohocton N. Y, writes:

Dear brother, I have the first No. of your paper, sent by Bro George Brown. Enclosed you will find 60cts. for the paper.

OUR SHIP IS SAILING ON:

Our noble ship of Zion is now coming into port;
The devil and his army, soon will have to leave the fort:
And earth again be free from the rule of satans court. Our ship is sailing on;
Cho. Glory! glory hallelujah; &c.

Though tempests howl around her, and angry billows rave,
Not a plank or bolt has started, but she firmly stems the wave.
The Saviour is her pilot, and her crew are strong and brave. Our ship is sailing on; &c.

Each sail is firmly fastened, and every one unfurled.
She is steel-clad with a "present truth," can stand a frowning world,
And all destructive missiles that from satan can be hurled. Our ship is sailing on: &c.

Though rough the rocks on either side, we're safely passing through:
And the fir trees just ahead of us, are waving into view.
Stand firm! ye noble sailors, to yourselves and God be true; Our ship is sailing on: &c.

Yours in Christian love. S. L. COLE.

West Jersey, Ill. July 18th, 1875:

Dear Sir; I have received the "*Herald*," with gladness; and can endorse your ideas as being the most Scriptural of any thing I ever saw on the subject of definite time.

Although not an Adventist, it does seem to me that some shall understand definitely when the day shall come; for Daniel says, "the wise shall understand." And Paul says "ye brethren are not in darkness' that that day should overtake you as a thief." And it is said; "Blessed is he that readeth," and understandeth this sure word of prophecy. Daniel says, "at the time appointed, the end shall be." Now from such testimony, it seems to me that the Deity has a day appointed in which the Gentile times shall end;

When Christ comes, his "reward is with him, and his work before him." His reward is, first, the resurrection of the dead, then the gathering of the living and the judgment. And his work, executing upon the nations the judgments written; and building again the tabernacle of David that is fallen down. Find enclosed the money for four subscribers: Respectfully &c. R. C. Laine.

I rejoice that there are a few who are still searching the Scriptures to know the time of the advent. It was the definite time message that called us out. Please receive the enclosed remitence, and send me the "*Herald of the Morning.*"

Z. Grover: Brookside; N. J.

Dear brother: You may be assured that father and I were glad to see the "*Herald of the Morning*," and have been blessed in reading it. I hope it will be a weekly, and continue till Jesus is revealed, and gives us immortality. O for some words of comfort from the dear waiting saints. How glad it would make us if you could come this way once more. I pray God we may not be of those who "know not the time of visitation."

Father fully believes all the arguments in the paper, both last year and now. We want it as long as it is published; they are more precinus to me than gold. May the God of all peace be with you; and may we meet when the gathering time shall come,

Hannah P. Chase: Bridgwater Vt.

East Acworth, July 25th. Dear baother; I will enclose 60cts. for the "*Herald of the Morning*," although I am very poor, and need it in my family; for I think a great deal of it; and hope the widow's "mite" will help a little in spreading the truth. This from a sister in Christ: East Acworth N. H.

Boyland's Grove: Iowa· Inclosed find 60 cts. for the "*Herald of the Morning.*" I can heartily endorse the sentiments of the paper. There is but one thing I am sorry for, and that is because it is not a weekly, instead of a monthly. Samuel Overturf.

THE PROSPECT.

Letters and money are coming in, notwithstanding the hard times, more freely than any time during the publication of the "*Midnight Cry;*" and far beyond what I had anticipated; and I cannot doubt but what the hand of God is at the helm.

Several importent articles have been laid over, to make room for a few letters, to let our readers get a glimpse of the way this "harvest" message is being received, both in the east and west.

Various questions have been sent in, and will be answered, the Lord willing, in the next number of the paper.

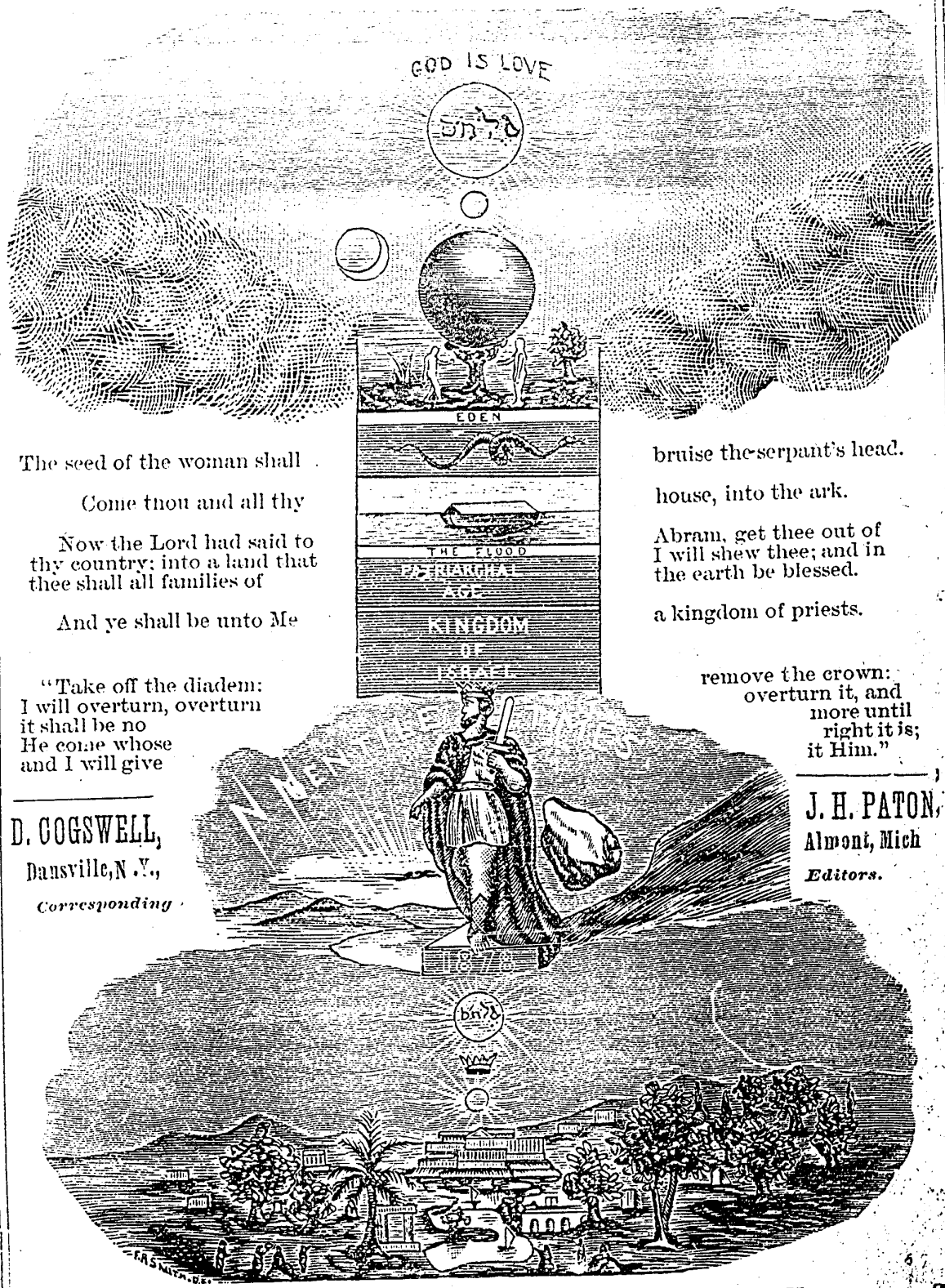
NOTICE.

Tent Meeting at Rochester.

The Lord willing, we purpose to hold a tent meeting in this city, commencing Saturday, August 21st, and holding over the following Sabbath, and as much longer as may seem advisable. N. H. BARBOUR.

Vol. 3. SEPTEMBER, 1875. No. 4.

HERALD OF THE MORNING.



The seed of the woman shall bruise the serpant's head.

Come thou and all thy house, into the ark.

Now the Lord had said to Abram, get thee out of thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed.

And ye shall be unto Me a kingdom of priests.

"Take off the diadem: remove the crown: I will overturn, overturn it, and it shall be no more until He come whose right it is; and I will give it Him."

D. COGSWELL,
Dansville, N. Y.,
Corresponding

J. H. PATON,
Almont, Mich
Editors.

N. H. BARBOUR, Editor, ROCHESTER N Y.

One Copy, per annum, 60 Cents; Four Copies, to one address, $2.00.

"YE' and 'YOU,' 'THEY' and 'THEM."

Christ almost invariably speaks *to* the Church, and *of* the world; hence the personal pronouns "*ye* and *you*, refer to one class, and *they* and *them*, to another. And almost in every instance, the second person means the *whole* church, and not simply the individuals by whom He was surrounded: "Go *ye* into all the world and preach the gospel to every creature: lo, I am with *you* always, even to the end of the world;" surely refers to all who would ever be called to preach the gospel. And the apostle in addressing the church, says, "Behold, I show you a mystery; *we* shall not all sleep, but *we* shall all be changed, in a moment, in the twinkling of an eye, at the last trump." This "*we*," evidently means the *church*, since all who were then listening to him have fallen asleep. Again, "*We* who are alive and remain unto the coming of the Lord, shall not prevent them which sleep." No person then alive, *has* "remained," unto the coming of the Lord.

Our Lord held very little communication with the world; nor did He pray for them: "I pray not for the world; but for them thou hast given me out of the world." And He almost invariably speaks of them in the third person as *they*, or *them*. Take for instance Luke 21: 34; where both classes are referred to; "Take heed to yourselves, lest at any time *your* hearts be overcharged with .... the cares of this life, and so that day come upon *you* unawares; for as a snare shall it come upon all them (the world, third person) that dwell upon the face of the whole earth: watch *ye* therefore, and pray always, that ye may be accounted worthy to escape all these things." And it will be found that when speaking of these things, two classes are referred to, one of whom is to be overtaken unawares, while the others are to know: the second person, ye and you, understand; and the third person, they and them, are in darkness. Another instance; "But of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when *they* (third person) shall say peace and safety, then cometh sudden destruction upon *them*, and *they* shall not escape; but *ye* brethren, are not in darkness that that day should overtake *you* as a thief." No one can fail to see that two classes are represented in all these cases: upon one of whom it is to come without their knowledge, as a "thief," "snare," &c. while the other class are not to be in darkness, or be overtaken 'unawares.' "If that evil servant shall say, in his heart, (even) my Lord delayeth his coming, the Lord of *that* servant shall come in a *day* he looketh not for, ("him," is an inserted word) and an hour he is not aware of." This is certainly equivolent to saying that He will not come at a time the good servant is not aware of. But it cannot be that many will see this point, for it must needs be "as it was in the days of Noe," when *they* bought, *they* sold, (the third person always, or world,) and *knew* not until the flood *came*, and took *them* all away. This certainly proves that they *ought* to have known *before* it came: "so shall it also be, in the days of the Son of man." Why is it that men *will not* see these things? and while *admitting* that they themselves do *not* know, will abuse and "beat their fellow servants" who claim to know their whereabouts?

The chances that those who *claim* to be in the light, and know their reckoning, are so; is certainly greater than is that of those who *admit* they are in darkness, and "have no knowledge of any harmoneous ending of the prophetic periods." And those who *choose* to follow "the blind, leaders of the blind," have been warned by our Saviour, and know the consequences.

Some may think we make this a test-question. In other words, that knowing the time of Christ's coming and of the "harvest," is necessary to their salvation. But this is only reversing things, (putting the cart before the horse), for knowledge, can save no one. "For though I have prophecy, and understand all mysteries, and all knowledge: and have not charity (love), I am nothing:" but, "If ye *love* me, ye will keep my commandments:" "Search the Scriptures:" "Take heed to the sure word of prophecy." There is such a thing as "holding the truth in unrighteousness." But it is not *possible* to love Christ, and refuse to obey him. Hence, he who thinks that he loves, and does not care in these times, to "take heed to the sure word of prophecy," is *deceived*, and the truth is not in him. God has declared, "the wise *shall* understand." And his people are not to be in darkness on this subject. And He rejected the Jews for this very reason, "*because* "they knew not the *time* of their visitation." If they had obeyed God, and taken heed to their Scriptures, they would have known. And I am thinking those of the Advent people who are so bitterly opposed to this present truth, will find that "to obey, is better than sacrifice." They are as zealous for Christ and his cause, as were the Jews for God and the law. But if we are "in the days of the Son of man," and they remain ignorant of it until "the harvest is passed," how will they escape a condemnation similar to that of the Jews, and for a similar reason? "because they knew not the time of their visitation." (Luke 19:

There are a numerous class who honor the name of Christ, and yet are to be rejected; "Many will say unto me, in that day, Lord, Lord, have we not done many wonderful works in thy name"? But the "foolish virgins" are evidently in darkness, and ignorant of the coming of the Bridegroom: "*Afterwards* came also the other virgins:" Now although we do not use this as *proof* that the foolish virgins do not know when Christ comes, it is certainly in *harmony* with that fact. But the Bible is so explicit, as to leave no room for doubt. The *true* church, addressed as, "ye," "you," or "we," are every where represented as being in the light, and understanding these particular events, while the other class, referred to as "*they*," or "*them*," are as *certainly* to be overtaken by these things, "unawares." "For as a snare shall it come upon all *them*, that dwell upon the face of the whole earth; watch *ye* therefore, that *ye* may be accounted worthy to escape all these *things* that shall come to pass, and to stand before the Son of man."

THE SECOND ADVENT.

It required the whole series of events from the birth to the ascension of our Lord, to constitute, or *complete* the first advent. It is perhaps claimed by some that Christ came and the advent was accomplished, at the birth of Jesus; but this is not true. John always spoke of him as one yet to come: "He that cometh *after* me." &c. And Paul clearly affirms that John preached the baptism of repentence '*before his coming*' (Acts 13: 24). Christ, means Messiah, or the *Anointed*. "We have found the Messias, which is, being interpreted, the Christ" (*margin*, "the anointed" (John 1: 41). It was at his baptism He was anointed; hence, it was then He came in the character of Messiah. Now where can you place your finger on any one event, and say this and this alone, constituted the first advent? No where! So, I understand, the second advent is also to be consummated by a series of events.

I believe and teach, that He will come in the clouds; "Behold, He cometh with clouds and every eye shall see him; and they also that pierced him, and all kindreds of the earth shall wail because of him." But I do *not* believe this is the *first* manifestation connected with the second advent. Let us suppose that "the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it" (Isa. 40: 5), were to be the first manifestation, how could men be building, and planting, ~~not~~ up to the moment it occurred, that might all be, but to go on doing so "*in the days* of the Son of man," and "know not"? The difficulty in my mind, is to understand how every body can know, from the moment the days of the Son of man begin, and yet go on with all the avocations of life, unconcious of the fact. In other words, how 'all flesh can *see* it,' and 'all tribes of the earth mourn,' in consequence; and yet go on building, planting, and marrying, and not know. Still one can hardly be expected to give up an old idea, simply because it is unscriptural; that would be asking *too* much. You can easily believe, "Behold, the Lord cometh, *with* ten thousand of his saints;" or "the Lord my God shall come, and *all* the saints with thee;" and yet at the same time believe that all the saints are sleeping "in the dust of the earth," when he comes. You *know* He did not go up from the mount of Olives with *all his saints;* but went up quietly and alone; and that He returns in the same manner. And you also know that it required all the different manifestations at the first advent, including that of Zech. 9: 9, to fulfil the different prophecies referring to that advent; and that to have had them all fulfilled at one and the same moment, would have involved the Scriptures in confusion; as you can now see, would be the case, if the prophecy of his coming *with* all his saints, were to be fulfilled before He comes and "reaps the earth," and takes his saints up to himself. But no matter; if you have had an idea of just how it is going to be, don't you give it up; or change your ideas one atom, even if it does imply confusion and contradiction; for to give up old traditional ideas, and make any advance in the knowledge of the truth, will be looked upon as a weakness.

Letters are constantly being sent, quoting, "Behold, he cometh with clouds;" &c. &c.; as much as to say that we are teaching to the contrary Such men say they have read the paper; but it is not true! they have *glanced* over it, *hunting for something to oppose*, and then write long articles, misrepresenting every idea advanced in the paper, and "wonder," because we do not give up our columns to such matter. And talk about "both sides;" &c. To all such invitations to leave the presentation of these great "harvest" truths, I must answer in the language of Neh. 6: 3.

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OUR FAITH.

It is common in some churches, for the congregation to rehearse their creed. I will give a statement of my faith, which I shall call BIBLE THEOLOGY; and invite questions, and objections to each and every position, where others may [illegible] with me. And hereafter, will devote

to answering all such questions or objections.

I believe in the Lord Jesus Christ; the first and the last, and the *only* begotten Son of God. That his second advent, and reign, is to be as personal, and real, as was his first advent, and sufferings. That as He then took upon him a body of flesh; so He now has a spiritual body.

I believe a spiritual body is not visible to the natural eye, without a miracle; and that the world can never see him "as he is," but only as he may, from time to time, *appear* to them; but that "we shall see him as he is, for we shall be like him

I believe the earth [or *cosmos*] abideth forever; but that the ages, [*aionies*] are continually passing. That we are now in the end of the gospel age, and the commencing of the age of, or "times of restitution of all things." That this transition period is called "the time of harvest." And that it began in the autumn of 1874, and will end in the spring of 1878; measuring three and a half years. And that the events of this time of harvest, are first, the resurrection of the dead in Christ; second, the binding of the tares in bundles; third and last, the translation of the living saints, and gathering of them, together with the risen ones, to meet the Lord in the air.

I believe that though the gospel dispensation will end in 1878, the Jews will not be restored to Palestine, until 1881; and that the "times of the Gentiles," viz. their seven prophetic times, of 2520, or twice 1260 years, which began where God gave all, into the hands of Nebuchadnezzar, 606 B. C.; do not end until A. D. 1914; or 40 years from this.

I believe that during this 40 years, just now begun, "the time of trouble, such as never was since there was a nation;" will be fulfilled. And in the mean time, the kingdom of God will be set up, "and break in pieces, and consume all these [Gentile] kingdoms;" 'and the stone become a great mountain, and fill the whole earth," and usher in the glory of the millennial age.

When the "harvest" is ended, I believe the most terrible judgments of war, famine, pestilence, and desolation, this world has ever witnessed; will prevail, until one universal reign of terror obtains, from pole to pole: until life shall be a burden to the most favored; and death earnestly desired. That the scenes described in Revelation, where men call for "mountains and rocks to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand,"? will be fully realized. And yet in the midst of wrath, God will remember mercy. I believe these terrible things are the natural outcome of human governments, and human passions, which are becoming so corrupt, and so ungovernable, that the earth is being filled with violence; that this time of trouble has been foretold, and permitted, but not ordered of God; for "He does not willingly afflict the children of men;" but as the surgeon's knife is sometimes necessary to save the patients life, so these judgments are necessary to the salvation of the human family: "When thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness" (Isa. 26: 9). "All nations *shall* come and worship before thee, for thy judgments are made manifest (Rev. 15: 4). I believe the great plan of saving mankind, only just begins, where the gospel *ends* that the blessings of the kingdom itself, will be far greater than what the good news, [or gospel) of the kingdom, has been.

I believe in "the living God, who is the saviour OF ALL MEN; *specially* them that *believe*" (1 Tim. 4: 10). (This may look paradoxical by the side of some *other* Scriptures; but they are *all true.* Can you not see that God has promised a "*restitution* of all things, spoken of by the mouth of all the holy prophets since the world began"? and can you not also see that as man never had immortality, the receiving of immortality, by a class, at the appearing of Christ, does not constitute a *restitution*, in any sense of the word; and hence, are the exception? the "*specially* them that *believe*"? while to the great mass, there is promised simply a restitution? Now you can see how God is the saviour of all men, by a restitution from the Adamic fall, and all its consequences, back to the Eden condition. The word "*all*," as used in the Bible, has exceptions; but those exceptions are the *few*, not the many; while this *special* salvation, under the gospel, is a "narrow way; *and few there be that find it.*"

As the human family have been subjected to death, "not willingly, but in hope;" so I understand, in the restitution age, men will die *again*, only for their own personal, wilful sin against the Holy Spirit. And that the "second death," is an eternal death. But those who now accept of Christ, under the *gospel*, put on immortality *now*, during the "harvest" of this present age; and become "equal unto the angels; neither can they die any more;" "for on such, the second death hath no power; but they shall be priests of God and of Christ; and shall reign with him a thousand years."

I believe there is but one sin which is unto death, described by Christ, Matt. 12: 32, and therefore not to be prayed for (1 John 5: 16). That such as have committed that sin will not share, even in the restitution, but, like the angels who kept not their first

estate, will be reserved "in everlasting (*age* lasting) chains under darkness unto the judgment of the great day (Jude 6); or, as Peter adds, "reserved unto fire against the day of judgment and perdition of ungodly men. but beloved, be not ignorant of this one thing; that one day is, with the Lord, as a thousand years; and a thousand years, as one day (2 Peter 3: 7,8). A pretty strong hint that this "day of judgment," is a thousand years long; and is the measure of the next age.

I believe the Jewish age began under the twelve tribes, at the death of Jacob, where the patriarchal age ended; and that it ended in the spring of A. D. 33, at the death of Christ; making a period of just 1845 years. I believe the Scriptures clearly teach that the gospel age, or dispensation, is to be of an equal length. That it began on the day of Pentecost, and will end in the spring of 1878; a period of just 1845 years. As the last three and a half years of the Jewish age was a time of "harvest," in which our Lord, with an earthly body of flesh was accomplishing the work his Father sent him to do at the closing of *that* dispensation, or age; so, I believe, the last three and a half years of the gospel age is also a time of 'harvest,' in which "the Son of man," in a heavenly, "*spiritual* body, is doing a work for the closing up of *this* age. As the three and a half years, at the first advent, began just 1841 years and six months from the beginning of *that* dispensation; so, I believe, did the three and a half years of *this* harvest begin just 1841 years and six months from the beginning of this dispensation. And it so happens that 1841 years and six months, from the spring of A. D. 33, ended in the autumn of 1874; the last "tenth day of the seventh month," occurring in the great jubilee cycle which must terminate with the beginning of the "times of restitution of all things," or beginning of the final great jubilee; "for it is easier for heaven and earth to pass, than for one tittle of the law to fail.' And, on October 22nd, 1874, "the *time* was fulfilled;" and the "harvest," (or) days of the Son of man commenced.

With the *end* of that Jewish year, in the spring, Apr. 6th, 1875, the beginning of the 'times of restitution,' was due. While the 1335 days of Dan. 12; which have no connection with the restitution, ended, I believe, Feb. 14th, 1875. See Sept.

These prophetic periods, the evidence for which, have been given in the "*Midnight Cry*," and are again being given in this paper, are, to me, so clear and unanswerable, that I am compelled to believe we are now in "the time of harvest."

The reaping time, or harvest, *begins* with "One like the Son of man, thrusting in his sickle and reaping the earth" (Rev. 14: 16). And in some special sense, Christ is said to raise those the Father has given to him, John 6: 39. And we understand the harvest *begins* with this class; then comes the gathering of the tares. 'And *in* the time of harvest I will say to the reapers [angels] gather ye together *first* the tares, and bind them in bundles to burn, but gather the wheat into my barn (Matt. 13: 30). The gathering of the wheat must refer to the translation of the living, for the dead are not growing with the tares, at this time. Hence, the living mortal saints are to be on the earth, ungathered, during the time the angels are at their work gathering the tares [hypocrites] together, and binding them in bundles. Do you expect to *see* the angels running after tares [hypocrites] and gathering them together, and binding them in bundles? certainly you do not. And yet you are to be here during this time of harvest, and while this work is being accomplished by the angels. You may kick against this, but you will kick against the words that shall judge you at the last day.

In the resurrection, the saints are "as the angels of God." If the angels can do their work, and yet remain invisible, are you *sure* the saints may not also be invisible to you? Remember, 'it is sown a natural body; it is raised a spiritual body.' If saints and angels can be invisible to your gross sight, is it absolutely certain that Christ could not? "Lord, open his eyes; [prayed Elisha] and the Lord opened the eyes of the young man and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha" (2 kings 6: 17). Why could not the Syrians see them? Why could not Elisha's servant see them *before* his eyes were opened by prayer? A new dispensation is at hand, when we are about to come face to face with Christ, and the angels, "and to the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect." O my brethren, be not faithless; the whole Scriptures show us our whereabouts, and yet many, in the Advent ranks must stumble and fall; for the Scriptures must be fulfilled.

If Christ and the angels have already begun the work of the harvest, are you quite sure your eyes are better than were those of Elisha's servant? God help you to see with the eye of faith, until you can walk by sight. And remember 'faith comes by hearing, and hearing by the word of God." An understanding of the chronological and prophetic periods is the present "meat in due season;" and *without* such an understanding [illegible] things will be but "foolishness, and

bling stone." There is no outward, tangible evidence that we are in the "time of harvest," since "the *reapers* are the angels." We may, indeed, see *some* of the work that is being accomplished; before the harvest is ended; such as the organization of the 'tares,' but, until *the sign of the Son of man in heaven*, shall appear; there is no evidence that we shall see any thing beyond what is made manifest by the "sure word of prophecy;" which is being *so strangely neglected*, by the leading Adventists who *oppose* this 'harvest' message, and are going back to the *first principles*. Are not *many* of them, saying, in their heart, '*my Lord delays his coming*'? because He does not appear to every eye at *first;* as they had arranged the programme? God pity them! for they will never see these evidences, which are the *only* foundation for their faith, until they stop their opposition; *cease their endeavors to find opposing arguments;* and look for these evidences, with a *desire to find them*. God's *truth* is never *forced* on any one. Men must 'lift up the voice for understanding;' that is the first step; then 'search, as men search for hidden treasures.' Is the reader satisfied that just glancing over these things, hunting, *not for truth*, but for something to *oppose*, is following the above direction? if so, continue that course; and you will be sure to find the "oil," for which you are in search; but not "till the harvest is passed; and the summer ended."

"Without faith it is impossible to please God." And if you are to be here through the harvest, until the '*wheat*' is gathered; you will be here "in the days of the Son of man," and while the angels are at work. And if the world are to be building, planting, and marrying; and *know* not, in the days of the Son of man, as they *were* in the days of Noah; then you may rest assured that *you* will 'know not,' unless you know, by the "sure word of *prophecy*, unto which ye take heed." What do you think of those "*sanctified*" men whom you have set over you as "watchmen;" the editors of your papers, saying, the one by his works, and the other in so many words, in a private letter, where he could express his sentiments *freely*, that "*he does not care* for prophecy." Do you who follow them, think that the day of the Lord will come upon you unawares? and that you will die in your sins? and that God will require your blood at their hands? Or do you believe every one who gets "sanctified, goes it blind, and says "Lord, Lord," will enter into the kingdom?

Some have asked, If the resurrection is going on, why do not the risen saints reveal themselves? If it were *right* for them so to do, and thus enable us to walk by sight, I know of no Scriptural reason why they could not. But I understand that until Zion's warfare is ended, we must walk by faith and not by sight; that the time has come, when we "shall desire to see one of the days of the Son of man, [i. e. the *events*, not one of the 24 hours] and ye shall not see it."

I believe that when the tares ['foolish vergins'] are gathered together, and bound in bundles, [thoroughly organized,] and Isa. 66: 5, is fulfilled; that the sign of the Son of man will be seen, and then shall all tribes of the earth mourn, and they shall see Him coming in the clouds'; but that those who remain in darkness until these open manifestations of the Son of man, will find that the harvest is ended, and their souls are not saved. And it is the prophetic periods, and nothing but these, by which we can learn the time of our visitation. And without a knowledge of our whereabouts, the signs are of no benefit, since they will not be understood. The Jews had signs upon signs, and yet the time went by, and they knew it not.

I believe "the restitution of all things;" (Acts 3: 21), is a restoring back to a former condition; the one occupied before the fall. And as man did not have immortality in Eden, the giving of immortality to the *few*, is not a "restitution of all things." Hence, in the age to come, the Adamic race will not be in possession of immortality; but will be liable to the second death; which is eternal in its duration. I believe a restitution and future life is promised to the whole human family; and that all will have a fair opportunity to attain to an endless life.

I believe there are exceptions to this; of, first, those who accept of Christ under the gospel; and second, such as have the opportunity of life here, in this age, and yet commit that sin which cannot be forgiven 'neither in this *aion*, (age) neither in the *aion* to come' (Matt. 12: 32).

The resurrection of the great mass of humanity, those who share in the restitution, not having immortality, must of necessity differ from the resurrection of the dead in Christ, who then put on immortality. The one being to a mortal fleshly life; the other to an immortal spiritual life.

I believe the resurrection of the dead in Christ, and the translation of the living saints, occurs before the resurrection to mortality; and constitutes the "first harvest." That in this resurrection to immortality are included all the patriarchs and prophets who saw and believed in Christ. That Abraham, David, Daniel, and many others are of this class, seems certain: "Your father Abraham rejoiced to see my day; and he saw it, and was glad" (John 8: 56). David also saw and called him Lord. And Daniel

talked with him: (compare Dan. 10: 5, 6; and Rev. 1: 12–15).]

I believe that Christ left the Holy Place "the tenth day of the seventh month" occurring October 22nd, 1874; that the "days of the Son of man,' and 'time of harvest;" began at that time, and continue three and a half years. That the resurrection of the dead in Christ commenced Feb. 15th, 1875. That the "times of restitution," began with this present Jewish year, commencing Apr. 6th, 1875. That though Christ left the Holy Place He was not due on earth, until the times of restitution [Acts 3: 21). I believe the resurrection began before Christ came to earth: "He that sat on the *cloud*, thrust in his sickle" (Rev. 14: 16). I believe the resurrection of those who are to share in the restitution, does not occur until the time of trouble, or "day of wrath," is passed; as in Job 14: 13; "O that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be passed; that thou wouldest appoint me a set time, and remember me;" that the world will know nothing of a resurrection, until that occurs.

OBJECTIONS ANSWERED.

Under this head, we expect a continued series of articles, questions, objections, and answers. But I will now take room to answer one which may seem dificult to harmonize: "We trust in the living God who is the saviour of ALL MEN, *specially* of those that *believe*" (1 Tim. 4: 10). If this text does not teach that God saves men who do *not* believe, with some *kind* of a salvation, then are the plainest and most positive assertions of Scripture worthless. To say he is the saviour of those who believe, does not touch the first clause of the sentence.—*Specially* them that believe.—They have a special salvation. Would you be very sorry if the Bible shall prove that "God is love," instead of the monster represented by the creeds of men? Did you ever believe that infants were made on purpose, the greater number of them, to be tortured to all eternity in fire? Men have ceased to preach such damnable heresies from very shame; but their *creeds* are not changed; and shame is powerless to prevent them from teaching that men who never had the gospel presented in a way they could understand, are to be punished, because they do not accept it.

If you will get this one idea clearly, that when treating a subject, the Scriptures almost invariably refer to a class, and that the conditions annexed, refer only to that class; you will see a beauty never before appreciated:—to illustrate: Our government calls for a thousand choice men; and offer a hun-

In giving the commission to the examining officers, they are told to go into all the land and make the proclamation to every person, he that accepts the conditions, and comes up to the required standard shall be accepted, and he that does not, shall be rejected. The examining officer comes to your town and makes the proclamation, five hundred apply, and only three men out of that whole number passes the required examination; the others are condemned.—The Greek word so often rendered "*damned*," as in Mark 16: 15; is in many other places translated "*condemned*."—In the great rebellion, many who offered themselves, were condemned, not being fit for service; and many thousand horses purchased for the army, were condemned, and never sent to the front. In the illustration, "many (in your town) were called, and few were chosen." Now can you not see this illustration is not over drawn, or the language strained: [these men were condemned only for that particular service, and notwithstanding that, might have continued to be useful citizens, or even joined the armies, invalid corps.] So the gospel was given to the Gentiles "to take out of them a people," for a special purpose; and the commision, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptised, shall be saved (to this "high calling in Christ Jesus," this special salvation, "specially them that believe;") he that believeth not shall be condemned;" does not clash with other Scriptures. They are condemned, or rejected from the high calling as the bride of Christ, from the putting on of immortality when he appears; but unless they have sinned that sin which is unto death, may yet share in "the restitution of all things, spoken of by the mouth of all the holy prophets since the world began;" for God "is the saviour of *all* men, specially of them that believe."

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"THE TIME IS FULFILLED."

"*The time is fulfilled; the kingdom of heaven is at hand; repent ye and believe the gospel*")Mark 1: 15).

It is worthy of notice that the subject-matter of this text was the burden of all the preaching during the transition from the law to the gospel dispensation. First, John the forerunner, preached it; next Christ himself, with the additional element of time, and when he had chosen the twelve apostles, he sent them forth, saying: "As ye go, preach, The kingdom of heaven is at hand." [But in all the later work of the twelve, after the resurrection of Jesus, they never once proclaimed the kingdom near, or "at hand."]

Why was this? Some tell us that the kingdom to which they referred as coming

was the gospel church, and therefore they no longer preached it near, because it had come. That the church during the gospel age is called the "Kingdom of Heaven" is undeniable. We understand this in the same sense as we often speak of men who are *enlisted* for a certain regiment as representing that regiment even previous to its organization. The elements of a kingdom must all be prepared before it can be organized or "set up." That the apostles did not understand that the kingdom had come, is evident from the fact that they continued to speak of it as future, as *promised* to them that love God; and therefore a proper object of hope; and that through much tribulation they must *enter* the kingdom.

They preached the *gospel* of the kingdom, and also 'the name of Jesus.' The reason of the change of their message must be sought for in another direction.

We refer again to the fact that during the personal ministry of Christ, He, and his disciples, preached only to the Jews; He was sent only to them, born to be their king, and came in harmony with the prophecies, at the right time, and in the right manner, and doing the work foretold. And that He might be made "*manifest* to Israel, therefore am I come baptizing with water" (John 1: 31). He came, offered himself as their king, in accordance with prophecy, and, as foretold, "He was despised and rejected of men," we will not have this man to reign over us, we have no king but Cesar; away with him, crucify him." Because they rejected him they were rejected, "Behold, your house is left unto you desolate." Therefore we may infer that if they had accepted him their name, place, and nation would have continued, and the kingdom been established: but "In the day thy walls are to be built, in that day the decree shall be far removed." The fact that the Lord knew they would not receive him and that therefore the kingdom would be postponed, did not prevent the proclamation from having its full weight.

This was not only an important point in the history of the Jews, but also upon our hope, as Gentiles. It was their rejection of Christ made it necessary to extend to another people the privilege of becoming "kings and priests unto God." It was from that point Zion's warfare assumed a new phase: the law had failed to develop a people to inherit the kingdom, and was nailed to the cross; and a new basis of hope, a second birth, a resurrection to a new and higher life, brought to light by a crucified, but risen Saviour; and Zion began the second half of her warfare at the rejection of the fleshly house (Zach. 9: 12): even *to day* do I declare I will render turning point, Christ had taken upon him the nature of fleshly Israel, "of the earth earthy:" but from that time He was transformed; changed by a resurrection, and become the "new man,' 'the firstborn" of a race of new men, immortal, spiritual, heavenly (1 Cor. 15:). The race of the first Adam had failed, mortality was too weak, and the kingdom was taken from them and given to a people who should bring forth the fruits thereof. The world is destined to be governed by a kingdom of immortals, born of the Spirit; for "except a man be born again," he cannot inherit the kingdom of God." o from above

The establishment of the kingdom was [speaking after the manner of men] postponed until such a people shall be developed by the resurrection from the dead; but when Zion shall have received double, at the hand of the Lord, for all her sin; her warfare will be accomplished, and her iniquity pardoned (Isa. 40: 2). Hence, in the spring of 1878, at which time the second half or "double" will be complete, we look for the kingdom. Till then, we may continue to pray "thy kingdom come."

We looked for and earnestly desired the kingdom, at the beginning of the great jubilee or "times of restitution," Apr. 6th 1875; at which time the jubilee cycles terminated, and the Lord was due, according to Acts 3: 21. We did not then see that there was a time of transition here, as at the first advent; that as He then came and proclaimed "the time is fulfilled; the kingdom is at hand" (Mark 1: 16), at the *beginning* of his personal work and the harvest, to that generation; and yet did not offer himself as king until the harvest was *ended*, and his personal work about completed, (John 12); so now the "time is fulfilled" by the ending of the 1335 days, and the jubilee cycles; and the kingdom of God is at hand; repent, and believe the (good news) or gospel. And it is *because* the "*time* is fulfilled," that we believe He is again present in person, and the harvest of *this* age, has begun. And as truly as he came in a body of flesh, visible to fleshly Israel, who walked by sight; so truly does He come in a "*spiritual body*," invisible to the Israel of "promise," who walk by faith; and hence, will not be seen of mortal eye, until he reveals himself in the clouds. And as surely as the fleshly house of Israel failed to understand the work, and character, and manner of the coming, of "the man of sorrows; so sure is it, that in his second coming he will also prove "a stone of stumbling." There were a few who understood, and believed the work of the first advent; and to such gave he power to become the

faith, lay hold of the sure word of prophecy, will understand the events and manner of the second advent, and be gathered out, as the sons of God, from *this* generation.

"Faith comes by hearing, and hearing by the word of God;" and though only a few have faith, and know "the time of their visitation," the kingdom will be set up; for the dead and living saints are together, to constitute the bride of Christ, inseparable; and with him possess the kingdom; "and it shall break in pieces and consume all these [Gentile] kingdoms; and it shall stand for ever."

Some claim that this is not gospel; but Jesus himself once proclaimed it as gospel, as the true groundwork of faith and repentance. If it was good news and had power *then*, how much more so now, when it cannot be delayed? It is also said by some professing high attainments in grace, that whoever preaches "time fulfilled," *virtually* claims a *new commission;* for the reason that no *time* is mentioned in the commission given by our Saviour. But the commission, 'Go ye into all the world and preach the gospel,' does not define *what* the gospel *is;* hence it is elsewhere we learn what constitutes the preaching of the gospel. Some refer to (1 Cor. 15: 1–8), concerning the death, burial, and resurrection of Jesus, and would limit the gospel to that; Paul himself, however, limits it still more, where he says, "For I determine not to know any thing among you save Jesus Christ, and him crucified (1 Cor. 2: 2). These are the fundamental elements of true gospel preaching, but do not exclude other things: Christ says, "This gospel of the *kingdom*, shall be preached in all the world," &c.; and when the apostles went out under the commission of Christ, and the Holy Spirit, they preached the kingdom of God, as well as the name of Jesus (Acts 28 31). The commission says nothing of the *kingdom*, the coming of *Christ*, the *time*, the mortality of *man*, or of *sanctification*; and yet some of the opposers of *our* preaching are very urgent to impress *their* ideas; are *they* preaching under a "new commission"? Holiness is a great personal need; and sanctification, viz. '*separation from the world*,' a necessary means to that end. But God by his Spirit, has arranged *truth* in such a manner that it will sanctify *all who have the Spirit.* It is the followers of Jesus, not the world, who are the subjects of the prayer, 'Sanctify them through thy *truth*,' (John 17: 17). Then the question arises, Has God revealed *time*, in connection with the kingdom and glory of Christ? I believe he has (1 Peter 1: 11). And if so, it must at *some* time in the history of the Church, be 'meat in due season,' to the household.

We believe with the present generation, that time has come. But without begging the question whether it is yet *due*, when it *is*, must it not be preached by the "faithful and wise servant," without involving a charge of a "new commission"? Those who charge us with such an absurdity, must, it seems, be either dishonest or blind; and charity would suggest the latter.

To us this is an important matter; and the evidence seems clear that "the time is fulfilled, the kingdom of God is at hand;" and that we have entered into the transition, or "time of harvest." It is to us glad tidings of great joy; it cheers our hearts to know that the reign of righteousness is so near.

But if we are mistaken as to the manner of Christ's coming; and the knowledge of time is *not* important; and to love the Lord and his appearing is enough; an earnest investigation of these things is *proof* of that love. But if, as we fully believe, the order is similar now to what it was at the first advent, so that an understanding of these things, and a knowledge of "the time of our visitation," is *necessary; then* are we ready?

God lead us by his Spirit to watch thereunto with all earnestness. *Amen.*

HARMONY IN PROPHETIC PERIODS,
or
"*The time of the end.*"

That the prophetic periods do not all end at one and the same time, is clear; since one, at least, the 1260 years, ended in 1798, the *beginning* of "the time of the end;" while some are yet future.

There are facts brought to view in Scripture which seem to demand *many* distinct terminal points: thus: There is a period of time called "the great day of wrath" (Rev. 6: 17). And this day of wrath must have a beginning and an end; hence, it is not surprising if prophetic periods are found marking *both* extremes. Again, there is a period called, "the time of harvest" (Mat. 13: 31): or "the days of the Son of man" Luke 17: 26): and many prominent events, all of which require time in their fulfilment. And that these events, movements, and *periods* of time, should have a marked beginning and end, ought not to surprise the prophetic student.

The period referred to in Dan. 11: 35, 40, and 12: 4, 9; and called "the time of the end," embraces in itself all of these lesser periods, and hence, is full of ends, and very properly is called the *time* of the end.

It may appear unnecessary to dwell upon facts so selfevident; but strange to say, the Advent people have tried to find arguments, or a way of explaining the prophetic periods which would make them all, or nearly

all end together; and have supposed that unless they so ended, they could not be harmonious; when the facts are that no two periods end at the same time here, any more than at the first advent. The sixty-nine weeks of Dan. 9, ended at the coming of "Messiah the prince," but there were other periods such as the "one week," the end of the first half of Zion's warfare, or national probation; the beginning of the gospel to the Gentiles, &c. &c. In fact almost every event connected with the first advent had its time and order marked by a prophetic period, or a type. And on two occasions it is said, "no man laid hands on him, for his *hour* had not yet come."

Time is an element in the fulfilment of all prophecy, and each event has its own time. And as it required all the events associated with the first advent, from the birth of the infant Jesus, to the ascension of a risen Saviour, to fulfil the prophecies constituting the first advent; so it takes *many* events to fulfil the prophecies referring to the second advent. But the order in which these events transpire; and the *time* occupied in their fulfilment. is the question now before us.

Those of the first advent having been fulfilled, we know their order; while those of the second advent are yet to be determined. Take, for instance, the prophecy of Zach. 9: 9, "Behold, thy king cometh, having salvation; meek and lowly, riding on an ass; and a colt, the foal of an ass." This was his last act in offering himself to the Jewish nation. Who could have told, before his advent, that this offer, as their king, would not have been the *first* act of his ministry? Now I would ask the candid reader, Is it not *possible* the prophecy, "Behold, he cometh with clouds, and every eye shall see him," if taken as the *first* among the *many* events foretold, may not mislead *us*, as to the order of events, as much as the Jew would have been misled, if he had taken the prophecy, "Behold, thy king cometh," as the first event belonging to that advent? Where there is one prophecy pointing to "the sufferings," there are at least ten, pointing to the glory of Christ. And as the work of the first advent required *years* of time; why may not the work of the second advent, also require time? "his reward is with him; and his work before him." And why insist, without one atom of Scripture, that he must appear to *all*, and all the tribes of the earth mourn, as the first event?

If there is a time of 'harvest,' to this age, as there was to the Jewish age, at the first advent; and during that harvest, he was offering himself as their *national* Saviour; would it not be more in character, if in this harvest, the offer of gospel salvation should continue until the harvest is ended? and that his appearance in the clouds, causing all tribes of the earth to mourn, and men to call for mountains and rocks to hide them from his face, were deferred to the end? then indeed, they may say, "the harvest is past, the summer is ended, and we are not saved."

I think that those who still cling to the old idea of the *first* event connected with the second advent, being one which all the world will recognize, must certainly be disappointed. It is not possible, if Christ were so to reveal himself to the world, that these ten kings should "make war with the Lamb" (Rev. 17). And again; "I saw the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army" (Rev. 19: 19). Would England, and France, and Germany, or even *Rome* itself, dispute the right of the great God and his Anointed Son, to take the kingdom; when here in *person*, if they *knew* him?

I can believe that the "kings of Persia" fought with "the man clothed in linen, whose loins were girded with the fine gold of Uphaz: his body also like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude" (Dan. 10: 5, 6, and 20);—compare also Rev. 1: 12–15—but I cannot believe the Persians recognized him whom they thus opposed: for the "greatly beloved Daniel,' fell before him "as a dead man;" and "a great quaking fell upon his companions, so that they fled to hide themselves."

O reader, "I counsel thee to anoint thine eyes with eyesalve, that thou mayest see;" for, whether *you* believe it or not, "in the days of the Son of man," men will be planting, and building, and marrying, and *know* not. "And it will come as a snare, upon *all them* [who know not) that dwell upon the face of the whole earth;" "but ye brethren, are not in *darkness* that that day should overtake *you* as a thief." And yet many who *suppose* they belong to Christ, are in darkness on these things.

God's plan is to have the light increase as we approximate to the fulfilment of his word. Hence, the truths of this time of harvest, or "end of the world," open to "the children of light," as fast as they become due. And those who stand on their old traditions, in relation to these "harvest" truths; and refuse to investigate; will be left in darkness, for it is impossible to "walk in the light," while standing still.

Those who do not understand these arguments think they have all proved failures; because, as they suppose, the time has gone by. Now I would ask. If there is a harvest,

a time which Christ calls "the end of the world," and a prophetic period pointing to "the end of the world;" and after reaching that point, the light comes out that this *end* of the world, is a period of *time*, which also has an end of its own; would it be wise to renounce the whole thing, and refuse to investigate any further, because all the events belonging to the "end of the world," did not come where the end *began?* For instance: In 1873 we looked for the end. It was there the 6000 years ended; and, of course, the 7th, or as we suppose, the "day of the Lord," began. The time came, and what we then expected, viz. a general smash up, [tradition of the Advent people] did not occur. But instead of being discouraged, and giving up, we re-examined the arguments, found the chronology *invulnerable;* and the light from God's word shone in upon our darkness, and we saw that "the day of the Lord," was a period of *time;* and that while the chronology, and many other arguments, proved that it *had* begun, there was no *evidence* that it had not; hence, the arguments retained their power.

The period ending on the "tenth day of the seventh month," in 1874, did not bring all the events of the "harvest," but only the *beginning* of the time of harvest. Hence, that too, was, by some, supposed to be a failure. And we are free to confess that it was a disappointment. But, mind you, the *argument* that the "end of the world," [age] was *due*, at that time, cannot be answered.

But, say some; if nothing transpired that could be *seen*, why not give it all up, even if the arguments do appear unanswerable? I presume I was *weak* enough to have done so, but, just then the light came out that the "*end* of the world," was a period of *time*. "The harvest *is the end of the world.*" And "*In the time* of harvest, I will say to the reapers" &c. And the thought occurred, perhaps we may have to walk by faith clear to the *end of the harvest*, since the gathering of the "wheat," is the last event; and in that case it won't do to give up the very evidence that brings faith, and shows us our whereabouts.

On examination, I found that Zion's warfare, which is to be "*double*," i. e. in two *equal parts*, for that is what *double* means; measured, for the twelve tribes, just 1841 years and a half; that is, from the time the *sceptre* was given, at the death of Jacob (Gen. 49: 10), and they became a *nation*, to the *beginning* of Christ's ministry. In other words, to the beginning of "the time of harvest" to the Jews; [for there was a *harvest* to that '*aion*,' or age, "Lift up your eyes, and look, behold, the fields are white already to harvest: but the laborers are few. And yet He would not permit them to go to the Gentiles, or into any city of the Samaritans. And the reason assigned, was, that he was sent '*only* to the lost sheep of the house of Israel.'] and the duration of that harvest was just three and a half years, or the time of Christ's *personal* work. And this three and a half years, *ended* in the spring of A. D. 33, when, just before his crucifixion, he gave them up, and left their house desolate.

Now, as strange as it may seem, the time from where the gospel under the twelve apostles began, with the commission to the Gentiles, after his resurrection in the spring of A. D. 33, to the "seventh month," in 1874, where the period ended at which we expected the end; is also just 1841 and a half years. And if *this* "harvest" is to be the same as that of the first half of Zion's warfare under the twelve tribes, this harvest will end in the spring of 1878; at which time Zion will have received "double." And God's word is pledged that when she *has* received double, her warfare will end (Isa. 40: 2)

Now, believing as we do, that we are *in* "the time of harvest," why should we give up all the prophetic periods, which, together, form an overwhelming mass of evidence in *proof* of our position? This proof cannot all be given in this one article, or even in this one paper; but would require at least a year, to present it all in these columns. And yet men are surprised that we do not "*give it up.*" And because *they* cannot see; and have not, and *will not* investigate; would have us draw back into their darkness. No! thank you. We *never* were less disposed to *give it up*, than at the present time. And the weak attacks of 'dishonesty, selfishness, and a reluctance to admit having been mistaken; new commission;" &c.; fall to the ground as harmless as do all the attacks of the enemy, when they come in contact with the "shield of faith."

Believing that we are in the time of harvest; that the 1335 days of Dan. 12 are ended; that the "*reaping* of the earth," or resurrection of the dead in Christ, has commenced; I will now give the argument showing that the "times of restitution of all things" (Acts 3: 21), commenced Apr. 6th, 1875. And as the harvest is a transition period; the ending of one class of prophetic periods and the beginning of another class, are due. But *through* this transition period, we must walk by *faith*. "Faith comes by *hearing;* and hearing, by the word of God." "He that hath ears to hear, let him hear."

We hope every person who reads this paper, will take time and trouble to *study* the jubilee argument in connection with the chronology in the August number.

THE JUBILEE.

There are those who profess to see no argument in the jubilee cycles. But it is a strange coincidence, to say the least, that the time from where the Sabbaths to the land commenced, to the close of the Jewish year ending Apr. 5th, 1875, should be the exact measure of the system of Sabbaths complete, though reckoned in two entirely different ways.

That the Sabbaths to the land began at the end of the forty years in the wilderness, when they entered their land, is clearly stated in Lev 25: 2; "When ye come into the land which I give you, *then* shall the *land* keep a Sabbath unto the Lord." And they were to number six years, and the 7th was a Sabbath to the land; and 7 times 7 years, and the 50th was to be a *jubilee* Sabbath; in which every man was to have a restitution of all lost inheritance; "in the year of this jubilee ye shall return every man unto his possession" (Lev. 25: 13). And there is a Sabbath, and a restitution of all things, spoken of by the mouth of all the holy prophets since the world began" (Acts 3: 21); and the law is a pattern, or type of heavenly things (Heb. 9: 23); and there can be no type without its antitype; else the type would fail of a fulfilment. "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5: 18).

In the law is a system of Sabbaths yet unfulfilled, since they point to the Sabbath of rest which remains to the people of God.

The 7th day, the 7th week, and a multiple of the week, making forty-nine, and the morrow after, or fiftieth day, was the day of Pentecost; and fulfilled by the greatest event, aside from the advent of Christ, the world has ever experienced (Acts 2: 1,2).

These, fulfilled in Christ, the "wave offering," and the descent of the Holy Spirit, the earnest, or first fruits of the *inheritance*, [compare Lev. 23: 15–17; and Ephe. 1: 14;) were fulfilled at the *first* advent. Another line of Sabbaths pointing to the harvest, and final restitution, were "the 7th month, the 7th year, and the 7 times 7 and fiftieth year. "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven times seven years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of jubilee to sound on the tenth day of the seventh month; and ye shall hallow the fiftieth year, and proclaim liberty through all the land, unto all the inhabitants thereof; it shall be a jubilee unto thee, and ye shall return every man unto his possessions; and return every man unto his family" (Lev. 25: 8–10).

Here is the type of the final restitution, when the inheritance lost by the first Adam, but purchased by the death of the second Adam, will be restored to the human family. And as the gift of the Holy Spirit was the first fruits or earnest of the inheritance, [see Ephe. 1: 14] and was fulfilled according to the law; we have the assurance that the redemption of the purchased possession will be thus fulfilled. "In whom also after that ye believed, ye were sealed by the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession" (Ephe. 1: 13, 14).

Here we have the positive assurance that the system of jubilees cannot pass away until fulfilled in the final restitution. And the strange fact above referred to, is that reckoned in two entirely different ways, and from different starting-points, the result, in each case, culminates in Apr. 6th, 1875; the commencement of the present Jewish year.

Keeping the law does not fulfil it. The Jews sometimes kept the passover, and some times not; yet its fulfilment in Christ was just as necessary. The Sabbaths to the land were never kept as the law demanded, but their fulfilment in the restitution, and Sabbath of rest that remaineth to the people of God, is none the less certain. 'It [the land] did not rest in your Sabbaths when ye dwelt upon it' (Lev. 26: 35); and it has not enjoyed them since it has been in the hands of the Gentile kingdoms; but God made it desolate till it had enjoyed them, [see 2 Chron. 36: 21] and He made it desolate 70 years. Hence, we know that seventy, is the number of cycles, in his great plan. And from the commencement of the Sabbaths to the land, at the end of the 40 years in the wilderness, to the beginning of the present Jewish year commencing Apr. 6th, 1875; is just 70 of these cycles, as they have actually transpired; viz. nineteen, before the captivity, with jubilees; and fifty-one, since the captivity, without jubilees.

Again: If each cycle of forty-nine years, be reckoned with a fiftieth, or jubilee year, down to the last one occurring prior to the captivity; and then add the next great cycle of a jubilee of jubilees; in other words, a multiple of the sixth Sabbath into itself, it also terminates with the present Jewish year, commenceing Apr. 6th, 1875.

No stronger evidence that the present year is the beginning of the "times of restitution," could be drawn from the Bible; and the fact that we must walk by faith, and not by sight, through this transition period, in which one class of periods are terminating, and another beginning, is too obvious to require proof.

From the end of the forty years in the

wilderness to the close of the Jewish year ending Apr. 5th, 1875, was 3449 years. The proof of this may be found in the "Chronology," as given in the August No. of this paper. Hence, we shall give the time here, without reproducing this proof.

From entering the land to its division,	6	years.
To Samuel the prophet,	450	"
To David,	40	"
Under the kings of Judah,	473	"
Captivity,	70	"
To beginning of Christian era,	536	"
To end of 1874, Jewish time,	1874	"
Total,	3449	years.

As the system of Sabbaths to the land began when they entered the land, and continued in force until the captivity, it follows that nineteen complete jubilee cycles occurred during that time. Because, from entering the land, to the captivity, was 969 years; as you may see by adding the 6, 450, 40, and 473 years, *measuring* to the captivity. And their nineteenth jubilee year must have ended nineteen years *before* the captivity. For 19 times 50, are 950; which, you will perceive, are nineteen years less than 969. And therefore, of the 70 Sabbatic cycles of 49 years each, *nineteen* had a jubilee, or fiftieth year, attached. While the remaining fifty-one, occuring *after* the captivity, were without jubilees. And 51 times 49, are 2499.

Now, from where the system began, to Apr. 6th, 1875, is, as we have shown, 3449 years. And the nineteen complete *jubilee* cycles, measure 950 years; and the fifty-one *Sabbatic* cycles, measure 2499 years; and all together, make the complete period of 3449 years. Hence, we have now completed the number 70; the full number of cycles which in God's great plan, was to be the measure of time from entering the land of promise, to the beginning of "the times of restitution of all things."

Now, what is stranger than all, is that if reckoned in quite another way, and carried out 50 years to each cycle, from the last jubilee; the same result is reached.

The Sabbaths under the law were multiples one of another; for instance; seven times one year is seven years. And this seventh year was a Sabbath to the land; and included in the multiple. Again, "seven times seven years," were to be counted, making forty-nine, and the fiftieth was the *jubilee* Sabbath. And in this second series, the one to which it points, is *not* included, but follows the multiple. Now, to carry out this system, the next multiple should include the Sabbath, or year to which it points. And we find that such is the case; the Jews had six Sabbaths, and there must be one more to complete the system; and there is, the glorious one that "remains to the people of God:" the one in which all the Sabbatic types centre, and have their fulfilment; and it is easier for heaven and earth to pass, than for this to fail of a fulfilment, to the utmost jot.

The next larger cycle, after the jubilee, must be that of the jubilee into itself; and, as we have seen, must include the Sabbath, or at least, the *beginning* of the Sabbath to which it points. A jubilee multiplied into itself, is 50 times 50; or 2500 years. But as it *includes* the first year, or beginning of the great jubilee to which it points; in measuring too the great antitype, the last year of the last 50, must be left off. Hence, from the end of the jubilees under the law, to the *beginning* of the "times of restitution;" should be 2499 years; or the same as the 51 cycles of 49 years each. Now add 19 years *before* the captivity, at which time their last jubilee ended, to the 70 years of the captivity, which ended in the first year of Cyrus, B. C. 536, to 1874 Jewish time, ending Apr. 5th 1875; and you have 2499 years.

Hence, by *this*, as well as by the other method, we learn that the Sabbatic cycles have run out. And by no other system of reckoning, and at no other point of time, is it *possible*, for these great cycles to terminate together. Has the Sabbatic system proven a failure? Or have we already entered into the "times of restitution of all things?

Now men will reject such arguments as these because the transition from the gospel age to the age of restitution does not *begin* according to their stereotyped ideas of a burning world &c. &c. This transition period, Christ calls, 'the end of the world,' the" time of harvest," the "days of the Son of Man" &c. and until the harvest is *ended* we must walk by faith. And if we are to know 'the time of our visitation,' and walk in the light, it must be from an understanding of the Scriptures and these great prophetic arguments. Men may say they believe we are near the end, or even that we are in the time of *harvest*, but if they do not understand the prophetic periods, they are merely guessing at their whereabouts in the stream of time. And will not know, or understand, the time of their visitation. God help us to walk in the light.

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RELATIONSHIP TO GOD.

In the examination of this subject it will be important to inquire, what is it to be a christian? And first; negatively; a christian is not a mere formalist, however correct the outward conduct, or complete the round of ceremonies performed. It is a dan-

gerous mistake to suppose that because one is a member of a church, regular in attendance, and careful to perform all ordinances and requirements; that therfore, he is a christian. These are doubtless christian duties; and should result from christianity, as fruit from a tree; but they do not constitute christianity, any more than *fruit* constitutes a tree. But it may be asked, and with point, How can a corrupt tree bring forth good fruit? It requires more than an outward act. Christianity properly includes the motive, or life principle infusing itself into the act; and that this motive should be based in truth. Paul was a strict formalist; "touching the law, blameless;" before he became a christian. But he was rejecting a present *truth;* and therefore stood condemned.

The Lord speaks of a large class of such persons, when in reference to the judgment he says: "*Many* shall say unto me in that day; Lord have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works;' and yet he calls them workers of *iniquity;* and says "I never knew you." Doing evil or *working iniquity* even when doing that which in itself was good.

Second; A Christian is a person who is begotten of the *spirit of God*, by the word of truth; he has thus become partaker of the *Divine Nature.* He is then in possession of the "Spirit of Christ," not the disposition or feeling of Christ merely, but something behind these, as a producing cause: the seed, germ-life; basis of feeling, knowledge, and action. We need to discriminate between the *life*, and its fruit; and though unable to explain the life principle either in the tree, or the man begotten of the Spirit; we know from the fruit, that such life exists. "If any man have not the Spirit of Christ, he is none of his." "As many as are led by the Spirit of God, they are the sons of God." These show what constitutes a christian.

This divine nature does not inhere in man by creation; or by the laws of generation. All are sons of God by creation in Adam; all are brethren of Jesus by reason of his having been partaker of our nature; and by virtue of this relationship a great blessing flows to all, 'every man,' even life from the dead; for "as in Adam, all die; so in Christ, shall all be made alive; but every man *in his own order;*" a "restitution of all things;" but all do not possess the *divine* nature of Christ. These are begotten of the Spirit; "chosen to salvation through sanctification of the Spirit and *belief of the truth.*" "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the *divine* nature" (2 Peter 1: 4). *This* is a special gift; obtained through *belief* of the truth; by which we become heirs of more than Adam lost or had. And God [through the human and the divine nature, of Christ, is the *Saviour of ALL men; specially* them that *believe.*

This spirit-nature, is the "higher life," the relationship between God and the christian. They have the spirit of adoption, whereby they cry, Abba, father (Rom. 8: 15). And the fruits of the Spirit, are "love, joy, long-suffering, peace, gentleness, goodness, faith, meekness, temperance; against such, *there is NO law*" (not even the ten commandments) Gal. 5: 23). This makes them heirs of God,—joint heirs with Jesus Christ. And the *inheritance* is the *nations* and the earth, (Ps. 2, and Rev. 2: 26, 27). I am aware some think the "dashing to pieces" of the nations, is their anihilation; but if this be true, Christ's everlasting inheritance would be destroyed.

The Holy Spirit is the earnest of the inheritence until the redemption of the purchased possession (Ephe. 1: 14),

The Spirit is the basis of all true hope of immortality. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8: 11). Others will live, but not by the power of an endless life, like him who saith, "I am he that liveth and was dead, and behold, I am alive forevermore. Those only who are begotten of the Spirit, will be "born of the Spirit;" developed into the likeness of his most glorious body. Beloved, now are we the sons of God; but it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is."

That will indeed constitute the spiritual birth, or resurrection. Not the development of a disembodied spirit; but a spiritual body; and none the less real for being beyond our present comprehension. Immortal; equal unto the angels; in the glorious likeness of Christ. This is offered in the gospel. What a thrill of joy fills my heart at the prospect. Who would not be willing to toil, suffer, or die with him; if we may but live and reign with him? May the truth sanctify and make us holy. *Amen.*

Almont July 5th, 1875. John H. Paton.

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OBJECTIONS CONSIDERED.

Sometimes an objection is urged against definite time as a part of the gospel, on the ground of the admission, freely made, that the possession of the Spirit of God alone constitutes the child of God. We have seen this objection in substance, in the editorials, both of the "*Crisis*, and *Times.*"

While fully agreeing with these writers, in the absolute importance of having the Spirit, we fail to see the force of the above objection. It might as well be urged that holy living is of no value in christian life, since if a man has the Spirit of God, he is safe. It is claimed, if we have the Spirit, it will lead to a holy life; true: but it is equally true that if we have the Spirit it will lead us into all truth. It is as much our privilege and duty to grow in the knowledge of the truth, as to grow in grace, or beauty of life. The two are related; truth however having the precedence, as a cause: "Sanctify them through thy truth" (John 17: 17). That the truth spoken of here is not the primary, or first truth of the gospel, is evident because his disciples, and not the world, are the subjects of this prayer (John 17: 9); I pray for them; sanctify *them*. Truth is just as necessary to keep us separate, as to separate us from the world. Truth is to the christian. as food is to the body. Life must first exist, or there is no power to eat: yet eating is necessary to life. God has adapted truth to his people, "milk for babes; strong meat for them who are of full age;" and sanctification is the object. What will sanctify the babe, will *not* sanctify the full grown man. The great mass of teachers think the first principles of the gospel are sufficient, and seem about as weak and worldly as the world themselves, excepting on occasional spasmotic efforts.

The principle of adaptation of truth is true, not only of individuals, but of different stages in the history of the church. I cannot see how any intelligent reader of the Bible can overlook the fact, especially at the present time, of an ever increasing prophetic light, and therefore, a constant increase of knowledge.

We believe our brethren of the two papers above mentioned, acknowledge this principle, and preach, in a general way, the *near* coming of Christ and the kingdom, as *present truth* "meat in due season," And yet they accuse us of claiming "a new commission," because we carry this principle to its legitimate end: and claim that the *time* and *manner* of the coming of Christ and the kingdom, is the natural climax of the truth they preach.

We claim that "the time is fulfilled;" in other words, that *some* of the prophetic periods are ended; and that we are in "the time of harvest;" or "*end* of the world (age). And if *ever* the *time* is to be "meat for the household" it would naturally be at the end, or summing up of the age. That time, and time fulfilled, is part of the *gospel*, and therefore *may* be included in the commission "Go ye into all the world and preach the gospel," we have better authority, even than Miles Grant. "Jesus came into Galilee, preaching the *gospel*, and saying, *the time is fulfilled* (Mark 1: 15].

It is a fact that as we have approached the end, these editors, and most of the other Advent preachers who once preached the time, have drifted away from such a course, and from all investigation of this subject. This is what we call "drawing back."

While admiting that degrees of knowledge does not make the christian; and not attempting to decide just how fast or how far any one must advance, to retain God's favor; still we decidedly defend the idea that the time of the coming and kingdom and glory of Christ, is a subject of prophecy, a part of the gospel, and of Christ (1 Peter 1: 11); the same Spirit given to lead us into all truth. If it is true that under the leading of the Spirit of Christ, one can oppose Peter's statement, and say that the preaching of time "is of the devil;" and also the teachiug of Jesus, that definite time is a part of the gospel; then truth is stranger than fiction. And to believe that men can be *sanctified* and become holy unto the Lord, independent of the present truth, is to believe that men can sanctify themselves by the mere force of animal feelings; or worse yet, that the Spirit of Christ will do a work without the *means* of its own appointment. Then, of course, the *truth* in relation to these things is useless; except to amuse and gratify those already sanctified.

Brethren, let us not thus do despite to the Spirit of Christ. God's order is the best; and has power with the people. John H. Paton.

—o—

THE LIGHTNING.

Christ's coming is compared to the lightning, in Matt. 24, 27; and Luke 17: 24. The first text reads, "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." And in Luke, "For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be, *in his day*." And in both places our Lord is warning his people not to go after, or expect to find him.

"The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, see here; or, see there: go not after nor follow them; for as the lightning &c. so *shall the Son of man be* in his day."

Here is a period of time called, "his day." In another place it is called, "the days of the Son of man (ver. 26). In the days of such a man, means the same as when we speak of *his day*. To have seen one of the days of Sir Isaac Newton, would imply having seen some of the *events* of his day. To have seen one of the days of our southern rebellion, would imply, not that the person was in Japan at the time, and saw one of the same 24 hours; and thus claimed to have seen it, but that he had seen some of the events of that time. Hence, to see one of the days of the Son of mar can mean nothing less than to see some of the special *events* belonging to that day. Ye shall desire to see, "but ye shall not see it." He had just informed the Pharisees (Luke 17: 20) that the kingdom of God even, would not be seen or observed, when it came; neither should they say lo, here; or lo there. Men *would* say thus, and tell where it was located, if they saw it come. How perfectly this harmonizes with the fact that although the kingdom is to be set up "in the days of these kings," yet the prophecy can be fulfilled, "I saw the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army." If they saw the kingdom come down, and recognized it, they certainly would offer no opposition: 'Be wise, now therefore, O ye kings, be instructed ye judges of the earth; kiss the Son, least He be angry with you, and ye perish by the way when his wrath is kindled but a little." 'He shall wound the heads over many nations." Men may fight the truth as much as they

and will have a natural, and perfect fulfilment; which they could not have, if the *end*, or "day of the Lord," had commenced in the way so many supposed it would.

After informing the Pharisees that the kingdom of God would not be seen, or recognized by the world; he turns to the disciples and says, "the days will come when *ye* shall desire to see one of the days of the Son of man, [that is the events, the work, what He is doing] and ye shall not see it; and they shall say to you, see here; or, see there: go not after, nor follow them." And he gives the reason; "For as the lightning shineth from one part under heaven to the *other* part under heaven, so shall the Son of man be, in *his day*." The idea conveyed, is that you might as well hunt in the secret chamber, or desert, for the lightning's flash, as to hunt for him. But as the lightning is here, there, everywhere; leaving traces of its power, "so shall the Son of man be, in his day."

Now if Christ *is*, in this, his day [for there is abundance of proof that we are now in the "harvest,' or 'days of the Son of man"] as the lightning; then we may wait and expect to see exhibitions of his power; but we shall not run into the secret chamber, or desert, to find him. As well might the disciples have hunted the secret chambers of Jerusalem to find the risen Saviour, when, after being for a few moments manifested to them, he would "vanish out of their sight."

He is now the same Jesus who was on earth during that "forty days," occasionally seen by his disciples. for a *special purpose*, but unknown to the world. And there is much evidence that he will now be on the earth forty *years*, unrecognized by the world, only as he may from time to time, display some terrible act of power and glory. He will, in the mean time, gather his people to himself, "and we shall see him *as he is*, for we shall be like him."

He could *then* appear in other forms, (Mark 16: 12); a power possessed by *all* spiritual bodies; and at the proper time may *now* appear to the kings of the earth as a warrior: (Rev. 19: 19). Remember it is the *same* Jesus *now* that was on earth during that forty days.

If that "stranger," who walked with the two disciples to Emmaus, had laid claim to the throne of Cesar, would not "the kings of the earth set themselves, and the rulers took counsel together, against the Lord, and against his Anointed, (even then) saying, Let us break their bands; and cast their cords from us? (But now) He that sitteth in the heavens shall laugh; the Lord shall have them in derision" (Ps. 2).

If you can only get the idea of his coming as it is revealed; that it is *more* than a simple transfer from heaven, that the prophecies *of his coming*, refer to all *the events* of "the days of the Son of man;" then you can see how his coming is to be "*as the days of* Noe were." (Mat. 24: 37). And how "as it was in the days of Noe, so shall it also be *in the days* of the Son of man." And as the lightning is seen only in its *work*, for there is as much lightning in this beautiful this "his day," will, for a time, be seen only in his work.

I beheld Satan, as lightning, fall from heaven;" (Luke 10: 18). Does this prove that all the world saw Satan when he fell? All spiritual bodies, whether of Satan, the angels, or of Christ himself, are compared to lightning; "and as lightning that shineth from one part under heaven, to the other part under heaven, *so shall the Son of man be, in his day*." And nowhere is his coming compared to the flood, but "*to the days that were before the flood*." It is true those days *ended* with a flood, and the "days of the Son of man," will end with a destruction of them that know not God, and obey not the gospel. And in the days of Noah. those who waited for the *flood* before believing, were destroyed. And those who now wait for the development of his *wrath*; and see nothing but his revelation in the *clouds of heaven*, will certainly be overtaken unawares and share a similar fate: for "*ye brethren are not in darkness, that that day should overtake you, as a thief*."

See Vol. 16, No 3—o page 37.

MY LORD DELAYETH.

At the second advent *two* clases of servants are represented; one, saying "my Lord *delayeth* his coming," and *smite* another class, who, evidently hold the opposite view.

The church have always been expecting Christ ever since his assension, and his coming has been delayed. In 1843–4, we *expected* him; but the Bridegroom *tarried*. In 1854, 1867, and 1873, he was looked for; but his coming was *still* delayed; and no difference of opinion occurred; while *now* one class of servants are saying, He no longer delays; He has come. And *another* class say, He delays his coming; and are *smiteing their fellow servants*.

Is it possible a prophecy can have such a *perfect* fulfilment, and each side *admit* their own position? Ask Bro. G. who opposes our position; Has Christ come? His answer is, No! Does He not still *delay* his coming? He *must* answer Yes! While *we* affirm He no longer delays.

Could their be two sides to this question before He comes, and when all were agreed? *Must it not* have a fulfilment *after* he has ceased to delay his coming? when one class of servants say He no longer delays? And is it not *now* being fulfilled?

"The Lord of that evil servant will come in a day he looketh not for, and cut him asunder," does not prove the Lord had not come from heaven; but He comes to the evil *servant* and destroys him.

"But as the days of Noe were, so shall also the coming of the Son of man be" (Mat.

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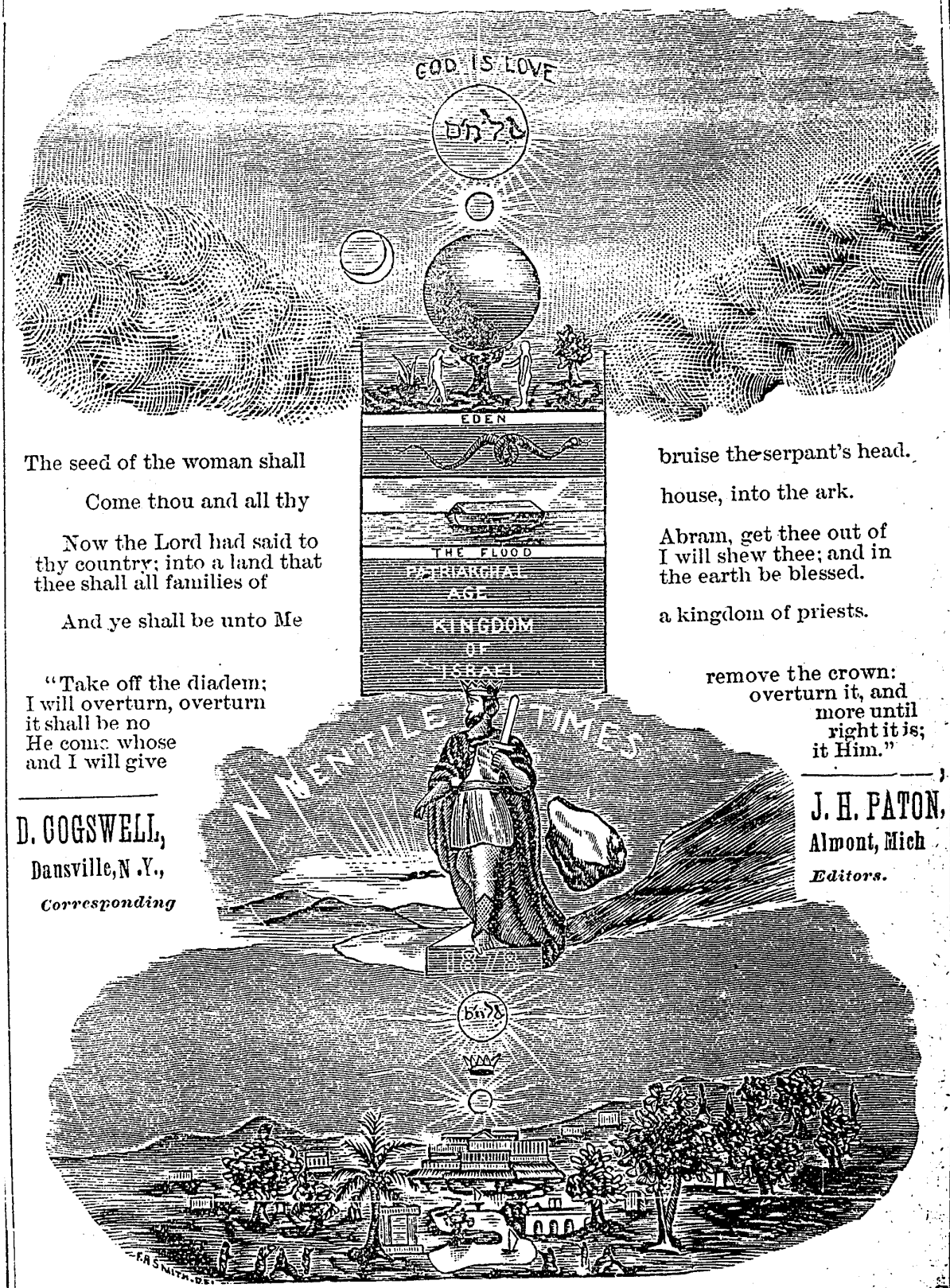
HERALD OF THE MORNING.



The seed of the woman shall bruise the serpant's head.

Come thou and all thy house, into the ark.

Now the Lord had said to Abram, get thee out of thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed.

And ye shall be unto Me a kingdom of priests.

"Take off the diadem; remove the crown: I will overturn, overturn it, and it shall be no more until He come whose right it is; and I will give it Him."

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"THE LAST TRUMP."

"Behold, I show you a mystery, we shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptable, and we shall be changed" (1 Cor. 15 52).

Is this a literal trumpet, and an audible sound? Most readers answer yes. And this view has been held so long, and "Gabriel's mighty trumpet," talked and sung about until men have come to expect a great noise, with as much certainty as we once expected a christian went to heaven at death.

The readers of this paper are aware that the proof is unanswerable that the "*last* trump," is the "*seventh* trumpet." Let us look at this proof: Christ declares that we are to be recompensed, or receive our reward, 'at the resurrection of the just' (Luke 14: 14). Paul declares the resurrection of the dead in Christ occurs 'at the last trump.' The Revelator says, 'the prophets, and the saints, and them that fear thy name, small and great;" are rewarded at the sounding of the *seventh* trumpet (Rev. 11: 15–18).

There may be some minds incapable of weighing an argument, and others *unwilling* to do so in this particular case, but the above, is *absolute* proof that the "last trump," and "seventh trumpet," are one.

Again: The seventh trumpet is also "the trump of God." This we know, because it is at the sounding of the trump of God, the dead are raised (1 Thes. 4: 16). And it is easy to understand why the last trump is called 'the trump of God;' for it is under this, the judgment scenes transpire. There is a period of time called "the *day* of God Almighty;" because some special work of Almighty God is to be accomplished in that day. The same is true of "the days of the Son of man;" a period of time in which *He* has a special work. This does not prove that the *days* are any different from other days. The seventh trumpet being the one under which the *events* of "that great day of God Almighty" (Rev. 16: 14), transpires, and being fulfilled *by* the events belonging to that day; is called 'the trump of God.'

In a recent article in the '*Worlds Crisis*,' a sister Seymour in speaking of us says, "The writer tries to convince us that the last trump may be sounding, and our auditory nerves perceive it not, from the fact that six of the trumpets of Rev. 8th and 9th have been so fulfilled. But we reply; there was no *voice* prophesied of, in connection with the first six; but the seventh is called, God's trump, in contradistinction from the other six."

How strange it is that people will write on Bible subjects with which they are entirely uninformed. And yet so anxious are a part of the Advent people to *oppose* this "present truth," that even such a statement as the above, is more than welcome to their columns. No voice is prophesied of with any but the seventh trumpet. What does the sister think of Rev. 8: 13? "And I beheld, and heard an angel flying through the midst of heaven, saying, with a loud voice, Woe, woe, woe to the inhabiters of the earth by reason of the *other* voices of the trumpets of the three angels which are yet to sound." Here are three trumpets; the fifth, the sixth, and the seventh; all apparently of a similar character. The fifth was the first woe trumpet; the sixth, was the second woe trumpet, and the seventh is the third woe. And in Rev. 11: 14, immediately after the scenes of the French revolution, and the slaying of the "two witnesses," a prophecy so clearly fulfilled that the whole Advent body, with scarcely an individual exception, have endorsed it; it reads, "The second woe is past, and behold, the third woe cometh quickly. And the seventh angel sounded" &c. And I will here remark, the "woe" attached to each of the last three trumpets does not necessarily continue through the whole time of the sounding of the trumpet. The trumpets are connected; one following another without intermission; while, after the second woe is ended, and behold the third woe cometh *quickly*, implies that the *woe* of the seventh trumpet did not begin at the time the woe of the sixth trumpet ended.

There is not the slightest reason to suppose the seventh trumpet differs in character from the fifth, or sixth. They each have voices, are all alike "woe" trumpets; and the *events* transpiring under each one, are clearly given; and the only difference is, the last, being events of the judgment and the day of wrath, is called, by the Apostle, the "trump of God;" and Michael is the angel in attendence; He descends with "a shout, with the voice of the archangel, (Michael) and with the trump of God." Each of the seven trnmpets have an attending angel; "And the seven angels which had the seven trumpets, prepared themselves to sound; and the first angel sounded" &c. (Rev. 8: 6, 7).

A '*voice*,' is an event, or an act; see Exo. 4: 8. And the voice of the first six having been fulfilled by the events named in connection with each trumpet; and the seventh trumpet and third *woe* being classed *with* the two previous trumpets and *woes*, there is not a shadow of reason to expect the last one to differ in character from the others, only

as its *events* are of a different character. And yet many suppose the last one is a literal trumpet, and the *voice* a literal voice which the dead can hear.

The dead have no knowledge, they neither hear, feel, taste, smell, or see; all of which they believe; and yet, notwithstanding the Bible explains a voice to mean an *act*, which often speaks louder and plainer than words, they will have it that a dead man can hear an audible sound. And it is far easier for them to believe this, than that "the voice of the Son of God," is an act of power, on the part of the Son of God.

I do not quite like to use such language as Christ, or Paul used, in addressing such stupidity; but feel much inclined to say, "O fools and slow of heart to believe *all* that the prophets have written." Is it a blast of a literal trumpet that wakens the dead; or is it "the Spirit of him that raised up Jesus from the dead, that shall quicken your mortal bodies"?

Peter, when speaking of things pertaining to the day of the Lord, in refering to Paul, says; "In all of his epistles, speaking in them of *these things*,; in which are some things *hard to be understood*, which they that are unlearned (of course in the truth, not worldly wisdom) and unstable, wrest, as they do other Scriptures; to their own destruction" (2 Peter 3: 16). Here we learn that in speaking of things concerning "the day of the Lord," Paul says things hard to understand. From this, it is evident that Paul's prophecies in relation to these events are not a simple, literal statement of facts; but rather the truth under a cover. Christ almost always spoke "in dark sayings and parables;" and it is not surprising that Peter should discover that Paul had been led by the Spirit to follow Christ's example.

Paul is speaking of precisely the same events which were *afterwards* brought out in the symbolic language of John the Revelator; and uses the same symbol; and, by the spirit of prophecy, mentions the *last* trump, even before the series, to which it belongs, was mentioned. From all of which, including Peter's statement, we must believe the language of Paul, in speaking of the things concerning the day of the Lord, *is* "hard to be understood;" and must be explained by other Scriptures.

The voice of the Son of God, that is *heard* by the dead, is, of course, an *act* of power. And "the voice of the archangel," when Michael 'stands up;' is fulfilled in the *events* of the time of trouble. And to pretend to be unable to see that a "voice," means only a noise, from some bodies throat, is simply wilful mulish stubbornness, and will lead into darkness, and these things will certainly come upon you as a thief. Let me warn you not to trust to numbers; or retain this *wilful* blindness because the organizing Adventists, who are determined to shut out these truths, are doing so; you will find, when too late, that in trusting to *them*, notwithstanding their numbers and professions, you have trusted to a broken reed. "Come out and be ye *separate*."

"The heavens declare the glory of God; [do they talk?] the firmament showeth his handy work. Day unto day uttereth speech, there is no speech nor language where their *voice* is not *heard*." It is the common language of the Bible to represent things, and events, as having *voices*, and *speaking*, and being *heard;* and what Paul says about the day of the Lord, and its *events*, are "*hard* to be understood;" says Peter. No! say these simple ones; the sky is going to open, and Gabriel will blow a big trumpet; and there will be an awful shout that can be heard by the dead; surely that is not "*hard* to be understood." And this trying to make us believe that it is not a real metalic trumpet, is just because you are too proud to admit you have been mistaken. These are the views; and this the manner of reasoning of a large part of such as are now opposing this present truth; viz. That we are now in 'the days of the voice of the seventh angel.'

They know a "shout," is a great voice; and the seventh trumpet opens with "great voices" (Rev. 11: 15). They believe, or did before their lamps went out, that the seventh trumpet began to sound on the 11th of August, 1840, where the sixth ended. And that the "great voices," are fulfilled in the Advent movement. That the "voice of the archangel," has its fulfilment in the *events* of the time of trouble, when "Michael stands up." And these things being true, He *does* descend from heaven with, or in the midst of the sounding of the seventh trumpet; or "trump of God." With, or in connection with the "shout;" or "great voices," fulfilled in the Advent movement. And as the "voice of the archangel," or "time of trouble," has already begun, and the "coming of Christ is accomplished, not in *one*, but in a *series* of events, as at the first advent; so he does come "*with* the voice of the archangel." And yet He comes as unknown to the *world* as was his ascension into heaven.

There is positive evidence showing that his coming *must* be unknown to the world until the "harvest" is ended; and known to his people, *only* by the light of prophecy; for "as it was in the days of Noe, so shall it also be, *in the days* of the Son of man."

A GOD OF ORDER.

Our God is a God of order, not of confusion. This is written in unmistakable characters on the heavens and the earth. The starry firmament, with its suns and planitary systems whirling through infinite space, and yet preserving the most absolute accuracy of time and order in their movements, tells of a *God* of order: "The heavens declare the glory of the Lord; and the firmament sheweth his handy work."

Many persons deny the divine authenticity of the Bible, on the ground of the apparent confusion in its writings, and contradiction in its teachings. Were this confusion *real*, it certainly would be a sufficient reason for denying that the God of nature is the Author of the Bible. The apparent confusion arises from not *reading* the book according to its own principle of interpretation. "No prophecy of the Scripture is of any *private* interpretation" (2 Peter 1: 20). That is, no prophecy can be explained *alone*. Each one is but a link in a chain; "for prophecy came not by the will of man; but holy men of God spake as they were moved by the Holy Ghost." A prophet would often give a fragment of a great truth; and centuries after, other inspired lips, touched with the holy fire, would catch up the strain. Thus jot by jot, "here a little, and there a little," the one Spirit has indited the book of God. And so perfect is the system, that no part, not even a prophetic period, can be seen in its full strength, only as it is associated with others of a like character. As well might the astronomer expect to fix the date of an eclipse, by the motion of a single orb.

No book containing the principles of *any* science could be understood, if handled in the careless manner in which Bible subjects are handled by most people. That the subject-matter of the Bible is *a science*, involving a system of truths and facts on which the great plan of redemption is based, is one of the plainest truths *contained* in the Bible. First: It brings to view a succession of worlds; 'the world that was before the flood, the world that now is, and the world to come. There are also smaller cycles or divisions, called *ages;* three of which belong to "the world that now is:" The patriarchal age, ending with Jacob; the Jewish age, ending with the first advent; and the gospel age, ending with the second advent of Christ. And there are "ages to come" (Ephe. 2: 7), belonging to the next world. Thus we find the present, or gospel age, now closing, is but a link in a great chain. And a knowledge of our whereabouts can be determined only by what God has revealed of these cycles of time, and the *periods* He has given with which to measure them.

This revealed succession of ages, and its corresponding development of mankind, to our mind, is an unanswerable argument, as proof that the Bible is a book of order; and that the God of life, and of the universe, is the God of the Bible. And the more so because an understanding of the things belonging to the close of the gospel age have been kept from the people until they have become *due*. Were the Bible and its arrangement, of *man*, men could more readily have grasped its ideal. But as it is of God, it is so arranged as to be "a lamp to our feet, and a light to our path;" developing truth, from generation to generation, only as it is due. And is so arranged that transpiring *events* becomes a key to unlock its treasures.

POINTS OF ANALOGY
between the Jewish, and the Gospel age.

We will now refer to points of analogy between the Jewish, and the christian age. An analogy which seems to make a surprising, and almost absolute parallelism.

The one began at the death of Jacob. The other at the death of Christ. The one was represented by the twelve sons of Jacob, or tribes of Israel; the other by the twelve apostles of Christ. And as Jacob was head of the first house of Israel after the flesh; so is Christ head of the second house of Israel, or "the seed after the promise." And that these two dispensations, or houses of Israel, are in some way to run parallel in the ages to come, seems more than intimated, by the twelve gates of the new Jerusalem having inscribed on them the names of the twelve tribes of Israel; and the twelve foundations having written on them the names of the twelve apostles. (Rev. 21: 12, 14.)

The Scriptures, now composed of the Old and the New Testament; ["My two witnesses," (Rev. 11: 3.] were also given, the one to the first house, and the other to the second; and both Testaments are *living* truth, and reach into the age to come.

The Jews apostatized from God and were carried into Babylon. The christian church also fell away to "Babylon the great; the mother of harlots."

In due time God raised a Cyrus to *help* his people, in their hard bondage. And the christian church were also "holpen with a little help" (Dan. 11: 34), by Luther and the reformation.

The Jewish age terminated with the advent of Christ. The gospel age terminates with his second advent. The corruption and idolatry of fleshly Israel kept them in

darkness in relation to the *time* and *manner* of the coming of Jesus Christ. And they stumbled, and were rejected, "because they knew not the *time of their visitation.*" The second house are to stumble for the same reason; *they will not* know the time of their visitation until *their* 'house is left desolate.' They think they will know, when Christ is revealed, because of some Scriptures which speak of the *manner* of his being revealed to the *world.* And they *will* see, and wail, because of him. If they class themselves with the world, and expect to see him only as the world see him, they will be judged "out of their own mouth." "*In the days* of the Son of man," does not mean *before* he comes. They may twist it so, if it pleases them; but in its fulfilment, it will be twisted back again; and they will yet learn that God's people are in *advance* of the world, and will not be in darkness in relation to these things; while they themselves, and the *rest* of the world, will be building, and planting, and marrying, in the days of the Son of man; and know not.

Again: The dispensations are parallel not only because each ends with an advent of Christ, but because each one terminates with a "harvest." The personal visitation of our Lord, during the three and a half years of his ministry to the Jewish people, when he came to "gather the fruit" of that dispensation and establish the kingdom; but was 'thrust out of the vineyard and put to death' (Mat. 21. 39), was a time of "harvest." See John 4: 35–38; Luke 10; Mat. 9: 37; and 10: 5, 6. From which it appears, he came not to "sow; but to *reap*;" and declared that the fields were already "white to harvest."

Most people have an idea, because Christ so often refers to the harvest, that under the *gospel* dispensation we are engaged in a work of *harvest;* but it will not bear such a construction; every where it is spoken of as *sowing* (1 Cor. 9: 11). We are not reapers', but sowers of seed. As there was a harvest to the Jewish age, so is there to the gospel age: "The harvest is the end of the (*aion*) age, or world." That the first harvest was a work connected with the closing up of the Jewish dispensation, is clearly stated. He neither sent his disciples, nor himself visited the Gentiles: "Go not in the way of the Gentiles;" "I am sent but to the lost sheep of the house of Israel." Did he not care for Gentile sinners? was he indifferent as to how many of *them* should die and go to hell? O how little the nominal church know of the great plan of salvation. Our God is a "God of order." And Christ gave himself "a ransom for *all*; to be (proven) testified *in due time*" (1 Tim. 2: 6).

Another parallel is found in the *measure* of the two dispensations. And here there is an agreement in detail that is truly startling; every feature having its parallel.

In the patriarchal age but *one* individual was chosen; this order however, ended with Jacob at his death; where not one son, but the twelve tribes of Israel, became God's chosen order; and the "scepter," a symbol of nationality, was given to the tribe of Judah at that time, and was not to depart till Shiloh came: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall be the *gathering* of the people" (Gen. 49: 10). Here is the measure of the dispensation of the twelve tribes, *with its harvest.*

A harvest, means gathering the fruits, or grain of the earth; and when Shiloh comes, "unto him, shall be the *gathering* of the people." Christ did not come in the character here referred to, until John's baptism (Acts 13: 24); when he himself was about thirty years of age, From the death of Jacob to the time of the crucifixion, in the spring of A. D. 33, was just 1845 years; (their years measuring from spring to spring.) See Bible chronology in August No.

From the end of the Jewish age, in A. D. 33, to the spring of 1878, will also be a period of just 1845 years. Hence, if the two are to be *equal*, the gospel age must *end* in 1878. But that they *are to be equal*, remains to be proven. We will not now refer in detail to the prophecies showing that Zion's warfare extends through both dispensations, and *is to be* '*double*,' which means *two equal parts*; and that when she has received *double*, her warfare will be accomplished; but only refer to the period giving the *day* in which the "double," or second half began. Zach. 9: 9–12, is the prophecy of Christ's riding into Jerusalem. This prophecy was fulfilled on the 10th day of the first month, in the spring of A. D. 33: viz. four days before the evening on which Christ was betrayed, or five days before the first day of the passover: Compare John 12: 1–12; and Luke 19: 37–41. Here it was, the "harvest" ended, and their house was left unto them desolate. As Christ's ministry was three years and a half, it follows that the time from the beginning of that dispensation to the *beginning* of the *harvest*, was 1841 years and six months; or three and a half years *less* than 1845. Now, it is well known to the readers of the "*Midnight Cry*," published last year, that the arguments proving that Christ was due on the 10th day of the 7th month, occuring October 22nd, 1874; were, apparently, unanswerable; and they are as strong to day, as ever. On the *strength*

of those arguments, we are *compelled* to believe our High Priest *left the Holy Place;* and "the time of harvest" began on the tenth day of the seventh month occuring in October, 1874. As the measure of the first dispensation was 1841 years and a half, to the *beginning* of *their* harvest; so from the tenth day of the *first* month, in A. D. 33, the day Christ wept over, and rejected Jerusalem, and the prophecy of Zach. 9: 12, "even to *day* do I declare, I will render double unto thee," commenced; to the tenth day of the *seventh* month, in 1874, is also just 1841 years and six months.

Again; just thirty years before that time of harvest began, there was a general movement in Israel, and a message delivered: "Fear not; for, behold, I bring you good tidings of great joy which shall be to all people" (Luke 2: 10). And that message reached the "wise men of the east;" and moved all Judea, from the king down to the babes of Bethlehem; but it died away, and the nation slumbered on for thirty years. And just thirty years before *this* harvest began, there was a movement which stirred the people to a general expectation.

Again; six months before the harvest was *another* movement, and message to the people; "I knew him not, [says John] but that he should be made *manifest*, to Israel, therefore am I come baptising with water."

Six months before *this* harvest, the jubilee message (or trump) began. If there is truth in *any* of these things, with this present Jewish year, we have reached the beginning of "the times of restitution;" the antitype of the jubilee, or restitution under the law (Lev. 25: 9). And this antitype must be fulfilled either by a *literal* jubilee trumpet, or a jubilee message. And the *only* jubilee message which *can* be given, in accordence with the jubilee *cycles*, began about six months before the 10th day of the 7th month of 1874; and was the principle argument in making manifest the fact that He would be due, at that time.

Is it not significant, that thus far, every feature of the two dispensations have had a parallel in point of time? There is but one more; and if the analogy continues, the harvest will *end* in the spring of 1878, or 1845 years from where the Jewish dispensation ended. And God has said that Zion's warfare shall be double; and *when* she has received double, her warfare will be accomplished, and her iniquity pardoned (Isa. 40: 2.

One more point of analogy reaching beyond the end of their dispensation might be named; from the beginning of their harvest to the final destruction of their nationality in A. D. 70: was *forty years*; and during all that time their form of worship, ordinances &c. continued. So here, there are forty years to the end of the "times of the Gentiles;" [see article in this No. on that subject] and up to that time, there is no doubt the nominal church will, like the Jews, attempt to keep up their form of worship. For, notwithstanding Christ will have been revealed in the clouds, and every eye will see him; and mourn because of him; there is evidence that the nominal church, and world, will fail to recognize him; seeing only what they will call a wonderful phenomena, and a time of trouble, for which they, especially the so called *Advent* church, are looking; while there is *abundant* evidence that the *Jews* will *now* be prepared to receive him. And the Scripture, "He shall be for a stone of stumbling; and for a rock of offence, to *both* the houses of Israel," will be fulfilled.

It matters not that the great mass repudiate these things, any more than that the Jews repudiated the movements connected with the first advent. Had they admitted them, when "He came to his own" his own would have received him.

Jesus endorses the Advent movements of which we have spoken, both that of 1844, and the present one; the first, in the "virgins who took their lamps and went forth to meet the Bridegroom," before the tarrying: the second, as "the going out to meet him," after they arise and trim their lamps (Mat. 25: 1–12). And if the church, like their prototype the Jews, would but admit the *truth*, *they* might be prepared to receive him.

That Christ was visible to mortals, the same as other men, at his first visit, is not a sufficient reason for expecting him to be equally visible now. The circumstances are not the same; He is changed in constitution and relationship to mortals. He came then in our nature; in the flesh; was hungry, thirsty, and weary, a man of sorrow and acquainted with grief; and, as Paul has it, was "of the earth, earthy;" that through death he might bring deliverence. Peter says he being "put to death in the flesh, was quickened by the Spirit." Jesus says, "that which is born of the Spirit is *spirit*." Paul teaches that in the resurrection, they are not of the earth earthy, but are raised *Spiritual bodies*. He makes the possession of this divine nature, even in man, the basis of hope and of fellowship; "Wherefore henceforth know we no man after the flesh [earthly nature] yea though we have known Christ after the flesh, yet now, henceforth, know we him no more (2 Cor. 5: 16). His second advent is in a spiritual, not an earthly body, capable of all the various modes of manifestation possessed by all spiritual bodies, as

witnessed in the manifestation of angels, or of Christ himself, after his resurrection.

And to fulfil certain prophecies in relation to the "harvest," "days of the Son of man," &c.; and preserve order, in the fulfilment of the Word, it is absolutely *necessary* that for a time, his advent should be unknown to the world, that they may go on "eating and drinking and *know* not;" and known to his people only by the light or understanding of Scripture. You may depend upon it there is a parallel here with that of the first advent. Even though he was then in the flesh they knew him only by the light of prophecy; *seeing* "the carpenter's son," did not help them any. The Scriptures are *full* of sayings showing that he is to be *revealed* to the world; but not *one*, that they will ever "*see* him as he is." He may be *revealed* to them, "in flaming fire," as God revealed himself to Moses, in the bush; and in other characters; but these are manifestations evidently belonging to a later stage; and those who are determined to take one or two prophecies of the manner in which he comes upon the *world*, and apply it to themselves, and shut out all further investigation, are welcome to their position. But when too late, they will find that "God is a God of order."

Let it be remembered that our views differ from the remainder of the Adventists, only in this; We believe the visible manifestations to the world take place at the end of "a time of harvest." And we believe this after careful examination of much Scripture hitherto but little noticed; and which now comes out *apparently* because it is *due*; while those who oppose us claim no advanced light, but only the old traditional ideas entertained before any real light on these closing events of the dispensation was due. Making no account of the 'time of harvest,' or *any* order, in these things; but simply believing in a grand smash-up. And so fierce is their opposition that they would organize so closely as to *compel* each church to shut out all *investigation*, on this subject.

We would caution our brethren to beware of being thus "bound in bundles."

In this second advent he comes with a "*spiritual body*, capable of all the various modes of manifestations of which all spiritual bodies are possessed. And the world have no promise of *ever* seeing him "as he is;" that being the exclusive privilege of of the "bride," or church. They will be like him and "see him as he is." Others will see him only as in the fulfilment of his word, he will, from time to time, be *manifested* to them. On no other hypothesis can we see any harmony in the words of Jesus in reference to the great change about to be made, "Yet a little while [he was about to put off his earthly nature] and the *world* seeth me *no more*; and, "Behold, he cometh with clouds, and *every eye* shall see him." If others can explain this apparent paradox from any other standpoint, we are ready to hear.

Until these facts are removed, or otherwise explained, we must continue to believe that Christ and the risen saints will, during 'the time of harvest,' remain invisible, even to the living church; and that the things in reference to the *manner* of his coming, will be the "stone of stumbling," to this second house, as they were to the first. Let us beware, my brethren, lest some of us fall "after the same exemple of unbelief."

John H. Paton.

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QUESTIONS & ANSWERS.

A brother asks, "Do you not believe the world is to be burned according to 2 Peter 3: 7–10; and if so, when is it to take place?

A. I do believe it is to be burned *according* to 2 Peter; and also according to Mal. 4: 1; which I think, all will admit, means the same thing: "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up."

Believing, as I do, that in the majority of cases, fire is used as a symbol; sometimes of *spiritual* things, "Who maketh his angels spirits, and his ministers a flame of fire" (Heb. 1: 7). "And the *angel* of the Lord *appeared* to him in the bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed" (Exo. 3: 2); and sometimes of judgments, "Wherefore, thus saith the Lord, because of this word, behold, I will make my word in thy mouth *fire*, and this people *wood*, and it shall devour them" (Jer. 5: 14). Here is as strong language as is used in 2 Peter; and like that, it appears to be a mixture of literal and symbolic. "Words," and "mouth," are literal; while "wood," is a symbol. And the next verse tells how the fire will devour them: 'a nation shall come against them,' But if the word 'fire,' as used by Peter is not a symbol of destroying, still there is nothing in the language which would make it necessary for the day of the Lord to *begin* with literal fire, though it should *end* in that way; as seems probable from Rev. 20: 9; but even here, the same language occurs as that referred to in Jer. the fire in that case "devoured" them.

In Mal. it is the *day* that is to burn them; and the wicked are to be *stubble*, not *men*. I know that by adding a little, and say, shall be *as* stubble, will explain it; but if you add a little to Peter, and say, *as* fire; that also can be explained. Where the letter of a text accords with *our views*, we feel as if no explanation were necessary; but where it does *not*, we are all free and even anxious to explain.

Our Orthodox friends do not want to explain "To be absent from the body, is to be present with the Lord;" or even "It is better for

thee to enter halt, Into life; than having two feet to be cast into hell; into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched;" the "letter" suits them. While our Advent friends do not want us to explain the Lords' descending from heaven with a trumpet; notwithstanding it can be clearly shown that he did not go up into heaven in that *manner*; and also that this trumpet is one of a series, six of which have already sounded. The symbol without an explanation, suits them; though, if he *should* so come, almost every other prophecy must remain unfulfilled.

I understand "the day cometh that shall burn as an oven," means "the day of wrath," and day of judgment; and that during this age to come, or day of the Lord, the wicked will all be destroyed from the earth; and be as though they had not been. This is clearly a work belonging to "the day of the Lord. The difference of opinion being mainly in what constitutes the day of the Lord, Those who do not believe in an age to come seem to suppose it is a very brief period, but have no definite conception of it, only that it is a time of universal destruction of all mundane things; a wreck of worlds and crash of matter. And the real god they worship is, in the Hebrew tongue Abaddan, but in the Greek tongue hath his name Apollyon.

We believe the day of the Lord is an age of *conquest*, that "in the days of these kings the God of heaven [not Apollyon, the destroyer] will set up a kingdom;" and that it is to be given to one like the son of man, and "He must reign until he has put all enemies under his feet.', That he will "reign in the midst of his enemies;' 'wound the heads over many countries;" and with his saints, *rule* the nations, as promised in Ps. 2; and Rev. 2: 26, 27; but will not exterminate them.

If the Jesus who comes to reign, is the same Jesus who was on earth during that forty days after his resurrection; and his people are like him, and eat and drink, and appear to mortal men, or vanish out of their sight, as he did, there is no reason why they cannot reign over the nations; "and they *shall* be priests of God and of Christ, and shall reign with him a thousand years."

A Baptist Elder asks, while almost indignant at this idea, if "*mortals* are to be on the earth with *immortals*?"

Yes indeed! I remember reading about a lot of men who went fishing, and after working all night without any luck saw sombody on shore who said "cast the net on the right side of the ship;" they did not know who it was, but the result satisfied Peter that it was the Lord, so he jumped out and waded ashore and saw a fire of coals there and fish thereon, and bread. And Jesus said Come and dine.

There were mortals and immortals *dining* together; the one "the King of kings and Lord of lords;" having all power in heaven, and on earth; the others, some half naked unlucky fishermen. But He was not then glorified, some may say. Neither is He to be at his return, The high priest under the law was a type of Christ, and when he went into the holy place put on his beautiful garments, and laid them *off* again when he came out to the people.

Those garments which made the high priest so glorious, and described in Exo. 28; were the most beautiful, human hands directed by divine wisdom, could form. They were of the most costly materials ornamented with all the gems and precious stones found in the bride the Lamb's wife, or New Jerusalem, the glory of Christ. This glorious appearance was put on by the high priest *only* when he entered *alone* into the holy place; and were never put on in sight of the people. These were called, "the linen garments;" and were typical of righteousness [see Rev. 19: 8]: "And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall *leave them there*; and put on his garments [which he wore in] and come forth" (Lev. 16: 23, 24). Jesus, like the high priest, went into the holy place before He was glorified; 'For the Holy Ghost was not yet given; because Jesus was not yet glorified' (John 7: 39); and He comes out "in like manner;" or the law is broken, and the two men, (Acts 1: 10), did not tell the truth. Hence, the Jesus who comes to reign on earth, is a personage no more glorious than was the man who cooked the dinner, and eat with those half clad fishermen.

He *must come* in this character to fulfil the law; but this does not preclude his appearing in all his other characters at the proper time. In *this* form, "these ten kings" may indeed make war with him. And he and his saints, "rule the nations."

Question: When are the tares, which are bound in bundles, to be burned?

A. As this "burning," evidently means destruction, I understand it is not by literal fire, but judgments, and will be accomplished during the 'day of wrath,' which I believe [proof of which may be found in article on "The Times of the Gentiles] will last forty years.

Q. Will the righteous who are on the earth during the time of "harvest." see Christ before translation?

A. The Scriptures teach that we shall not "see him as he is," until we are like him; but whether he will be revealed in the clouds *before* the saints are taken, is not I think, clearly revealed.

Q. As those who are raised and those who are alive and remain, are to be caught up *together*, where are the risen saints *now*; are they on earth, and invisible; and if so where is the Bible proof?

A. If the brother will tell me where Christ went as he would "vanish out of their sight," and where he remained those forty nights and most of the days: I will try to answer him.

Q. Are those who are caught up, to remain "in the clouds" until the forty years are ended, and the time of trouble ~~passed~~ past?

A. No! they do not remain up until the forty years, or 'times of the Gentiles' are ended; for when the kingdom is set up, it is to be on the earth, 'under the whole heavens;' and among the wicked; see Christ's answer to the Pharisees (Luke 17: 20, 21). Like the risen saints, it cannot be seen by mortals. They may indeed see its *possessions;* but, except a man be born again he cannot see the kingdom of God;' neither shall they say lo, here; or, lo, there.' They will simply feel its power and know that it is among them. And as it is to be set up '*in* the days of these kings,' they

must return to earth before those days end.

Q. At what stage then will the earth be purified by fire?

A. Never: nor is there any Scripture supporting such an idea. The heart is purified by faith (Acts 15: 9): the pattern of heavenly things' by blood: and heavenly things by a better sacrifice' (Heb. 9: 23), But the earth, or land, is cleansed by blood, and cannot be cleansed by fire. The earth has been polluted by blood, and when Babylon falls, 'In her is found the blood of prophets, and of saints, and of all that had been slain upon the earth' (Rev. 18: 34). 'For blood it defileth the land; and the land *cannot be cleansed* of the blood that is shed therein *but by* the *blood* of him that shed it' (Num, 35: 33).

If heavenly things must be cleansed by the shedding of blood, even the blood of Christ; much more earthly things: therefore in this time of trouble, "the slain of the Lord shall be from one end of the earth, to the other." *Thus* the earth will be cleansed; the *fire* being judgments. 'the fire of his wrath.' And the saints will be on the earth while the tares [hypocrites, sinners in the nominal church] are '*burning*.' 'The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that speaketh uprightly" &c. (Isa. 33: 14) This *fire* whatever it may be, and 'burning of the tares,' is certainly the reward of the *wicked* as *all* will admit; and the saints are to be among the wicked when receiving their reward. "A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee; only with thine eyes shalt thou behold, and see the *reward* of the wicked." [Ps. 91].

Q. Are all the wicked to be destroyed in this time of trouble and day of wrath?

A. Yes; 'He shall descend from heaven in flaming fire taking vengence on them that know not God and obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting —age-lasting—destruction from the presence of the Lord, and from the glory of his power; when He shall come to be glorified in his saints.' But who are the *wicked?* 'The children of the wicked one;' tares sown among the wheat, see Matt. 13: 38; who obey not the gospel; not such as never heard, *they* are not called upon to obey; but hypocrites, sinners in *Zion*, see Isa. 33: 14. Those to whom God does not impute sin are not, in Bible language, called wicked; though all men have sinned: 'blessed is the man to whom the Lord will not impute sin' [Rom. 4: 8]. 'Until the law, sin was in the world: but sin *is not imputed* where there is no law.' Rom. 5: 13.

How can God punish the heathen with everlasting destruction, when He does not impute sin to them? You may say, 'They that sin without law shall *perish* without law.' Indeed, but 'perish,' does not mean everlasting death: but this life, or things of this life. I might give a hundred illustrations, but one will do: Jesus, in speaking of himself and of Herod, who was trying to kill him; says, "It cannot be that a prophet perish out of Jerusalem." Luke 13: 33. Prophets are not usually destroyed with everlasting destruction, even if they do perish; and we are sure Christ was not. Nine tenths of the theology of the day was made by the Pope and the Devil, and strains every word of the Bible to damn as many as possible.

There are three classes; the children of God through Adam "who was the son of God" (Luke 3: 38), by creation. The children by the second Adam; who is a Son by begetting, a nearer and dearer relationship; and the "children of the wicked one;" who are what Christ calls "tares;" and Isaiah, "hypocrites, sinners in Zion." The first, are to share in "the restitution of all things." The second, to receive immortality and the kingdom. The third, live not again until the thousand years are finished.

Bro. Barbour; in Vol. 3. No.2 of the "*Herald*," in article on "The Atonement," I wish to take exception to one point, not by way of controversy, but for the love of truth.

You claim that Christ filled the type of the slain goat, and *is* to fill that of the living one. As there were two, and both existing at the same time, and a choice made between the two; one was killed, the other kept alive; one was sacrificed for sin, the other is kept until the high priest comes from the holy place, and the sins of the world are laid on the scapegoat and he is taken away by the hand of a fit man, into the wilderness into a land not inhabited. If Christ is to fill the place of both; Query! Will he have the sins of the world laid on him twice?

What trusty man will take him into the wilderness? and how long will he remain there? It seems to me as there was two goats in the type, there must be two persons in the antitype. As the devil is the author of sin, it looks more than probable that the sins of the world will be laid on him; that he should be bound and led away into a land not inhabited where he may deceive the nations no more. Yours in hope of immortality: W. McCreery Maquoketa, Iowa.

Ed. We print the above because the ideas of the brother are held, as we understand, by all of the Seventh-day Adventists.

To the question, Will Christ bear the sin of the world twice? I answer; He was both a sin offering, and he also makes the atonement: "And Aaron shall bring the goat on which the Lord's lot fell and offer him for a sin offering,—fulfilled by Christ's sacrifice-; but the goat on which the lot fell to be the scapegoat, shall be presented *alive* before the Lord to make an *atonement* with him" (Lev. 16: 9). Where is it we are taught to believe in the Devil as the author, or instrument of "the atonement"? *Christ* bears the sin of the world: "The Lord hath laid on him the iniquity of us all" (Isa. 53: 6).

It is true he was the slain victim, but He

lives again, and has presented himself "*alive* before the Lord to make an atonement."

He does not "bear the sins of the world *twice*;" but he does bear them from the beginning of the work of the atonement until they are *blotted out* which is *after* he comes out of the Holy Place, and finishes the type of the scapegoat: (Compare Lev. 16; with Acts 3: 19, 20).

To the next question, What trusty man will take him into the wilderness? I answer, The same question might have been asked by the Jews in reference to the priest, and the victim. Christ fills, not one, but many types; both Priest and sacrifice; and nothing can be plainer than that He was both the slain and the living victim, in the case referred to. The idea of making the *atonement* with Satan, and his bearing our sins, however agreeable to our sense of justice, is not supported by the Word of God, but is in direct opposition to it, and is therefore taught only by "the precepts and commandments of men."

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"THE TIMES OF THE GENTILES."

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21: 24).

"No prophecy of the Scripture is of any private interpretation." The Bible reveals the plan of redemption as a great system in which every part has its allotted place. In the above text our Lord refers to "the times of the Gentiles," as to something already declared; something to be fulfilled. Two different views have been entertained, as to the meaning of this; one, that the "times of the Gentiles," refers to the time in which they are to have the offer of the gospel, or what Paul calls, "the *fullness* of the Gentiles." And the other, the time during which they were to bear rule, and tread down Jerusalem. I am compelled to take the latter view, 1st. Because there *is* a fixed period of Gentile rule, the four Gentile kingdoms, *during* which time Jerusalem *is* to be trodden down. 2nd. Because the prophecies of Daniel, and the facts of history, prove that Jerusalem, "the sanctuary and the host," have been trodden under foot of the Gentiles for a longer period than the gospel has been given to them. And 3rd. Because there is a period of time called "seven times;" during which the Gentiles were to rule over literal Israel. And the fact that Christ refers to the *times* of the Gentiles, in the plural, and as something to be *fulfilled*, makes a strong presumptive argument, at least, that he referred to the prophecy of the treading down of Jerusalem.

In Lev. 26; the period "seven times," is four times repeated, as the amount or measure of their punishment. In verses 18, 21, 24, and 28; it reads, "If ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins;" and the preceeding verse seems to explain the nature of the punishment; "they that hate you shall reign over you." The 28th ver. reads, "I will walk contrary unto you also in fury, and I, even I, will chastise you seven times for your sins."

It is true this prophecy alone, would be dark; we should not have known but what he would have punished them a second, and fourth, and so on up to four times seven, or twenty-eight successive times. But "no prophecy *is* of any *private* interpretation;" or to be explained alone. In its fulfilmeut, we learn that half of "seven times," is the period in which the *gospel* church was to flee before her enemies (Rev. 12: 14). Compare also ver. 6, and 13: 5. The same period is also referred to in Dan. 7: 25; and 12: 7: and in *margin* of Dan. 11. 13, we learn that a "time," in *Hebrew*, means a year: "At the end of *times*, even *years*."

In the texts refered to in Rev. "a time, times and half a time;" "twelve hundred and sixty days;" "forty and two months;" are, evidently, the measure of the same period. In *Hebrew*, where the plural is used in definite time, *two* is always understood; and for more than two, the exact number is given; as the "*seven* times."

A Bible month is 30 days. See Gen. 7: 11, 24; and 8: 3, 4; where 150 days are *five* months.

That the "seven times" of Lev. are to be understood as seven *literal* years, is not probable, since the Jews have been ruled over "by them that hated them," for more than seven years; or even seven, four times repeated. Seven *prophetic* times four times repeated would be a period of 10,080 years; and out of all harmony with other prophecies in relation to that people; while "seven times," is in harmony, not only with other periods, but with the type of "the times of the Gentiles." And Peter's declaration, 'no prophecy of the Scriptures is of any private interpretation,' is strong proof of there being a system in which each prophecy is part of one harmoneous whole. Hence, any system of interpretation which does not embrace, and explain all the great prophetic periods; ought to be viewed with suspicion.

In Dan. 7: 3; of the four Gentile kingdoms it is said, "four great beasts came up out of the sea, diverse one from another." The first was like a lion; the second a bear; the third a leopard; "the fourth beast, dread

ful and terible, and strong exceedingly;' and they represent the empire of man in his fallen condition; and the human family have been associated with, and are a part of these "beasts," and will so remain until the "times of the Gentiles be fulfilled."

In Dan. 2, the king Nebuchadnezzar was made the *representative* of the human family: the first universal empire, embracing the whole earth; "wheresoever the children of men dwell:" *thou* art this head of gold.

In the 4th chapter, is the type of the "times of the Gentiles;" the time during which man is to herd with, and belong to these *beasts* of the earth. And we shall here learn why God has given the world, and man himself, over to the free exercise of his own beastly, selfish, and devilish nature. It is that he may learn by sad experience that in and of himself he cannot find rest, and "hath no preeminence above the beast;" but that "the heavens do rule."

To Nebuchadnezzar it was said, "They shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven. and *seven times* shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4: 25). "Let his heart be changed from man's and let a beast's heart be given him" (ver. 16). All of which was fulfilled, (see ver. 33).

"And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High. . . . And I was established in my kingdom, and excellent majesty was added unto me. Now I, Nebuchadnezzar, praise, and extol, and honor the king of heaven, all whose works are truth, and his ways judgment, and those who walk in pride he is able to abase."

In the antitype, the human family have been given over to the dominion of these "four great beasts;' beast's hearts have been given them; the earth has been trodden under foot; sorrow, blood, and murder have held universal sway; and "man's inhumanity to man, made countless millions mourn." But there is a better day at hand; the "times of the Gentiles" are drawing to a close, and soon reason will be restored; and in the "restitution of all things," the beast's heart will be restored back again to man's heart; and he will once more bear the image of God.

"And whereas thou sawest a watcher, a holy one, coming down from heaven, and saying, Hew down the tree and destroy it, yet leave the stump of the roots; this is the interpretation; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule" (vers. 23, 26).

This seems to be the great lesson, and one the most difficult for the proud natural heart to learn; but by sad experience under these closing judgments which are coming on the earth, every knee will be made to bow, and every tongue confess: "All nations *shall* come and worship before thee, for thy *judgments* are made manifest."

'The tree root,' was not destroyed: "Thou wilt not leave my soul in hell; nor suffer thine Holy One to see corruption." "The root out of dry ground, shall sprout again; "for as in Adam all die, so in Christ, shall all be made alive; but every man in his *own* order." 'The root and offspring of David' will become the bright and morning star. "And thou, O Tower of the flock, unto thee shall it come, even the first dominion."

The beginning and measure of "the times of the Gentiles," are easily determined; they always beld some power; but so long as God had a kingdom on earth the world was not given over to Gentile dominion. "Solomon sat on the throne of the Lord as king, instead of David his father" (1 Chron. 29: 23). At that time God had a kingdom on earth; but with Zedekiah, the last reigning prince of the house of David, the *kingdom* ended: "Thou profane wicked prince of Israel, whose day is come, . . remove the diadem, and take off the crown; . . . I will overturn, overturn, overturn it, and *it shall be no more until He come whose right it is*, and I will give it him" (Ezek 21: 25). Here is an interregnum; a time during which the tabernacle of David is in ruins.

This "kingdom of the Lord" ended in the "*end* of the eleventh year of Zedekiah, at the carrying away of Jerusalem captive." (Jer. 1: 3; and 2 Chron. 36: 20). And was the beginning of the seventy years captivity. It was then the kingdom of David ended; to be no more until the angel Gabriel's prophecy is fulfilled: "He shall be called the Son of the Highest; and the Lord God shall give unto him the throne of His father David (Luke 1; 32).

Is it probable, to say the least, that during this interregnum in God's kingdom, the "times of the Gentiles," should come in? This is where these 'four great beasts, which were to tread down the whole earth,' are located by Daniel; it is where God himself gave all into the hands of Nebuchadnezzar, in nearly the same language used to Adam; compare Gen. 1: 28; Dan. 2: 38; "Wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thine hand, and hath made thee ruler over them all:" and it was here Jeru-

salem was completely given up to be trodden down of the four Gentile kingdoms.

A more perfect or clearly marked beginning of the "times of the Gentiles," could not be desired.

The 70 years desolation of Jerusalem ended in the first year of Cyrus, B. C. 536; see date of that event in *margin* 2 Chrn 36: 22.

Usher's chronology is correct at first year of Cyrus; his mistakes, where he differs 124 years from Bible chronology, occur prior to that date. As the captivity began *seventy* years *before* B. C. 536, its date would be 606. And there was the beginning of "the times of the Gentiles."

As three and a half prophetic "times," are 1260 years, "seven times" measure 2520 years. Hence, in 2520 years from the time Babylon became a universal empire, and the kingdom of God ended, "the times of the Gentiles" will end, and Jerusalem cease to be trodden under their feet.

Christ came the first time and began his work at about A. D. 30; or forty years before the final overthrow of Jerusalem; which occurred at about A. D. 70. And we find the period of forty years is made very prominent in *many* parts of the Bible, both in types and otherwise. The *world* was forty days in being destroyed at the flood; Christ was on earth forty days after his resurrection, and many other forties are given The jubilee cycles prove that the *beginning* of the "times of restitution of all things," was due with the beginning of this present Jewish year commencing Apr. 6th 1875: And "the times of the Gentiles," expire thus: To B. C. 606, add 1874 A. D.; which Jewish year ended with Apr. 5th; and 40 years *more* and we have the full period, thus; 606, 1874, and 40, make 2520. Then you may say, Christ cannot take the kingdom until "the times of the Gentiles" expire, at the end of this 40 years: but you will remember, it is "*in the days* of these kings, [the divided fourth empire] the God of heaven shall set up a kingdom; and it shall break in pieces all these kingdoms" (Dan. 2: 44). "And these [ten kings] shall make war with the Lamb,.... and they that are with him are called, and chosen, and faithful" (Rev. 17: 14). "And I saw the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army" (Rev. 19; 19). There *must* be a fulfilment, and *time* for the fulfilment of these things, which cover "the day of wrath;" "the drying up of Euphrates;" "the battle of the great day;" "the time of trouble, such as never was since there was a nation;" &c. and here is a space of 40 years [already commenced] in which they are to be accomplished. And it is *during* this 40 years, the kingdom is to be set up, the nations subdued, and the "stone become a great mountain, and fill the whole earth." "And all peoples, and nations and languages shall serve and obey him." "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Rev. 2: 26), "When thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness." "*All* nations *shall* come and worship before thee, for thy judgments are made manifest" (Rev. 15: 4). "I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, That unto me every knee shall bow, every tongue shall sware."

O how can men reject such testemony? and cling to their narrow selfish theories of no *restitution* of the millions who have not heard the name of Christ; and only a *few*, ["few there be that find it"] ever hearing, or seeing, or bowing, or confessing: God says He is the "Saviour of *all men*," not by the high calling in Christ, but *few* attain to that; but in *some* way; for their is "a restitution of *all things*." No! say these narrow minded bigots, none will have a resurrection or be saved in *any scense*, only a few out of the few, who hear of Christ. God pity their blindness; and reprove their *selfishness* in so much as *desiring* "the day of the Lord," from such a standpoint; hoping for all living but their own precious selves to be blotted out of existence.

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THE HARVEST.

By S. H. Withington.

"So is the kingdom of God, as if a man should cast seed into the ground: and should sleep, and rise night and day and the seed should spring and grow up he knoweth not how: for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (Mark 4: 26–29).

Our Lord in giving instruction to his dear children always expresses himself in language which by careful study may be understood. The commission, "Go ye into all the world and preach the gospel;" was certainly to sow the seed among all nations to gather out a people for his name. Now while this clearly illustrates the whole gospel dispensation, I apprehend the parable at the head of this article was to bring out plainly the *harvest* of this dispensation. In the parable of the tares and wheat, our Lord in

plain language tells us "The harvest is the end of the world;" and that He is the "Lord of the harvest.

Now when we learn that Jesus came to the Jews at the end of their dispensation, to *finish* a work; which work was to preach the *kingdom* at hand; and to offer himself as their king; and that he called it a work of *harvest*, but they rejected him, "we will not have this man to reign over us," and the kingdom was taken from them to be given to a people bringing forth the fruit thereof; and that there is a harvest to this dispensation, and the kingdom *again* on the point of being set up; does it not follow that there must be a parallel here? He offered himself, during their harvest, not by his person, but by the fulfilment of the prophecies pointing to that advent; and the *fruit* he sought was faith to believe their Messiah *had come*, *because* of the fulfilmen of those prophecies.

If this harvest is to be a parallel in any way, there must be an offer of himself *again*, not necessarily in visible presence, for He does not come iu a body of flesh, but by the fulfilment of prophecies which pertain to the *second* advent. And the fruit sought, as at the former harvest, is faith to *believe* in the fulfilment of these prophecies.

The real work of harvest is "reaping;" hence, the earth must be reaped (see Rev. 14: 14–16); and there is also a work of separation, "In the time of harvest I will say to the reapers, Gather ye together *first* the tares and bind them in bundles to burn; but gather the wheat into my barn."

There can be no question but what probation continues up to the moment of translation, because Christ warns his people to "watch." up to the moment when one is taken and another left. And as the tares are gathered in bundles, 'in the *time* of harvest,' and are gathered *first;* it follows that probation continues *after* Christ and the angels have begun the work of the harvest. And it also follows that the children of God, if they are not to be in *darkness*, will know, by faith in fulfilled prophecy, that the harvest work is being consumated.

As Jesus was three and a half years in the work of the harvest to the first house, we learn by the period marking the closing of Zion's warfare, that he will be three and a half years in the work of this harvest: that it began in the autumn of 1874, and will terminate in the spring of 1878. And I fully believe we are now under that most comforting message found in Isa. 40: 1, 2; "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand *double* for all her sins.,' *Springwater Sep*, 1875,

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IN THE SECRET CHAMBER.

"Wherefore, if they shall say unto you. behold, he is in the desert, go not forth, behold he is in the secret chamber, believe it not" (Matt. 24: 26).

We believe the Scriptures teach that He cannot be seen by mortals without a miracle. All that can be gathered in relation to a *spiritual body*, whether of Christ after his resurrection, or of angels, goes to show that they are invisible to us, *except* by special revelation. Hence, instead of expecting to see him in the desert, or secret chamber, *our* position is really a safe-guard *against* any such delusion. Of course every advance of the truth will meet opposition, and even unfair treatment, by such as are opposed. A cry of fanaticism, or opposition in any form, is therefore no proof that a position is not true.

The preaching of a "shut door," &c. &c. after the '44 disappointment, is brought up as an argument, or rather to prejudice the reader against these views; but there is no parallel between the two. I will here speak for myself, the '43–4 disappointment led *me* into no such fanaticism; when it had passed as soon as I thought *anything*, it was just what I think *now*; viz. that that movement was the *beginning* of the fulfilment of the parable of the ten virgins, the going forth to meet the Bridegroom. Christ recognizes but *two* movements in the history of this people; the taking of their lamps and "going forth," fulfilled in the '43–4 movement; and the "going *out*," under the midnight cry. I have been so fortunate, or *favored*, as to have escaped all part in any of the *intervening* time movements, or other views from which so many have had to retreat.

It is truly a commendable virtue for men to confess their errors, and the mass of Adventists have had no lack of opportunity to cultivate this virtue, for every application of Scripture, without a *single exception*, made by these Adventists, since the 'virgins all slumbered and slept;' which *could* be tested, either by *time* or *events*, has had to be abandoned. Our course has, on the contrary, been one of uniform *progress*, having to renounce the application of no prophetic period, from '43, to the present time.

The '43 movement was *right;* and the application of the prophetic periods on which it rested were correctly applied. The 1260 years of papal dominion, beginning in 538, and ending in 1798; and the fact that "the time of the end" began in 1798, was a corner stone in that movement; and we have yet

seen no reason to renounce it. The seventy weeks ending at the first advent, and the 2300 "days" at the tarrying of the vision, in 1843, was the other pillar of that movement; and it still remains unshaken. The "slumbering and sleeping" which followed, and by which we and others were overtaken, came in its proper order. And about fifteen years after the seventh month in 1844, the midnight cry began, with arguments terminating in 1873–4. And not one of these arguments have lost their force or been abandoned. They pointed to "the end of the world;" and on the strength of their evidence I believe the "end of the world" began on the "tenth day of the seventh month" in 1874. "The harvest *is* the end of the world;" and I believe the harvest, and the work of the harvest, by Christ and the angels, began at that time.

We have been disappointed a number of times, since the spring of 1873, but not cast down; and can now see that those disappointments were the result, not of a missapplication of the prophetic periods, any more than was that of 1843; but from expecting more than was *due*. We did not comprehend the relation and order of the events constituting "the end of the world" [or age].

Some may say, If you had been in the light, and had the *truth*, you would not have expected too much. I answer; the disciples were disappointed, and were continually expecting more than was due. When He lay in the tomb, they "were scatterd as sheep having no shepherd." The Scriptures taught that "Christ abideth forever:" "We trusted that it had been he which should have redeemed Israel." But he was dead. That they were ever expecting too much, is very evident from the question they ask while on the way to Bethany, as he was about leaving them to return to the Father: "Lord wilt thou at this time restore the kingdom to Israel?"

The idea that the second advent was to be summed up in one grand burst of glory, had been held so long, believed and talked of so much, that it was hard for me to entertain any other idea long enough to see if it were Scriptural or not: Did not the Bible *say* "All tribes of the earth shall mourn; and they shall see him coming in the clouds with power and great glory"? Could such a positive statement be set aside, or explained away? No! And yet I saw that if that was *all* of the second coming of Christ, there were difficulties not to be reconciled: He did not go up, with any such demonstration to the world, but quietly and without noise; and He was to return in "like manner." But I thought that might be explained by saying, He went in *person*, and will so return; still the *manner* between the quiet ascension and the awfully grand and glorious return, was so different, that I was hardly satisfied. And then there was "the *time* of harvest," and "the days of the Son of man;" in which the *world* were to be doing as they were in the days of Noah, and *know* not. Then a part of the period called "the days of the Son of man" must pass *before* He is seen by "every eye." All this must be true, but how can they be reconciled? The facts are that every passage which speaks of his appearing in the clouds, is a manifestation to the *world;* "all tribes of the earth shall mourn, and *they* shall see him coming." "Every eye shall see him, and all kindreds of the earth shall wail because of him."

That he is to be revealed to the world, *all* believe; but that does not preclude the idea of his being here *before* he so reveals himself. And the facts concerning the harvest, and the days of the Son of man, make it absolutely certain that he will be here and the world know it not. He was here forty days and they knew it not. And *thirty* and *three* days, unseen by any of the brethren; since he was seen only seven times, and very briefly on those occasions.

But you may say, if no one is to see him what difference can it make whether it is known or not? It is not the bare fact that Christ has come; this is not the important point, for by his Spirit, he has ever been present; but if there is a "time of harvest," and we are to be here *during* that harvest; and the Bible teaches these things, and through its prophetic periods gives us the means of knowing our whereabouts, and we remain ignorant of it; we shall place ourselves in the same fix in which the Jews found themselves and for which *they* were destroyed: "Because thou knewest not *the time of thy visitation.*"

Those who are determined to make no investigation of this matter, and take their chances with the world, and learn of these things only when those Scriptures in which he is promised to be revealed to the world, are fulfilled; are taking a fearful chance; but we have no quarrel with you; only let me forewarn you that God has light for *his* people, in *advance* of the world.

You may believe it or not, but *in the days* of the Son of man, does not mean *before* the Son of man comes; nor does "in the time of harvest," mean, before the harvest begins: and it is "in the days of the Son of man," men are to be doing as they were "*in the days* of Noe," and know not. And if you are found in that class, you will share the

reward of that class who know not; but if you want to be of the "children of light," you have got to investigate this present "harvest" truth.

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THE SHEEP AND THE GOATS.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all nations, and he shall separate them, one from another, as a shepherd divideth his sheep from the goats (Matt. 25: 31).

This parable seems to teach the final and eternal separation of the whole human family: in other words, the judgment of the great day. If it does not, I fail to find the final judgment alluded to in *any* teaching of the great Master.

I am aware that "all nations," may have an application to a *few* out of all nations; thus; "This gospel of the kingdom shall be preached in all the world, as a witness to all nations, then shall the end come," evidently means to *some* of all nations; as it is not possible that it should mean *all* of all nations, many being already dead who have never heard it. But in the case under consideration, there is no necessity for such an interpretation; while the circumstances in the case, rather demand the opposite. And I think it can be shown the popular view of this parable is, in the main, correct.

While fully endorsing the views held by our Age-to-come brethren, that the "tares and wheat," good and bad ground on which the "seed" was sown; and the good and bad "fish," in the *gospel* net, represent only such as have heard, and obeyed, or rejected the gospel; I do not believe *this* parable belongs to the same class. It is located in the kingdom, when Christ is on the throne of his glory; and therefore belongs to the day of judgment, or thousand years of reign. When he comes, and sits on his throne, he is to reign until he has put all enemies under his feet, and then gives up the kingdom to God the Father. And it is while he is on the throne of his glory; viz. during the thousand years *reign*, that this final separation among *all nations* occurs.

The gathering of all nations before him, does not necessarily mean that they are all arranged in rows like regiments of soldiers but simply that they pass the ordeal of his final, and eternal judgment. And, as I understand the age to come, and day of judgment, this is the work *belonging* to that day: To bring all men to the knowledge of truth; complete the plan of salvation; save all who can be saved, with an eternal salvation; and destroy with eternal destruction, all who will not obey the truth,. While the separation of the tares and wheat, the good and bad fish, &c. refers to the summing up, or "harvest" of the *gospel* "vineyard" *only*.

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THE COMING OF CHRIST.

"At the coming of our Lord Jesus Christ *with all his saints*" (1 Thes. 3: 13).

The above text teaches a strangely contradictory doctrine, if modern Advent views of the sleep of the dead, and the coming of Christ, are both correct.

If he appears from heaven as suddenly as a flash of lightning, and his whole coming is summed up in that one glorious event, and his saints are sleeping in the dust of the earth until he thus comes; in no sense does he come "*with* all his saints." But if there are different *stages* of his coming; if he first comes to "*harvest* the earth; and his people both living and dead, are taken away unknown to the world; then he may come in the clouds, "with all his saints." Otherwise these things are contradictory.

As there is a harvest to the gospel age, or dispensation, "the harvest is the end of the *aion;*" it follows that this 'harvest, belongs to, and is a part of the gospel dispensation; because the "*end*" of any thing, is a part of the thing itself. And the harvest, as all must see, is the gathering of the *fruit* of the gospel dispensation. And the fruit of, or object of the gospel, is "to take out a people to his name;" hence, this harvest must be the gathering of that people; both those who have slept, and those who are alive and remain.

Why cannot those who oppose these things see that the Scriptures teach *more* about the manner and order of events connected with the appearing of Christ, than can be compassed in one glorious event? That both Christ and the inspired writers, not only give a *series* of events, but are careful to state the *order* in which they occur?

If there was *practically* no time consumed in the fulfilment of these things, Why inform us that 'the dead in Christ rise *first*?' If it is only a moment, a small part of a second first; of what possible importance is it whether it is in the former or latter part of the same second. Why should Christ tell us that "in the *time* of harvest I will say to the reapers Gather ye together *first* the tares, and bind them in bundles to burn." What *possible* difference which is *first*, if there is *practically no difference* in the time? Such a view makes God's word of no effect.

Christ is certainly said to come in *many* different ways; He comes in his glory; see

Matt 25: 31, "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit on the throne of his glory." This is evidently not the same as when he first comes from the "Holy Place." For Christ is the antitype of the high priest, and not one jot of the law can fail of a fulfilment; hence, as the high priest went into the holy place without his glorious garments, put them on *after* he entered; finished the atonement, and then was to "lay them off, *and leave them there*, and come forth to the people" *unadorned*, in *like manner as he entered*; so Christ must come forth to the people, when he "appears, unto them that *look for him*, the second time, without sin, unto salvation; *unglorified*, and "in like manner as they saw him go into heaven." These so-called Adventists may sneer at this, and call it *fanaticism*, and shut their ears; but it will not change God's word; nor will it improve *their own* condition, to oppose this truth.

Again; his coming "with all his saints;" and his coming to "reap, and to gather the 'harvest of the earth;" cannot be one and the same. Then the question may be asked, Is there more than *one* second coming? I answer; there is but one place in the Bible which speaks of his appearing a *second* time; and this is when he leaves the Holy Place; when he comes forth as he entered it. He appeared the first time with a sin offering, "a body hast thou prepared me;" "and unto them that look for him, shall he appear the second time, without sin unto salvation" (Heb. 9: 28). This is the only text which speaks of his "appearing," a second time; and there is *no second coming* spoken of. He appeared more than once, at his first advent; then why may he not appear more than once now? He certainly appeared before his crucifixion, and *after* that he "appeared first, to Mary." "After that he appeared in *another form*." "Afterwards he appeared to the eleven." "The Lord is risen and hath appeared to Simon." "And Ananias went his way, and entered into the house, and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me" (Acts 9: 17).

Why not ask how he can appear a *second* time, when he has already appeared *many times*. His first advent embraced *many* appearings; and his second advent will also cover many different manifestations of himself.

"But now once in the end of the *aion* [Jewish age] hath he appeared to put away sin by the sacrifice of himself" (Heb. 9: 26), teaches that he appeared *once* in the Jewish "harvest," ["the harvest *is* the end of the world] to accomplish his work; and does not refer merely to his birth, his baptism, his death, his resurrection, or his ascension; but to *all* of that harvest work. So his *second* appearing includes all of the work, and manifestations of *this* time of harvest; or end of this *aion*.

Why will not our Advent friends look at these things in a rational common sense way, instead of stopping their ears and crying out "new commission," lunacy, &c. &c.. Are they *wilfully* blind; or has God poured out upon them the spirit of deep slumber? We quote Scripture to them, and they stop their ears, and cry "mad-dog." But the Scriptures must be fulfilled, and he must become "a stone of stumbling," even to them. It would be different, if we were *claiming* a "new commission;" or a new revelation, or dreams, visions, or any thing *whatever*, but the simple revealed word of God.

If they understood that his coming is "as the lightning," in every particular, in suddenness, and in brightness, it does not follow that this must be the first and *only* manifestation. He will come in flaming fire; He will come in like manner as they saw him go; He will come to receive his people to himself; He will come with all his saints; He will manifest himself to his people and not unto the world; He will be revealed, and *every* eye shall see him. But all this does not preclude their being time, and order in their fulfilment. Or his coming to harvest the earth and remaining invisible for a season.

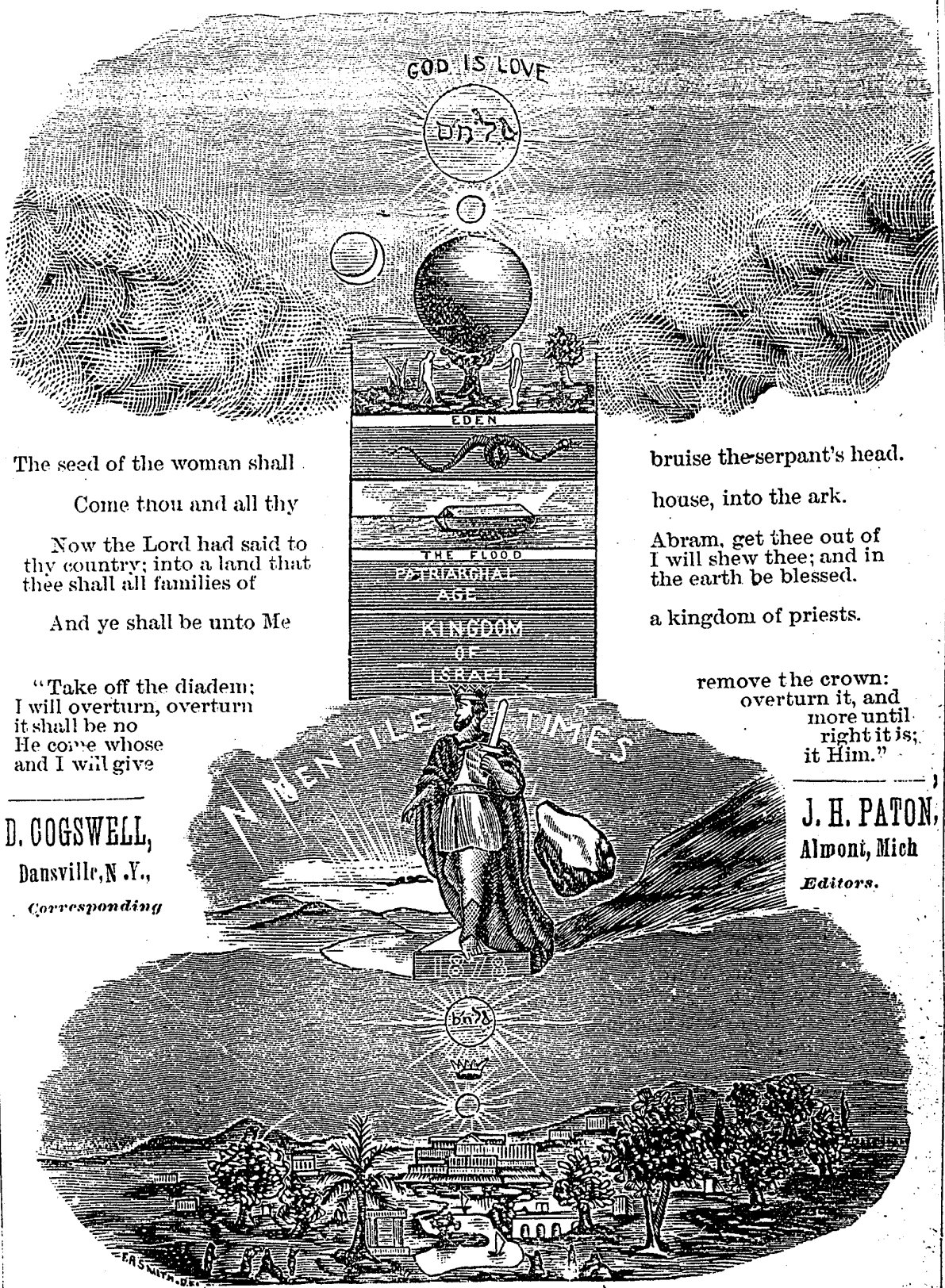
If Christ were to come as so many expect, and the moment He appears, his saints are caught away to meet him, then the parable of the harvest is a fable, or else the harvest takes place *before* he comes; and he does *not* "reap the earth," or the grave: for there is *Time*, in the harvest; and the tares are to be gathered *first;* and yet the "wheat," or living saints will be about their ordinary work, in the mill, in the field, or in their beds. Is there room for the harvest to occur *before* this event, and yet have this occur the first moment of his appearing? or is it likely he will first appear, and be seen by them; and after that they will go about their work? Strange that men cannot see the inconsistency of such a view of his coming.

NOTICE.

There will probably be no paper for November; I expect to take a lecturing tour. Those who are *familliar* with all the arguments, can live without it; and those who are not, can re-read the back numbers.

Vol. 3. DECEMBER, 1875. No. 6.

HERALD OF THE MORNING.



The seed of the woman shall bruise the serpant's head.

Come thou and all thy house, into the ark.

Now the Lord had said to Abram, get thee out of thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed.

And ye shall be unto Me a kingdom of priests.

"Take off the diadem; remove the crown: I will overturn, overturn it, and it shall be no more until He come whose right it is; and I will give it Him."

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THE TWO DISPENSATIONS;
or
The Jewish, and the gospel age.

This is the main argument on which our hope is based that Zion's warfare will end in the spring of 1878. And to the writer, is the most comprehensive and beautiful prophecy, and strongest time argument in the Bible.

That to *understand* this argument requires earnest study is true; but no importent truth can be found by the careless reader; for it is revealed in broken and disconnected fragments, "here a little, and there a little;" and the word must be rightly divided, to bring out its hidden meaning. This is true, whatever may be said to the contrary, for Christ always spoke in parables and dark sayings, and the prophets wrote in a similar manner; and "no prophecy of the Scripture is of any *private* interpretation." That is, no prophecy can be explained *alone* and independent of other Scriptures bearing on the same subject. This will be more fully appreciated as we advance in the investigation of our subject.

The warfare of God's people has been under two distinct phazes; that of the Jewish, and that of the Christian dispensations: and "Abraham had two sons; the one by a bondmaid, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise; which things are an allegory" (Gal. 4: 22). And further on, Paul clearly teaches that the literal descendents of Israel, the "Jerusalem that is, and is in bondage with her children," stands for the bond woman; while they that are Christ's stand for the free woman. Hence, there is a similarity, the one being in *fact* what the other represents in spirit. And this similarity holds good in a remarkable manner through both dispensations, making one a pattern of the other. The one are children of Abraham after the flesh; the other, children "after the promise." Both are "children of Jerusalem;" the one, 'the Jerusalem that now is;' the other, the "Jerusalem which is above." Both had their priesthood, their sacrifice, their blood of sprinkling, their temple, their sanctuary, their incense, and their atonement "See thou make every thing after the pattern shown thee in the holy mount." Zion is "double;" she has passed through a literal, and a spiritual dispensation. She has worshiped God by works; and she has "worshiped him in spirit." Fleshly Israel was organized under the twelve tribes; and the Israel by promise, under the twelve apostles. The one had a literal, and the other a spiritual warfare (Ephe. 6: 12). One sold themselves into captivity to literal, and the other to *mystic*, or spiritual Babylon. To one, Jesus came in the flesh; to the other, with a "spiritual body; and he will also prove "a stone of stumbling, and rock of *offense* to *both* the houses of Israel."

Many suppose Christ came in the flesh to both Jew and Gentile alike; but *if he knew* to whom he was sent, this is not true; for in sending his disciples he commands them not to go to the Gentiles or into any city of the Samaritans; and his reason is, "For I am sent but to the lost sheep of the house of Israel."

This parallelism between fleshly and spiritual Israel, is not a solitary instance, for even Babylon has its "double," its literal, and its spiritual; the first for the chastisement of God's literal people; the second for that of the gospel church. Take literal Israel as associated with literal Babylon; and God's judgments upon it (Jer. 51); and compare it with spiritual Babylon, (Rev. 17th, and 18th); "I will raise up against Babylon a destroying wind" (Jer. 51: 1); compare with the holding of the "winds," in Rev. 7. Again: "Babylon hath been a golden cup in the Lord's hand that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad" (ver. 7). The "woman" of Rev. 17, on whose forehead was a name written, 'MYSTERY, BABYLON THE GREAT," had a golden cup, "and all the nations were drunken with the wine of her fornication." Of Babylon literal, it is said, "O thou that dwellest upon many waters, abundant in treasures" ver. 13. And of spiritual Babylon, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." In Jer. ver. 8, "Babylon is suddenly fallen and destroyed; howl for her." And in Rev. "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." And in Jer. ver. 37, "Babylon shall become heaps, a dwellingplace for dragons." And of her fall, "Thou shalt bind a stone to it (the book) and cast it into the midst of Euphrates: and shalt say Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her" Jer. 51: 63. And in Rev. 18: 21, "A mighty angel took up a stone like a great millstone and cast it into the sea, saying, Thus with violence, shall that great city Babylon be thrown down, and shall be found no more at all."

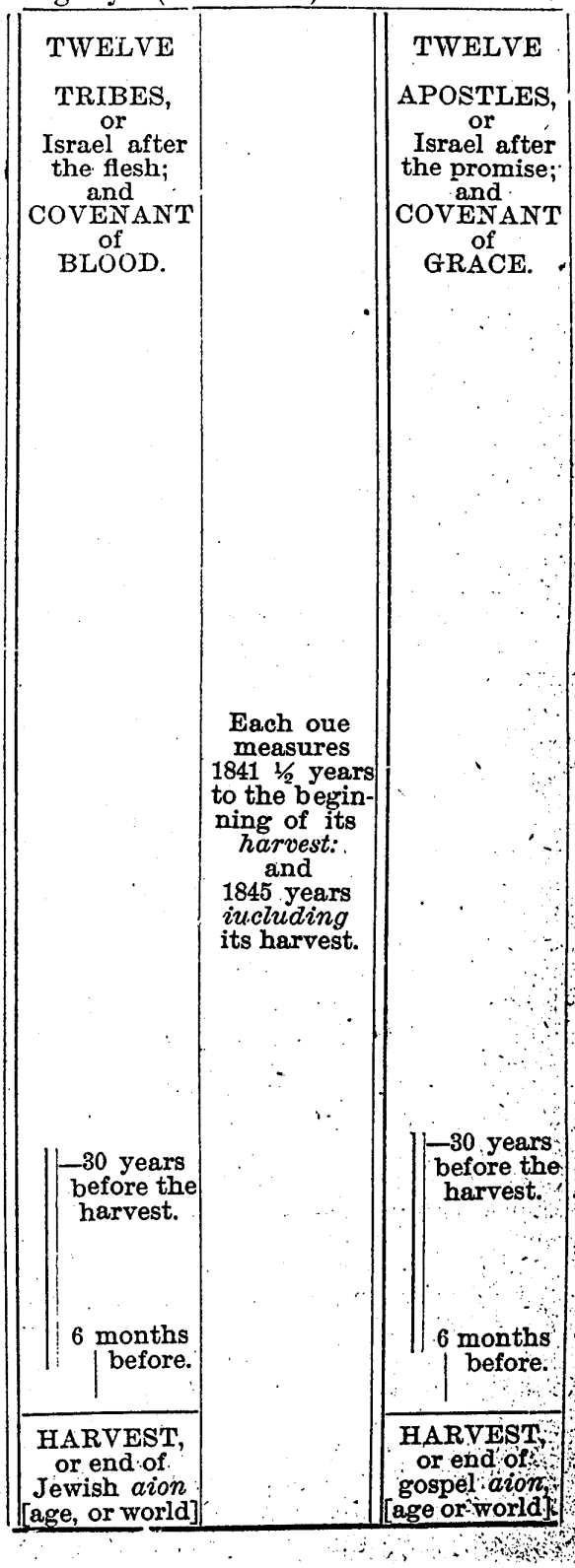
Compare also Isa, 13, and the language used of the destruction of Babylon by the Meads (ver. 17) with that used of the de-

struction now coming on the world, or on "Babylon the great," mother and daughters. You will there find "the battle of the Lord of hosts', (ver. 4) to parallel "the battle of the great day of God Almighty" Rev. 16: 14; and the falling of the stars, and darkning of the sun (ver. 10); the shaking of the heavens, and removing the earth ont of her place, (ver. 13). All this language applied to the destruction of Babylon by the Medes, ought to modify the ideas of those who are now looking for the fulfilment of a similar destruction on the world. *Read* Isa. 13; and then learn that its fulfilment on Babylon, was accomplished simply by a total destruction of its *government*, and the organizing of a *better* one, when "Darius the Mede took the kingdom" (Dan. 5: 31). Why can not similar language also have a fulfilment *here* in the overthrow of governments, the change of dispensation, and the establishment of Christ's kingdom; instead of this universal crash of matter, so many are foolishly looking for?

The language used in reference to the destruction of Babylon literal, and Babylon of the *gospel* dispensation; and also of the Jewish church, and the gospel church, are so blended, and the "*double*" so perfect, that only in very marked passages, is it possible to determine to which they belong. In Luke 21, and Matt. 24, for instance, much of the language seems to apply either to the destruction of the Jewish (*aion*) age or world, or to the gospel age. And like that of the two Babylons, the prophecies of the destruction of one age, belong also, in a certain sense, to that of the other.

In Jer, 16: 13–18, is a prophecy that Israel shall be cast out "into a land they knew not, neither they nor their fathers; where I will not show you favor." Clearly not the Babylonian captivity, since both they and their fathers knew that land. Then follows the promise that they shall be brought again into their land that I gave unto their fathers; (they that are Christ's are heirs of this promise) "and *first* I will recompense their iniquity and their sin *double*" (ver. 18).

Here the second half, or gospel age, is clearly shadowed forth; not alone because the heirs to the inheritants are to receive double, but Zach. 9: 9–12 fixes the beginning of the double at the end of one dispensation and beginning of the other: Where Christ rides into Jerusalem, and weeps over the city, the second half commences, "even to day do I declare I will render double unto thee" (ver. 12). Double means not only two parts, but two *equal* parts. And God's people have been chastised under two dispensations: and Jeremiah foretold that the heirs of the inheritance *should* receive double: and Zach. tells when the second half began; and when the prophecy is about fulfilled, Isaiah says, "Comfort ye, comfort ye my people, and cry unto them that their warfare (or appointed time, margin) is accomplished, and their iniquity pardoned, for or (because) they have received *double* for all their sins" (Isa. 40: 2). And "When the Lord shall build up Zion, He will appear in his glory" (Ps. 102: 13).


TWELVE TRIBES, or Israel after the flesh; and COVENANT of BLOOD.
TWELVE APOSTLES, or Israel after the promise; and COVENANT of GRACE.
Each oue measures 1841 ½ years to the beginning of its *harvest:* and 1845 years *iucluding* its harvest.
—30 years before the harvest.
6 months before.
—30 years before the harvest.
6 months before.
HARVEST, or end of Jewish *aion* [age, or world]
HARVEST, or end of gospel *aion*, [age or world.]

That Zion's warfare has been "*double*," or in two parts, under the Jewish, and gospel dispensations, no one will question; and that double means two *equal* parts, is also selfevident. That one was to be a pattern, or type of the other, is clearly taught by the apostle in Hebrews, where he shows a parallel in every feature of the worship; that whereas under the law, they had an earthly high priest, so under the gospel, we have an heavenly High Priest: "Now of the things which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majasty in heaven. A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Heb. 8: 1, 3). And Paul goes on to show that every part of the service under the fleshly house and covenant of blood, has its parallel under the covenant of grace.

This parallel between these two dispensations is not immaginary, for it extends to every part: we know God chose twelve tribes, for one, and twelve apostles for the other: that one ended with the advent of Jesus, in the flesh; the other with his advent in a spiritual body. Each dispensation also ends with a *harvest*. Many suppose the harvest, "Lift up your eyes and look on the fields, for they are white already to harvest" (John 4: 35), means a harvest belonging to this present dispensation; but such cannot be the true meaning, for here is the time for sowing the seed, as our Lord clearly teaches in the parable of the "sower," and many other places. And in the parable of the tares and wheat he posatively affirms that "The *harvest* is the end of the world;" and that both were to grow together *until* the harvest. But there was a harvest at the end of the Jewish "*aion*;" and during his personal ministry he was closing up that dispensation, and his work was *exclusively to* them. And he called it a work of harvest; and a time of reaping: "I send you forth not to *sow*, but to *reap*," was his instruction to the labourers. And that this work was only to the Jewish nation is very evident, since he *says* he was "sent but to the lost sheep of the house of Israel;" and commands his disciples "Go not in the way of the Gentiles; and into any city of the Samaritans enter ye not."

Few have distinguished between the work of Christ to fleshly Israel, and the work *after* they, as a nation, were rejected, and that dispensation ended. Christ was "made under the law, circumcised the eighth day," and, though his work was not to build up the Jewish church, but to bring it to an end; and bring it to an end *legally*, still he taught on many occasions that they were to *keep the law*; "The scribes and Pharisees sit in Moses' seat; all therefore, whatsoever they bid you observe, that *observe and do*." The apostles however, after the beginning of the covenant of *grace*, ["which was of no force until the death of the testator] teach a very different doctrine: If one keep the law of Moses in one point, he is debtor to the whole, is fallen from grace, and Christ shall profit him nothing. Here, I apprehend, is the weak place in the "seventh day" argument, in their appeal to the teaching of Christ. They, like many others, assume that he *was* sent to the Gentiles, and that what he taught was applicable to them. But such is not the case; Christ *died* for the world, but his personal work, and teaching, prior to that, was *exclusively* for the Jews, if you will allow *him* to be the judge.

The harvest at the end of the Jewish age was a period of *time*, that of his personal work to that nation. And if the analogy holds good, "the days of the Son of man," in which men are to be planting, building, and marrying, and *know* not, as "in the days of Noah," will be the harvest time, and end of this age.

MEASURE OF JEWISH AGE.

Some suppose the Jewish age began with the law, and therefore the patriarchal age continued until the exodus. This view however cannot be sustained, for during the age which preceded that of the twelve tribes, one man stood at the head. Abraham had many sons, but only *one* was chosen of God. Isaac begat Esau and Jacob, but one was chosen; and Jacob alone, after the death of his father, was God's representative: for not until his death were his sons recognized. It was not the twelve tribes who went down into Egypt: "And thou shalt speak and say before the Lord thy God, A Syrian ready to perish, was my father; and *he* went down into Egypt and sojourned there with a few, and became there a nation" (Deut. 26: 5). Thus we see Jacob only was recognized, *he* went down into Egypt few in number; but at his death a change occurs; the election of *one* man as representative of God's people ceases till Christ, the promised Seed should come; and from the death of Jacob to the death of Christ, one unbroken order obtains; the twelve tribes of Israel; not one, but *all* the sons of Jacob and all their children, are the chosen people of God.

If this was not the beginning of the history of the twelve tribes as the representatives of God's people, then there is no *marked* beginning, unless it was when they chose

themselves a king. The giving of the law was a mere incident, it did not make them the people of God; nor did it change their nationality; they were God's people before they came out of Egypt, as much as after that event. "The law was given by reason of transgression, until the promised Seed should come;" but they existed before it was given. It was at the death of Jacob they are first called the tribes of Israel. Before that they were only "the sons of Jacob;" or "brethren of Joseph." But on his death bed, after having finished his prophetic benediction, Jacob closes with, "All these are the twelve tribes of Israel" (Gen. 49: 28). And it was then the "sceptre," a symbol of nationality, and never held excepting by a *nation*, was conferred on the tribe of Judah: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49: 10). And, as before remarked, this is where the nationality of Israel *began*; and nothing occurred until the advent of Jesus Christ, to change that order of things. The coming out of Egypt, giving of the law, entrance into the land of promise, choice of a king, captivity, or any other incident of their history, changed nothing; they were still God's chosen nation. But when Shiloh came to his own, and they said "away with him; we will not have this man to reign over us;" the sceptre departed from Israel, and their house was left desolate. Since which, "They that are Christ's are Abraham's seed, and heirs according to the promise."

The measure of the twelve tribes; their clearly marked *beginning* and *end*, is so positively given that only those who are determined, at all hazards, to reject the evidence of the coming of Christ and the "time of harvest," upon which we have now entered, can fail of seeing it.

THE MEASURE:

Or in other words, the time from the death of Jacob to the death of Christ. For during that interval, as has been shown, the twelve tribes, or fleshly Israel, represented the people of God.

Jesus was betrayed on the evening of the passover, that is, the evening of the 14th of Abib, or the first month in A. D. 33; but he was crucified the following day, or 15th of the first month (Matt. 27: 1); the very day on which the covenant was made with Abraham, the one "confirmed of God in Christ (Gal. 3: 17); and confirmed "by the death of the testator" (Heb. 9: 16). The 15th of the first month was also the day on which Jacob died just 1845 years before the death of Christ. Hence, on the 15th of the first month in A. D. 1878, the gospel age being then just equal to the Jewish age, or 1845 years long, the "warfare" will end; for the people of God will have received "*double.*"

CHRONOLOGICAL PROOF.

From the covenant to the law, was 430 years (Gal. 3: 17). The 430 years were fulfilled on the very day the children of Israel came out of Egypt (Exo. 12: 41, 42). They came out on the morrow after the passover, on the 15th day of the first month (Num. 33: 3). Therefore, as the 430 years from the covenant to the law, were fulfilled on the 15th of the first month, and measure 430, *to a day*, the covenant with Abraham must have been *made* on the 15th day of the first month.

The covenant was made when Abraham was 75 years old (Gen. 12: 4–7). And the promise was not Unto thy seeds, as of many, but "Unto thy Seed [which is Christ] will I give this land" (Gen. 12; 7; and Gal. 3: 16). Abraham was 100, when Isaac was born (Gen. 21: 5); therefore Isaac was born 25 years after the covenant was made. Jacob was born when Isaac was 60 (Gen. 25: 26). Jacob lived 147 years (Gen. 47: 28). Therefore, from the covenant made on the 15th day of the first month, to the death of Jacob, was 25, and 60, and 147 years; which together, make 232 years. And as the giving of the covenant and beginning of the 430 years, the *end* of the 430 years, and the *confirming* of that covenant "of God in Christ," by the death of the testator, all occurred on the 15th of the first month; thus showing that in these periods God designs to be accurate; it is right to presume that from the covenant to the death of Jacob, was *just* 232 years. Hence, Jacob died on the 15th day of the first month. And 232 from 430 leaves 198. Therefore, from the death of Jacob, to the day they leave Egypt, was 198 years. Hence, the time from the death of Jacob, to the death of Christ; or in other words, the measure of the Jewish age; or time during which the tribe of Judah held the Sceptre, was as follows, viz.

Death of Jacob to Exodus,	"	198	years.
In the wilderness,	"	40	"
To division of land,	"	6	"
Anarchy, and Judges,	"	450	"
Under their kings,	"	513	"
Captivity,	"	70	"
End of captivity to A. D. 1,	"	536	"
To the close of A. D. 32,	"	32	"
	Total	1845	years.

The end of A. D. 32, Jewish time, is where A. D. 33 begins. The death of Christ occurs on the 15 day of the first month *in* A. D. 33, viz. 15 days into 33, Jewish time; their year beginning with the first new moon after the spring equinox.

The proof of each one of these periods can be found in the "*Chronology*," in the August No, of this paper.

Thus it will be seen, the first half of Zions warfare measures just 1845 years, *to a day*. This mathematical accuracy is in character with other Scripture, and all the work of God. And I cannot doubt that all prophecy is being, and will be fulfilled, with absolute accuracy; as certain as are the movements of the heavenly bodies he has given with which to measure "times and seasons,"

The first opening sentence of the gospel to the Jew was, "the time is fulfilled" Mark 1: 15. No man laid hands on Christ before the time, 'because his hour had not yet come.' When Judas and the band of soldiers were at last permitted to approach the blessed Son of God, it was because "the hour had come that the Son of man must be delivered into the hands of sinful men." Indeed every event connected with the first advent, to the final descent of the Holy Spirit, on the day of Pentecost, had a definite time foreshadowed in the law and prophets for their accomplishment.

Christ rode into Jerusalem, wept over it, and gave them up, on the tenth day of the first month, viz. five days before his crucifixion, (compare John 12: 1–12, and Luke 19: 41). It was in fulfilment of Exo. 12: 3, where the lamb was taken up on the *tenth* day of the first month and kept *five* days, or until the evening of the 14th. Counting the 10th as one, the 11th as two, the 12th as three, the 13th as four, the 14th would be the fifth day. And the *evening* of the 14th means the *end*, not the beginning of the day.

The Sabbath was to be reckoned from evening to evening, but the *passover* was not so reckoned. This is certain, because they sacrificed the lamb on the evening (*Hebrew*, between the two evenings; that is, where the 14th was about to end, and the 15th begin Exo. 12: 9), and eat the flesh that night; and were brought out of Egypt "that same night" (ver. 42). And it was on the 15th day of the first month thy went out (Num. 33: 3); Exo 15: 37). Therefore the lamb was slain at the end of the 14, just where the 15th was about to begin.

The measure of the Jewish dispensation was, therefore, just five days short of 1845 years. Because they were rejected when Christ rode into Jerusalem and "wept over the city, Saying, If thou hadst known, even thou, in this thy day, the things which belong unto thy peace, but *now* they are hid from thine eyes;" and the reason given for their now certain destruction, was, 'Because thou knewest not the *time* of thy visitation' (Luke 19: 41–44). Hence, as the death of Jacob occurred on the 15th day of the first month, and the death of Christ on the 15th of the first month, just 1845 years after, and their national probation ended five days before; therefore it was just five days less than 1845 years.

As the two cherubim were "of one size and of one measure" (1 Kings 6: 25); or in the language of the prophecy, the warfare is to be "double," which means two *equal* parts, there should be a parallel to this five days in the ending of the *gospel* dispensation; and strange as it may seem, it is found as clearly marked as is this of the former dispensation.

Many thousands who took the "*Midnight Cry*," published last year, were, with us, looking for Christ to come on the 10th day of the 7th month in 1874; and our expectation was based on the jubilee, and other arguments. And those who understand them, know how clear and unanswerable they are. And the evidence is far stronger *now*, that they were true, and that Christ left the Holy Place at that time, than it was before, and while we were looking forward to that event. For there is more light on the manner of his coming, time of harvest; &c., and I fully believe, on the strength of those arguments, that Christ left the Holy Place, and the harvest, or "end of the world," began on the 10th day of the 7th month of 1874.

From the death of Christ on the 15th day of the first month in A. D. 33, to the 10th day of the 7th month in 1874, is just five days short of being 1841 years and a half. And if the harvest here, is to continue three years and a half, as at the first advent, probation to the gospel Church, will end on the 10th day of the first month, in the spring of 1878; and five days after, or on the 15th, the two dispensations will be "of equal measure," or "double;" and Zion's warfare will end.

Thirty years before the beginning of the harvest to the Jewish age, the birth of Jesus occurred, the "wise men of the east" go forth to meet the Saviour, and all men are in expectation. Thirty years before the harvest to *this* dispensation began, there was also a great movement; and "the virgins," wise and foolish, took their lamps and went forth to meet the Bridegroom. About six months before the time of the Jewish harvest began, the message of John made man-

DIVISION.

John H. Paton.

When preaching this harvest truth, many, especially among Adventists, condemn us, because, as they say, we divide the churches; and the cry is raised in Paul's words, "Mark them which cause division, and avoid them" (Rom. 16: 17). On this ground we are marked by such persons as dangerous, seeking division for its own sake, and to be *avoided*, as little better than snakes in the grass.

We admit in some quarters division has followed our labors; but deny that we have sought it, or that it has come from our withdrawing the right hand of fellowship, or encouraging others to do so; but in each case it has been brought about without our knowledge, and by those who *oppose* this work.

They have left us where they could not control; and in conferences where they do control, they have disfellowshiped those who advocate our views. If they would but speak the *truth*, they would say, You differ with us in some of your views, therefore we disfellowship you, and raise the cry of "Mark those who cause division."

If our *object* were to break up churches for the *sake* of division, instead of seeking to lead them into truth which *we* believe is the sanctifying truth to prepare a people for the coming kingdom, we would be *justly* condemned. But it is *not* just to condemn simply because division follows, unless *all* division is wrong; in which case our judges condemn themselves; for much of the work by the Advent people has been a work of division; yea! their very existence as a separate people, is due to a message that separated them from other churches. And the parable of the "ten virgins" teaches that a division *must* occur among the Advent people just before they that are ready go in to the marriage.

Some of our men who are looked upon as true and strong in faith, seem determined to apologize and make all possible amends for the divisions *they* have caused, by going back to the churches from whence they came, and meekly submitting to *all* the errors of faith they once so heartily condemned. This is consistent if all *division* is to be condemned. But they should not stop; they have not yet found bottom; for if Adventists owe an apology to the Protestant churches, the same is due from *them* to the Roman Catholic, or mother church. To go back to Rome is the only consistent course aside from going forward in the pathway that shines "more and more," to the New Jerusalem.

While it is not our business to judge, we have the right to the opinion that there is more hope of the catholic who never left his church, than of one who has gone back to submit to errors of faith from which he has once had light and grace to escape. Jesus says, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

There are those who condemn *others* for following their ideas of truth, while excusing themselves, and use Paul's words as if they applied only to *us*; and by miss-quoting, make him appear to condemn *all* division. I do not charge our opponents with wilfully garbling Paul's words, but would rather believe them ignorant of the sense of the passage. However that may be, certain it is, the text in full so limits the sense that in place of condemning us, it is our defense. "Now I beseech you, brethren, mark them that cause division and offenses *contrary to the doctrine which ye have received*, and avoid them" (Rom. 16:17). This condemns division contrary to God's word; but as truly defends it, when in harmony with it.

We think whatever division *necessarily* follows the work we are doing, is in harmony with the word, because we believe we are preaching the truth. We do not blame others for differing with us after *fair* investigation; but we do blame those who try to *prejudice* the mind of others against investigating truths of which they themselves are ignorant; simply on the ground of division. Meet us fairly on the issue, as you have expeted others to meet you; believing there is no stopping place, or *complete* creed; but to the "*just*," an onward and ever *increasing* light. Let the question be, not Does it differ from what we have believed; but, Is it *true?* What saith the Word? not in a broken disconnected way, but letting Scripture interpret itself; duly recognizing the injunction. that "No prophecy of the Scripture is of any *private* interpretation" 2 Peter 1:20.

The use being made of the passage about division is but an appeal to the prejudice of people. A common, and with many, an effective and easy way of dealing with stubborn and unpopular truths. With intelligent people, however, all such efforts are looked upon as marks of inability or dishonesty. Such efforts may seem to retard, but thank God, "they can do nothing *against* the truth."

Many cannot see how division can be in harmony with the word of God. Division in *their* church, they of course mean. The cause of Christ might be advanced by dividing Catholics, Universalist, Unitarians, or even some of the Orthodox churches; but it

ifest the coming of Messiah. About six months prior to the beginning of *this* harvest, the *jubilee* message made manifest the *time* when He was due to leave the Holy Place, for the redemption of those who look for him "the *second* time.

It may be these things are accidental, that this wonderful parallelism, from first to last, is a mere matter of chance; that when God said he would "recompense their iniquity and their sin *double*," he meant only a general punishment without time, and without order; that when he says "Comfort ye, comfort ye my people,' and cry unto them that 'their appointed time is accomplished, and their iniquity pardoned, *for* they have received double for all their sins;" that there *is* no such "*appointed* time," and the above is only a poetic expression; still I prefer to believe God, whatever others may say. Especially as it is a fact that the two dispensations *are* double, in almost every particular.

These prophecies agree with facts, and the parallelism between the two dispensations are wonderful; aud appear to be foreshadowed by the two cherubim over the mercy seat (1 Kings 6: 23–27): And they stretch ed forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall: and the wings touched one another in the midst of the house." And their faces were turned inward, and looked one towards another, inward to the mercy seat.

That these cherubim represent the Jewish aud gospel dispensations, seems clear; the one looking *forward* to Christ, the other *back* to his sacrifice. 'Both the cherubim were of one measure and of one size." And the mercy seat was God's appointed place to meet with man: "Thou shalt put the mercy seat above the ark, and there will I meet with thee" (Exo. 25: 22). "And there is one mediator, the man Christ Jesus," and in his *humanity* Gon meets with man. The two cherubim stretched their wings from the one end, or wall of the holy place, to the other; thus measuring, not the outer courts, but the real temple, or dwelling place of God. "Know ye not that ye are the temple of the Holy Ghost." Thus we have, in the two cherubim, the two churches, with faces looking towards the mercy seat; the Jewish, looking forward, and the gospel, pointing back. "See that thou make every thing after the pattern shown thee in the holy mount." Now it is a fact, there has been two dispensations, equal in every part, and every measure, thus far; one only point remaining unfulfilled, viz. the extreme measure of the second half, including the *harve*. And as from the death of Jacob, on th 15th day of the first month, to the death of Christ, on the 15th day of the first month, gives the measure of the first, as *just* 1845 years, we fully believe that measureing from the death of Christ, 1845 years will end the other half.

The question has been asked, How this could have been used as an argument for 1873 ? I answer, not having seen the "time of harvest," either at the first, or second advent, I naturally supposed the *beginning* of Christ's ministry, instead of his death, was the pivotal point between the two dispensations; and that therefore, the first was only 1843 years long; in which case, 1843 full years more, from A, D. 30, would end in 1873-4. But there was no *definite* argument nearer than the year, and that, in round numbers, since we had no positive proof at what time in the year Christ began, as we *then* understood it. And these parallels, in relation to the "harvest, and many other points, were not then seen; and the argument, as compared with its present fullness, was but crude and imperfect; while other arguments, such as the chronology, and 1335 days of Dan. 12, seemed clear and full.

The "harvest" message was not seen until "the *time* of harvest;" but *now* it is clear that as Jesus was sent *only* to the Jew, that dispensation did not end until he had *finished* his work; thus making his *death* and resurrection, in the spring of A. D. 33, the turning point between the children "after the flesh," and "the children after the promise."

This argument, however, clear and perfect as it now is, is only a link in the great chain of evidence proving that the end of all things is at hand; and that we are about to enter the times of restitution of all things.

Other prophetic periods determing the *beginning* of this "*time of harvest*," while this measures its length; making it equal to that at the first advent; and all of the Scriptures iu relation to "the days of the Son of man," &c. &c., drop into their place, and, together, make a strong network of evidence that the end is upon us.

The light, as to our whereabouts, never shone so clearly as at the present time; and yet by those who reject this harvest message, the uncertainty of their whereabouts was never so freely acknowledged as at the present time. And if the parable of the ten virgins refers to the Advent people, such a condition of things ought to exist; for the lamps of one class certainly go out and leave them in darkness, while those of the other class continue to give the light.

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is wicked to preach any thing that divides *Advent* churches, even if they *have* gone back on all that originally made them a distinct people. This feeling arises from a conviction of the completeness of their faith; that they are "rich, and increased in goods and have need of nothing" (Rev. 3: 17).

I venture an opinion that the real church of Christ *cannot* be divided or drawn away from him; for, "no man can pluck them out of my hand." Some, feeling the force of this, try to preserve a visible unity, by preventing investigation, as the controllers of Advent papers are trying to do in relation to this "harvest" message; but if God has a people among them, they will be *separated during this "time of harvest;"* and *before* "the wheat" is gathered; and while the tares are being bound in bundles.

A lesson which all should learn, is that *their* church is not Christ's church; and that they have not *yet* reached the highest attainment, either in *faith* or practice; hence there are truths beyond the little circle of their creeds, whether those creeds are written, or verbal; and that God's process of selecting, culling, and dividing, will continue until the end, and He has a people fit for the kingdom. And that little flock are not going into the kingdom blindfolded. "Ye brethren are not in darkness."

God's purpose as to the destiny of man is so different from what most men think, it is not surprising they are overwhelmed at his manner of working. *They* think all saving work must be done in this life; while God has appointed "the times of restitution," for saving purposes. They think salvation ends, where it really begins; "Behold, thy salvation [Christ] cometh; his reward is with him, and his *work before him*" (Isa. 40: 10 and 61: 11).

If you believe all who are to be saved, must be saved *before* Christ comes, is it not selfishness in you to desire his immediate appearance? And if you really believe Christ is coming so soon—four or five years at the most, the *definite* time so proverbal among Adventists for the last twenty years—why so anxious to accumulate property, when all, as you believe, is to be burned at the coming of Christ? Why so anxious to organize on a permanent basis? Why build houses and churches for *permanent* use, when all is so soon to be destroyed? "By their fruits ye shall know them." The Advent people are drifting into popular channels, losing faith, and fast going back into the darkness of the nominal churches in matters relating to the advent; and yet "the pathway of the just is as a shining light, that shineth *more* and *more*, unto the perfect day." How can *we* walk in a way where the light is increasing on the coming of Christ, as it certainly is, and to a wonderful extent, and not find ourselves separated, at least in sympathy, from those who admit that they are in darkness on these things?

"Many are called, but few are chosen." They do not see that God is selecting "kings and priests;" ruling princes (Isa. 32: 1), during this gospel dispensation, rather than seeking to convert the world. The same "vail" has made it impossible for Christendom to harmonize the doctrine of *election* and the many statements of God's impartial love to the whole world. Why He has revealed to a few, what he has hid from the many; has been wrapt in mystery: "Even so Father for so it seemeth good in thy sight," did not suffice as a reason, in the face of his declared love for *all*, if this blindness doomed all such to eternal punishment. They can see neither consistency or justice in Christ's words, "Unto you it is given to know the mysteries of the kingdom; but to them, it is not given; least they should hear with their ears, and see with their eyes, and understand with their hearts, and be converted, and I should heal them." Or even in the fact of his commanding his disciples, "Go not in the way of the Gentiles; and into any city of the Samaritans enter ye not;" and gives, as the reason, "For I am sent but to the lost sheep of the house of Israel." Why did he not wish to save poor Gentile sinners from eternal punishment?

All such Scriptures *we* conceive to be in harmony with the great *plan* of salvation. If there were no fixed plan, or system, but only a haphazard struggle to save as many *individuals* as possible under the gospel; *then* there would have been no consistency in these things. But as this life is *not* the end of man, or of his opportunities; we find Christ attending to his business. The Father sent him "*only* to the lost sheep of the house of Israel;" and the kingdom was offered to *them*. But when they rejected it; and their dispensation was *ended;* the offer was made to the *Gentiles*, "to take out of them a people to his name" (Acts 15: 14). And when he has secured that people, the "little flock" to whom the kingdom is to be given, the *present* dispensation will end; and "the times of restitution of *all things*" (Acts 3: 19–21), in which the great plan of salvation is to be consummated, will follow. Thus the *election* of the *few*, is for the benefit of the *many;* and God's *infinite love* is manifested for all. "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for *all*, to be testified *in due time*" (1 Tim 1: 5).

I have written thus fully on this theme, that the spirit of God's division might be seen; and that coming as this does, "in the time of *harvest*," we might say *Amen.*

God's division has always been for selection and development, and in harmony with the pruning of John 15. God's word is a dividing sword; and sometimes in doing this work he has made the wrath of man praise him.

Christ's work was from necessity one of division; "Suppose ye I am come to give peace on earth? I tell you nay; but rather division" (Luke 12: 51). And experience has verified the words of Jesus; "A man's foes shall be they of his own household."

Paul does not teach an opposite doctrine from Christ; hence, some divisions are *not* "contrary to the doctrines of Christ.

The scattered condition of the Jewish church was, in itself, sad; so that Jesus beholding, "was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd." It was a time of harvest, of separation; and those who believed in Jesus were "put out of the synagogue;" and Jesus himself was "cast out of the vineyard."

The harvest of the gospel age is to be a time of special and complete separation; the "tares and wheat" grow together till the harvest, then comes the division.

The evidence is clear to us, from the prophetic periods, that *now* is the "time of harvest;" and if we are right, a complete separation must take place this side of Apr. 1878.

The evidence is just as clear that there is *time* in this harvest, as that there was *time*, in that at the first advent; while the only reason why any one doubts it, is because of a *tradition* which demands a sudden crash of all things at the appearing of Christ.

That a division is already begun among those looking for the Lord, is admitted; and that this closing work will be specially manifested among *Adventists*, is also admitted by all who believe the parable of the "ten virgins" applies to them.

The division takes place among the virgins *after* the midnight cry is made; and yet they "grow together until the harvest." The midnight cry reaches, or points to the coming of the Bridegroom; hence, the 'harvest,' is "*in the days* of the Son of man."

To place the midnight cry in the future is to admit that *all* the "virgins" are yet asleep, for it is the cry that wakens them.

It is a fact that a cry *answering* to the midnight cry, has ended; and is the groundwork of this present division. One side claiming that the Lord came in accordence with that cry, and the prophetic periods on which it was based; the other, that He "*delays* his coming," and begins to "*smite* his fellow servant."

The only reason assigned why he has not come in accordence with these prophetic periods, is that his presence is not *realized;* and is not in the manner *they* expected; although exactly as he went up; quietly, unglorified, and unseen by the world.

When it is remembered that he was here for days and weeks, after his resurrection, without being seen; and that it is the "*same* Jesus," who comes back in the same "manner;" and that all the visible appearances mentioned, are *expressly* to the *world;* and that many Scriptures cannot be fulfilled unless He is here for a time, *before* the world are aware of it; and that all the Scriptures in relation to his coming "in the clouds," in "flaming fire," as "the lightning," "with all his saints, &c. &c., *can* be fulfilled *after* he comes and harvests the earth; *why* may not our position be true? To be sure it is very *different* from what Adventists have supposed, that Christ must actually *get* all his saints who have been sleeping in the dust of the earth, that the earth must be harvested, before he can come "*with* all his saints." Still if they have got the arrangement made for him to be revealed to the world *first*, and then have them go on "building, and planting, and marrying,' 'in the days of the Son of man, and know not;" they have an undoubted right to expell from their conferences all who dare differ from that opinion.

As the parable is symbolic, tares meaning one class of persons, and wheat, another; we cannot look for a literal binding in bvndles, but an agreement, or gathering together against the *truth.* The Jews were gathered together against the Lord (Acts 4: 26); so here, the tares may be combined in a similar manner against the Lord, and against his word, without realizing it, any more than did the Jews. There are already several factions, each with its leader. One has a scandal; another its hobby of "sanctification." But all are agreed on *one* point viz. opposition to thls *harvest message*, or "present tauth."

The fact of such a separation beginning here, where, if we *are* "in the time of harvest," it is due; should be taken as showing a posibility, at least, that we may be right, and that they are fighting against the truth But those who are disfellowshiped for this faith, have special comfort in Isa. 66: 5; and recognize a distinction between his *coming*, and his *appearing.* And expect him to appear to us, only when we see him as he is, and are made like him.

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"IN HIS OWN ORDER."

As in Adam all die, so in Christ shall all be made alive; but every man in his own order; Christ the first fuits; afterwards they that are Christ's at his coming" 1 Cor. 15: 22).

Different orders exist both in church and state; there are different orders of nobility and the lower orders; and in the church various orders from the head, to the laity.

"God hath set some in the church, first, apostles, secondarily prophets, thirdly teachers," &c. And in the kingdom there are to be different orders; the twelve apostles will sit upon twelve thrones, judging the twelve tribes of Israel. And there will be others, "from the least, to the greatest," Hence, as God has maintained order, and a system in all his works, and there is to be a perfect government in the kingdom, there mnst be different orders, or classes. Therefore, in the resurrection, I can believe there will be different orders, and that every man will be raised in his *own* order.

Some suppose that Paul names all the orders excepting the wicked, in "Christ the first fruits; afterwards they that are Christ's at his coming." And nonresurrectionists claim that only they that are Christ's are to have a resurrection. Therefore Paul is giving the wonderful information that although there is but one order, or class, (Christ the first fruits," had been raised before he uttered this) and but one moment in which the resurrection of all would transpire, and yet *every man* is to be raised in his *own* order.

If the Holy Spirit had only imparted a few more truths as important as this one is, from the nonresurrection standpoint, the importance of the Bible would have been much increased. Another class object, that there is, in Christ, neither Jew, nor Greek, bond nor free; but that in him, all are one; therefore among the dead in Christ, there can be but one order. To this I answer, All are to be one in Christ, viz, one body; and yet many members. "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body"?

If the disciples are to sit on twelve thrones judging the twelve tribes of Israel; and the kingdom is to be an organized kingdom, in which there are "least, and greatest;" then there must be different orders there, and hence, different orders in the resurrection.

That the prophets are a distinct order, is so apparent as hardly to require proof; Daniel knew nothing of a crucified Saviour; nor did the other prophets; for although speaking of many of these things," it was revealed unto them, that not unto themselves, but unto us did they minister." And in receiveing their reward under the seventh trumpet it reads, "That thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great" (Rev. 11: 18). If this does not teach that there are different orders among God's people, I fail to see how language can convey that idea. And the fact, that in the resurrection "every man" is to be raised in his *own* order, is another overwhelming argument that the resurrection of the dead, and change of the living, does not all occur at one and the same moment. The expression "every man in his own order," evidently refers to order in the time of its occurrence, as well as to class; since he qualifies the language by saying Christ *first*, and afterwards others. Elijah was changed in a moment, and "we shall be changed in a moment, in the twinkling of an eye, at the last trump." But the "last trump" sounds for *time*, "days" at least; "In the *days* of the voice of the seventh angel;" and these days are prophetic and mean *years*, and there is a clear argument showing that this trumpet *at* which we are to be changed, sounds for *seventy-five years;* when the above would read, "we shall all be changed in a moment, in the twinkling of an eye, at [or during] the last 75 years." And if the change is in a moment to each class, or "order," it is just as true that we shall *all* be changed in a moment, as if the change were to occur to every class at the *same* moment and without order. Hence, there is not the shadow of an argument in this language of Paul, proving that the change comes to each individual at the *same* moment. The patriarchs, prophets, saints, and *all* both small and great are scattered over the face of the earth; and if all were raised at the same moment, whatever order might follow, there certainly would be none in the resurrection. And I prefer to believe every man will be *raised* in *his own order*, rather than in the great final crash, and instantaneous uproar, for which so many are looking. God is not a God of confusion; "A great and strong wind rent the mountains, and break in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind, an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." And many will learn, when too late, that the "trump of God" will not reach their "auditory nerves;" that the harvest will be passed aad the summer ended, with no blast from a literal trumpet, but only a still small voice, heard and recognized by God's people only.

That the "dead in Christ rise first," is a distinct statement. The living are not said to rise at all; the dead are raised, and the living changed. Hence, if the dead rise first, the natural inference, is that they rise *before* that which occurs to the living transpires. I am aware that by a little shrewdness this text can be made to appear in another light; for instance, a nonresurrectionist from California, tries to show "the dead in Christ rise first," will be fulfilled thus, All will be changed at the same time, then the living wait until the dead are raised, and then all rise together, to meet the Lord. He thus admits that the resurrection takes *time*, for *first* implies time. And further, is compelled to take the absurd position that either the resurrection from the dead is *not* imparting life, or else the change to immortality is not imparting life. If raising the dead was the mechanical act of lifting a dead man out of a hole in the ground, it might do; but then the change would be after the resurrection was accomplished; and our brother's theory that they are first changed and then raised, falls to the ground.

A resurrection is coming back to *life*, not coming up to the surface of the earth; else body-snatchers as truly raise the dead as will God himself. But the Bible language will bear no such interpretation. Resurrection is coming to life; and the change to immortality, by those who sleep, is also a coming to life, a spiritual life, and mean one and the same; not two distinct acts occurring at separate moments. Hence, if they *rise* first, then the dead in Christ are *changed* first; and Paul's "*order*," in the resurrection; and the order of the "harvest," as given in Rev. 14; and Matt. 13; have some meaning.

But if the idea that the dead in Christ, and the living are all changed at the *same* moment, could be maintained; it would not touch the question of the resurreccion having commenced on Feb. 14th, 1875; where the 1335 days of Dan. 12, ended. Daniel was a prophet, and belonged to the 'order' of prophets; and all the prophecy demands is, "Thou shalt stand in thy lot at the end of the days." "Every man in his own order." The prophets are every where represented as a distinct order, both in the Old, and New Testament; and even in their reward at the judgment, they are a distinct class from the saints, And if *that* order or class were raised "at the end of the days," the *argument* on the 1335 days stands secure. And I am free to confess that when the time had passed where those days should end, and yet the saints of God continued to fall asleep, I was puzzled, but my faith remained unshakened. For if the papacy is mentioned in prophecy, it is the "abomination that has desolated God's church. And if it fills that picture, its dominion was taken away in 1798, "to consume and to destroy it *unto* the end." And if *that* is true, the 1335 years since it was "set up," prolonged to their utmost, have ended; and Daniel, and the order to which he belongs, have come forth; for every man is to be raised "*in his own* order."

Those who have died since Christ died, and have been "baptized into his death," are in the strict sense, "the dead in Christ;" a distinct class by themselves. "Ye who have followed me in the regeneration, when the Son of man shall sit in the throne of his glory; ye also shall sit upon twelve thrones judging the twelve tribes of Israel." The prophets were not in every sense, like the saints, *in* Christ: and yet in their resurrection and reward they are named as first in order: and "there are first that shall be last, and last which shall be first;" all of which clearly implies *time* and *order*, and not an instaneous and mixed resurrection.

I do not expect those who are determined to see only confusion, an instaneous crash of all things at the appearing of Christ, can see *any* of these things, Such men "have eyes but see not;" as they were taught in childhood, so they *now* believe, in relation to *these* things; and *will not* learn that God is found only in "the still small voice," and *not* in uproar.

Instead of the resurrection of the saints, I am now inclined to believe the resurrection of the *prophets only* was due at the end of the 1335 days. And if the saints, or the "dead in Christ," are not raised until just *immediately* before the living are changed, all the arguments stand as before. The only grounds on which we claim that the resurrection has begun, is that the 1335 days of Dan. 12, are ended. And I am *confident* that position cannot be overthrown. Hence, if all the world said NO! I should still believe *Daniel's* resurrection, and all else his resurrection may imply, has been accomplished. But I admit the different *orders* in the resurrection, and commenceing with the prophets, the first in the order of rewards, satisfies me better than to be *compelled* to believe the resurrection of the saints was in progress, while at the same time many of them continue to fall asleep.

We walk by faith, not by sight; and the prophetic periods prove, beyond all question, not only that the resurrection has begun, but that the time was due for Christ to leave the "Holy Place," on the 10th day of the 7th month in October, 1874. And also that the "harvest" began at the same time. And

that the "times of restitution" commenced with the present Jewish year, Apr. 6th, 1875. And these positions are proven, not by single isolated arguments, but by a network of evidence *absolutely overwhelming* to every one who understands them. And yet in accordance with an idea suggested by a sister in Brockport N. Y. a few days since, that Christ *might* begin his work by proxy; that notwithstanding he revealed himself to John, as "He that liveth, and was dead; and behold, I am alive forevermore;" yet these things were 'signified to John *by his angel.*' *May* it not be true that the work of the harvest will be accomplished, or at least a part of it, by "the angel of his presence;" without the actual presence of Christ until at, or near the end of the harvest?

This seems at least a plausable idea, and if it is found to harmonize with the facts of the harvest, and other events demanded by the circumstances of this transition period, I shall have no opposition towards entertain the idea. The main facts, in support of which this paper is published are, first, that the "harvest," which "is the end of the age [or world]," began in the autumn of 1874; that the resurrection began Feb. 14th, 1875, where the 1335 days of Dan. 12, ended; that Christ left the "Holy Place," on the "10th day of the 7th month in 1874; that the harvest will end in the spring of 1878; and the "times of the Gentiles," extend 40 years into the "times of restitution of all things" (Acts 3: 21); and therefore reach 40 years beyond the beginding of this present Jewish year; and that the kingdom of God is to be set up while the Gentile governments are in existence, and therefore, during this coming 40 years.

Each and every one of these positions can be proven beyond all successful contradiction; and any position in relation to the resurrection of the saints, or personal presence of Christ, in *harmony* with these Scriptural views, is with me, an open question.

I believe Christ left the Holy Place on the 10th day of the 7th month of 1874, because of the clear Scriptural argument marking *that* as the time when his coming out was *due*; not that I have seen any manifestation. If we are to believe *nothing* on Scriptural argument; accept of nothing until we walk by *sight*, we shall be nothing in advance of the world. The Jews were required to believe Christ had come, *visibly*, in the flesh, in the apparent son of that carpenter, because of the fulfilment of certain Scriptures. And I now believe Christ has come, in his spiritual body, to 'reap the earth;' because of the fulfilment of certain prophecies. But some may say, the prophecies which proved the visitation of Christ at the first advent were simple facts that every one could understand. I answer, such was *not* the case; out of more than forty *events* said to transpire in fulfilment of certain prophecies, almost every one was accomplished in a way to make it difficult for the *Jews* to trace its certainty as the fulfilment of prophecy. His birth of a virgin after she was espoused by a husband, was not very clear to the Jews; and even Joseph had to be warned of God, in a dream, not to put her away. He was sent into Egypt *privately* and by night, and yet in fulfilment of prophecy (Matt. 2: 15). If he would raise to life the rulers daughter, "the maid is not dead, but sleepeth" (Mat. 9: 24); and the people must all be put forth before he would awake her. Does he open the blind eyes "Jesus strictly charged them, saying, See that no man know it." And in all his teaching, "he spake in parables, and dark sayings, least they should see, and hear and understand;' 'and without parable spake he not unto them."

Almost every prophecy fulfilled at the first advent, was a *partial* fulfilment: take, for instance Isa. 9: 6, 7; "Unto us a child is born, . . . and of the increase of his government there shall be no end. How clear this prophecy must have been to the Jews, while "the carpenters son" was hanging on the cross.

No prophecy at the first advent was fulfille in a manner that could be made apparent to the Jewish church with more *certainty*, than can the fulfilment of these prophetic periods be made to the Advent church.

The prophecies which were to convince the Jews that the "harvest," or end of their age, had come, were of a different character than those belonging to *this* "harvest;" but I maintain that the signs of the times, the history of the advent movement, foretold in the parable of the ten virgins, and the fulfilment of the prophetic periods, make our whereabouts, and the fact that we are in the harvest, or end of this age, as clear as any thing occuring in the early part of the first advent. Those who know nothing of these arguments, or have looked only with a feeling of opposition, think there is nothing in the signs of the times; nothing in the advent movement; nothing in the ending of the prophetic periods; and it is evident the Jews held the same opinion of the fulfilment of the prophecies pertaining to the first advent But, say some, the events to transpire at the second advent are on a larger scale, and to be more universal than at the first advent; hence, there will be no obscurity, or *uncertainty* connected with them. So said the church and world, in relation to the signs

"in the sun, moon, and stars." "When the sun is darkened we shall not need a Millerite to tell us; when the stars fall, no one will remain ignorant of the fact." They knew not that these signs were only designed for God's people; and so the sun *was* darkened and the stars fell, and they knew it not: "The wicked shall do wickedly, and none of the wicked shall understand." "But it is certain when he comes in the clouds "and every eye shall see him," all will know. True, but he does not come in this way until the "harvest is passed; and the harvest is a period of time, (Matt. 13: 20). The harvest is the gathering of the fruit, both good and bad;and if he makes his *glorious* advent, and the harvest is to follow, and is a period of *time*, and the wheat is gathered *last*, does not his coming "*with all his saints*," imply a second stage, in that coming? if so, then it must be admitted there *are* different stages. And if *two*, why may there not be more?

There is much evidence that his visible manifestation in the clouds is *not* the *first*. But you may say, He warns us not to go into the desert, or secret chamber to find him, "*for* as the lightning" &c. so shall the coming of the Son of man be. You must admit his coming is made up of different stages; and in this warning he clearly teaches that we have no right to expect to *see* him until he comes in his glory; but he does *not* come in his glory when he *first* comes out, but unglorified, and in "like manner as he went in" (Acts 1: 11, and Lev. 16: 23, 24): Hence that warning does not license us to shut our eyes to all other Scriptures, and wait only for that manifestation. Many are inclined to make the way too easy and plain, not only *here*, in relation to the coming of Christ, but in *all* the christian course; whereas our Lord makes it narrow and difficult, so that few can find it. They catch at this warning and make it their excuse to remain ignorant of "the time of harvest," the events connected with 'the days of the Son if man,' the ending of all the prophetic periods, and every thing which can give them light in *advance* of the world. And yet our Lord has taught that while the world are to be ignorant, and in darkness, his children are to be in the light in reference to these very things, "the coming of the day of the Lord."

For one to claim that they are not in darkness in relation to the *coming of an event*, *because* they are good, or sanctified, and yet admit they have no understanding of the prophetic periods, by which alone we *can* know our whereabouts, seems to me like a childish, and even *foolish* position. There is a time called 'the *days* of the Son of man,' in which the *world* are to be planting, building, and marrying, and know not; as in the days of Noah; which implies that those *not* of the world, will know. And it must be here, one class of servants maintain that we are *in* the days of the Son of man; that the Lord *has* come; while another class *smight* and say "my Lord *delays* his coming;" and the prophetic periods *prove* this position to be the true one, at the present time; while an assumption that there is no order in the events of the day of the Lord, that every thing transpires in a moment, and that his appearing in the clouds is the *first* development of his second advent, really has no support only by tradition.

The Bible positively affirms there is to be opposition to Christ and his kingdom, by the *kings of the earth*. And certainly no man, nation, or government, would in any way *oppose* Christ in *person* while establishing his literal kingdon on earth, if he was glorified. The idea that Christ will come in all his glory, and with all his holy angels, that every eye will see him, and all kindreds of the earth wail because of him; that men will call for mountains and rocks to fall on them, and hide them from the face of him that sitteth on the throne and from the wrath of the Lamb; and yet, after such a manifestation, suppose Rev. 17: 14; 19: 19; and a hundred other parallel Scriptures can have a fulfilment is simply preposterous. And some will even deny that this class of Scriptnre will have a fulfilment, because they clash with their cherished ideas of the *mnnner* in which "the days of the Son of man" must be introduced.

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JEHOVAH COMETH FROM SINAI.

(Copied from "*Bible Examiner.*")

That Christ will return literally and personally to the earth from which he went up, is a fact sustained by a large amount of Scripture testimony; and that his coming is near, even at the door, is also a fact that needs no labored argument to prove. But the manner of his coming is as little understood, even by the advocates of his second coming, as is his *personal* coming, by the *sects* of modern christendom.

Does the Bible as clearly prove the manner of Christ's coming, as it does his literal personal coming? We think it does; but, perhaps not as often repeated in Scripture, yet clear and positive, the one as the other. This may startle some who have not investigated the subject, but are settled in the common belief of his descending to the Mount of Olives, from which he ascended.

Our object is not only to show the manner of his coming, but show the harmony of seeming conflicting passages of Scripture touching the subject under consideration.

His coming and his appearing are two distinct events, and must not be confounded. One follows the other just as clearly as his sec-

ond, follows his first advent. Keep this important fact before the mind, and much of the seeming difficulty in harmonizing the word will vanish. In the principle of literal interpretation or reading of the Scriptures, there is a tower of strength; and to that principle we shall adhere as closely as possible without violating the laws of language. "To the law and to the testimony, etc. "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. 16:15). What is the first evidence that a thief has been upon our premises? Is it not the missing of our property? Truly; and this agrees with Matt. 24: 40–42: Two shall be in the field; the one shall be taken and the other left, Also Luke 27: 35, 36.

Let us now inquire as to the locality where Christ and his bride, the risen, changed, immortalized church, will first stand upon the earth, which the meek are to inherit; this we hope to be able to do clearly and satisfactorily by quoting the words of God by his prophets. There are many of the utterances of the prophets in relation to the first and second coming of Christ, which seem, at first glance, to be somewhat mixed; but a careful examination, comparing Scripture with Scripture, will solve all difficulty and make it plain.

Mount Sinai. or its immediate vicinity, is to our understanding, the locality where the gathering is to be; and it seems the most befitting and proper place. Our first quotation is Deut. 33: 2; "And he said, The Lord came from Sinai, and rose up from Seir; unto them He shined forth from mount Paran, and he came with ten thousands of saints." It may be said, this was at the giving of the law; but let us be careful: there is nothing in the record to show that he came with ten thousands of saints at the giving of the law; but it looks like a fulment of Enoch's prophecy: Jude 14, 15; and which the apostle applies to the second advet. I cannot believe it to be simply a historic statement, but rather a prophetic utterance of Moses relating to the gathering of the saints, with their head and leader, preparatory to their going forth to subjugate the nations to his rule. Notice carfully the places named, Sinai, Seir, and Mount Paren, [the locality from which the spies were sent, Num. 13: 3].

Our next quotation is Hab. 3: 3-6: 'God came from Teman, the Holy One from *Mount Paren.* His glory covered the heavens, and the earth was full of his praise, And his brightness was as the light; He had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; He beheld and drove asunder the nations; the everlasting mountains (governments) were scattered, the perpetual hills did bow: His ways are everlasting."

Please read carefully the balance of the chapter. We are quite sure that no one will pretend to say that this prophecy has ever been fulfilled; but, on the contrary, it relates to the (immediate) *future.* The reader will better understand or comprehend the prophet by fancying himself standing in Jerusalem, and let your gaze be *southward.* See margIn, third verse: God came from Teman "or south,"

Mount Sinai is about 300 miles south of Jerusalem. Language fails us to add anything to the glorious and sublime scene of the coming of Christ and the inauguration of the great day and battle of God Almighty. If we are correct in our understanding of this subject, that the prophet has so graphically described, when it takes place Christ will have come but not visibly to the outer world (which is at his *appearing*); his saints raised from the dead, clothed upon with an immortal life, caught away, the marriage of the lamb celebrated, His Bride invested with power "to execute the judgment written: this honor have all the saints. Praise ye the Lord" (Psa 149). The prophet sees them marshaled, armed, and on their line of march to clear the rebels out of the land. (The antitype of David's reign).

Would the reader like to know how they appear? Please turn to Rev. 19; 11- 16. "And I saw heaven opened, (or the heavenly scene); and, behold a white horse; and he that sat upon him was called, Faithful and True; and in righteousness he doth judge and make war. His eyes are as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed upon white horses, clothed in fine linen, white and clean; and out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God, And he had on his vesture a name written, King of kings, and Lord of lords."

This description is like God. I do not wonder the prophet exclaims in the second verse, "O Lord revive thy work." It was God's work to create, and set in order our beautiful world, which he pronounced "Very good." It is his work to revive and restore; this, he has invested in his Son, the Lord Jesus Christ, assisted by the church of the firstborn, redeemed by the precious blood of the Lamb slain from the foundation of the world.

Our next text is from Isa. 63: "Who is this that cometh from *Edom*, with dyed garments from Bozrah; this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save."

Where is Edom? and where is Bozrah? are they not on the direct line of march from Sinai to Jerusalem? "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment; for the day of vengeance is in my heart and the year of my redeemed is come." [The above is a glowing description of the Son of God with his retinue on their way to the city of the great King.] Who will say the three prophets, Moses, Isaiah, and Habakkuk, have not spoken clearly? And have we not interpreted their prophecy scripturally and intelligently?

Our next view of Christ and his redeemed host is before the gates of Jerusalem: this is when and where he will appear, in his Epiphany, or manifestation to the world —Coronation morn. But my pen is inadequate for the truth before me. What! Jesus the once crucified but now the glorified Son of the all-powerful Jehovah and his redeemed millions

appear at Jerusalem, before the gates of the city and demand admittance. Read Ps. 24: The gates being shut He makes the demand, "Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors, and the King of glory shall come in." The question is asked, from within, "Who is this King of glory? The Lord, strong and mighty; the Lord mighty in battle." He has had a battle on the way, probably at Bozrah with the Gog power of Ezek. 38, and 39. He makes the second demand, "Lift up your heads, O ye gates; even lift them up ye everlasting doors; and the King of glory shall come in." The question is again asked, "Who is this King of glory"? And the answer is, "The Lord of hosts, He is the King of glory." The gates are then flung wide; but who can portray the scenes of that Coronation morn: "All hail the power of Jesus' name; let angels prostrate fall. Bring forth the royal diadem, and crown him Lord of all."

Mat 23:37-39, is in place here: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate; for I say unto you, ye shall not *see me* henceforth till ye shall say, Blessed is He that cometh in the name of the Lord." This is when the prophecy of his coming into Jerusalem as its *King* has its complete fulfilment; as it was then, as he rode into the city, and they cried hosanna; Blessed is the King of Israel, that cometh in the name of the Lord (John 12: 13), having a *partial* fulfilment, See also Micah 5: 1-3.

Here again pen cannot portray the scene as He is recognized by his brethren, the Jews. "What are those wounds in thy hands? Then shall he answer, Those with which I was wounded in the house of my friends" (Zach. 13: 6). Then will be fulfilled Rev. 1: 7; "Behold, He cometh *with* clouds; and every eye shall see him: and they also which *pierced* him, and all kindreds of the earth shall wail because of him. Even so, *Amen*." Truly, "His feet shall stand in that day upon the mount of Olives."

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OPINION *versus* COMMON SENSE.

All Adventists have doubtless formed an *opinion*, or mental picture, of the appearing of Christ. The general idea is that the sky will be lighted up with his glory, and Jesus will be seen in the clouds by each and every person, and the dead will be raised, and the living changed in one and the same moment; and be caught up to meet him in the air.

If Christ had been speaking only to the people of Judea, there would be no physical impossibility involved in such a fulfilment. But the fact that Christ comes in *person*, and is not omnipresent, and is speaking of all men on all parts of the globe, rather staggers one in the belief that this popular idea of Christ's coming can be correct.

His coming is as the lightning that shineth from the east, even unto the west; therefore, say some, he can be seen on all sides of the earth. I answer: a flash of lightning is always confined to a single locality; and our horizon "from east to west," is *never* a hundred miles in extent; nor does the lightning ever pass any thing near that distance. And in shining "from the east, even unto the west," it simply flashes over a part of our horizon, a circle of less than fifty miles in diameter. And the same flash seen by a man a little further to the east, would light up only low down in his western horizon. And another person still further east, could no more see it, than he could see the sun after it had passed below his horizon.

Some have imagined He would come in the clouds, and remain still while the earth turned round, and thus bring every part into view, which, of course, would require twenty-four hours to complete the work, instead of a single "*moment*." But even this would bring him to view only over a narrow belt from north to south, around the earth. For though the sun can be seen from the extreme north and south; Christ, though as *bright* as the sun, yet being as near the earth as the clouds of our atmosphere, could be seen only over a narrow belt of the earth.

Hence, unless you can show that the *person* of Christ, his actual body, will be omnipresent, it is simply childish nonsense to expect that he will appear in every part of the world, and be seen by every individual, at the same moment.

"Lo, he comes with clouds; and every eye shall see him;" does not necessarily teach that all see him at the same moment, or that every eye will see him *in the clouds*; but only that he so comes, and will eventually be seen by the human family. And yet he *is* to be seen in the clouds by the tribes of the earth. And as "*all nations*" are to be gathered up to Jerusalem to battle, (see Zech. 14: 2, and Joel 3: 2, and Rev. 16; 14]; "and the Lord my God shall come, and all thy saints with thee;" and it is then his feet stand upon the mount of Olives (Zech. 14: 4, 5); that would appear to be the time and place when He "comes with clouds; and every eye shall see him;" and all tribes of the earth mourn.

If the above is true, that he *gathers* all nations about Jerusalem, and then comes in his glory, and in sight of all the tribes of the earth, common sense and the Bible agree. But in that case the "harvest" must precede this glorious manifestation at Jerusalem, for at that time, he comes *with all his saints*.

When a prophecy speaks of the *coming* of Christ, it does not *always* refer to his return to the earth; "Behold thy King cometh," riding on an ass, meant cometh to *Jerusalem*. Then why not "Behold, he cometh with clouds" mean to *Jerusalem*?

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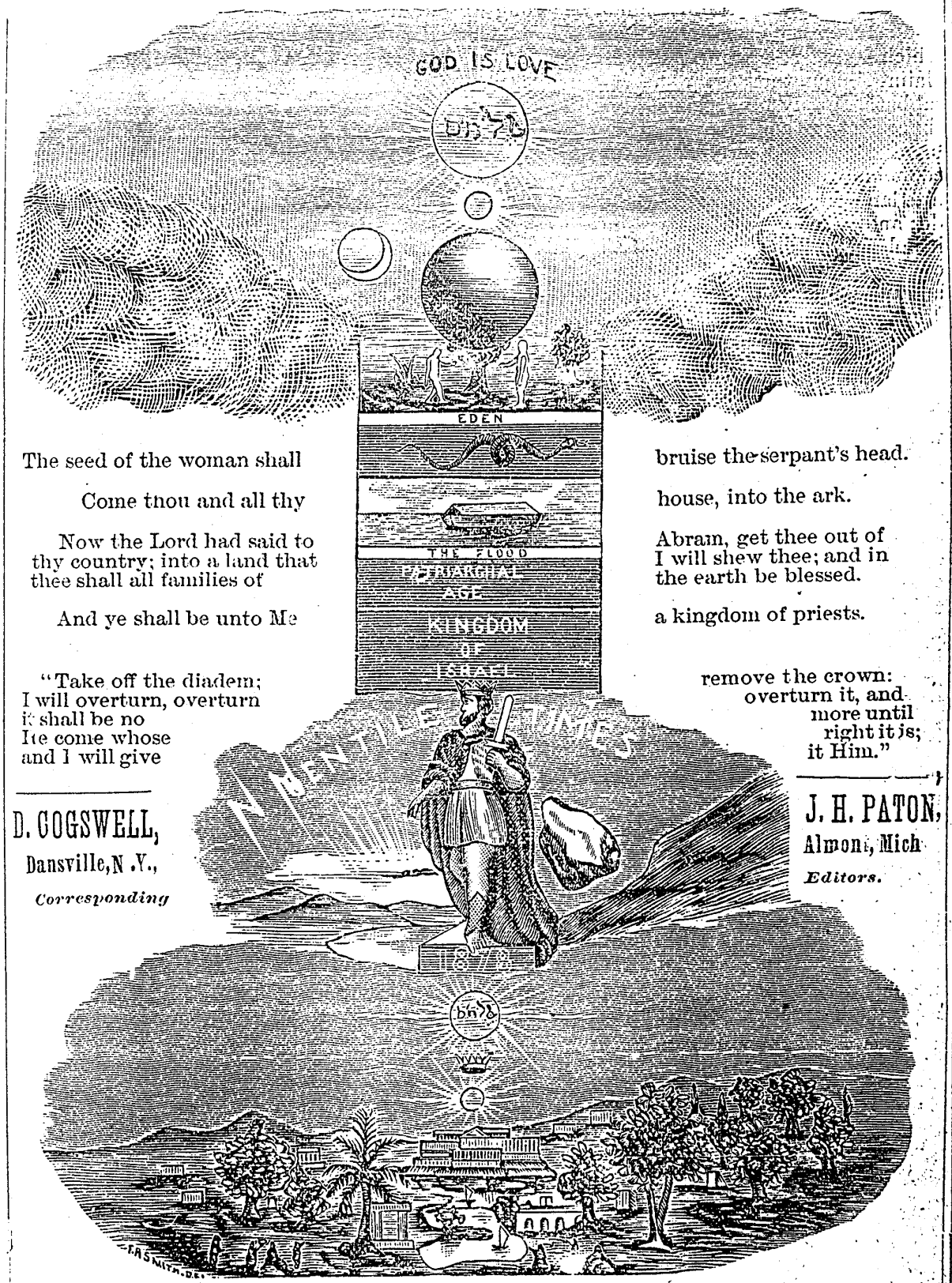
HERALD OF THE MORNING.



The seed of the woman shall bruise the serpant's head.

Come thou and all thy house, into the ark.

Now the Lord had said to Abram, get thee out of thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed.

And ye shall be unto Me a kingdom of priests.

"Take off the diadem; remove the crown: I will overturn, overturn it, and overturn it, and shall be no more until Ite come whose right it is; and I will give it Him."

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THE SABBATH.

To our Seventh-day readers.

Is it right to keep the first day of the week as a Sabbath? It certainly cannot be wrong to honor, by such an observance, the day on which Christ rose from the dead. But to claim Bible authority for the first day as a sabbath, simply because the disciples sometimes met on the first day of the week to break bread, is clearly an assumption. A commandment is always expressed in definite language: Thou shalt, or Thou shalt not do; and "Remember the *first* day, to keep it holy;" or "The first day is the Sabbath of the Lord thy God; in it thou shalt not do any work," is not found in either the Old or New Testament. Hence, where it is made binding, as a law over Jew or Gentile, it is only so by the commandment of men.

"The *seventh* day is the Sabbath of the Lord thy God; in it thou shalt not do any work" (Exo. 20: 10), is the only *Bible* Sabbath. Hence, if any sabbath is binding on the christian church, it is and must be the *seventh* day.

The fourth commandment, like the other nine, was written on stone by the finger of God, and is as binding as is any one of the ten: If "thou shalt not commit adultery; thou shalt not kill; thou shalt not steal;" is binding on the christian, as a law; then "Remember the Sabbath day, to keep it holy," "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work;" is also binding on the christian. And it can no more be shown that the fourth commandment has been changed, or abrogated, than that the fifth, sixth, or seventh commandment has been abrogated.. And yet no one can keep the Sabbath day in accordance with the law, or because it is a part of the law, and yet be a christian. Such an one "has fallen from grace, and Christ shall profit him nothing." "If ye be led of the Spirit, ye are not under the law" (Gal. 5: 18). And after naming the fruits of the flesh, adultery, murder, witchcraft &c., he also names the fruits of the Spirit, love, joy, gentleness, faith, and adds, "Against such *there is no law*" (ver. 23).

It may be asked, Is not the law, "Thou shalt not kill, Thou shalt not steal, Thou shalt not commit adultery," binding on the christian? I answer, no! to them that are in Christ, and walk not after the flesh, but after the Spirit, there is no law. A man can not murder, or steal, or commit adultery, and not have adultery, murder, or theft in his heart, before he commits the act. And Christ teaches though the law said thou shalt not commit or do, "I say unto you, if [redacted] lust, [redacted] he has committed the sin in his heart (Matt. 5: 28). "An adulterer shall not inherit the kingdom of God" (1 Cor. 6: 9, 10). "And no murderer hath eternal life abiding in him" (1 John 3: 15). Therefore no one can *be a christian* and have murder, or adultery, in his *heart*. The *law* recognizes only the *act;* and, no matter what is in the heart, has no claims upon the individual until the law is broken.

If it is impossible for a man to have murder in his heart, and at the same time be a christian; and also impossible for a man to commit murder, or adultery, and not have the lust in his *heart* before he commits the act, then it is *impossible* for a christian to commit murder. Wherefore then make a *law* forbiding a man to do what it is absolutely impossible for him to do? Would it not be an act of folly in our government to enact a law that no citizen of the United States should remove his family to the moon under a penalty of a thousand dollars fine? And to say that God has made a law forbiding a christian to do that which it is impossible for him to do, is charging God with folly. The law does not reach high enough to touch the christian's platform; therefore to one in Christ, there is no law. But if any man fall from this "high calling of God in Jesus Christ" (Phil. 3: 14], they fall into bondage; or in other words, 'fall from grace;' 'But if any man sin, we have an Advocate,' who can again take us out of the clutches of the law graven on stone, which was "the ministration of death;" and place us once more under grace; and "to such, there is no law." Gal. 5: 2 3.

A Seventh-day brother asks me to give chapter and verse where the Sabbath was ever abrogated. I refer him to Rom. 10: 4; "For Christ is the end of the law for righteousness to every one that believeth."

The Gentiles were never under the law of Moses; and I am willing to admit that it is still binding on the Jew who rejects the "high calling" in Christ. But "Christ is the end of the law to every one that *believeth*;" "For righteousness is no longer of the law, but of *faith*." "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the Spirit are ye now made perfect by the flesh" (Gal. 3: 2, 3)?

There is no authority to separate the ten commandments given on mount Sinai, or to suppose them any more binding than was the rest of the law. Indeed they were the particular part to which the apostle refers in 2 Cor. 3: 7; "The ministration of death, graven in stones;" and no other part *was* graven in stone.

But the question may be asked, is it not *right* for the christian to keep the Sabbath,

as it is right that he should abstain from theft? If a man keep the Sabbath as a part of the law, nothing is clearer than that he is "debtor to the whole law." "Whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5: 4). There is no Christ, and no grace between God and the law; it was "do, and live." Hence, he who keeps the law, to please God, approaches him *directly*, and *not* through Christ who is the door; and is therefore, "a thief and a robber" (John 10: 1). It is not by works, but "by grace ye are saved, through faith, and that not of yourselves." Therefore, having begun in the Spirit, if you end in the flesh, "you shall of the flesh reap corruption."

You claim that Christ both kept the law, and commanded others to keep it. This I freely admit. Christ was born under the law, circumcised the eighth day, "and sent only to the lost sheep of the house of Israel," and commanded them to keep the law of Moses: "Whosoever shall break one of the least of these commandments, and teach men so, shall be called the least in the kingdom of heaven" (Matt. 5: 19). "The scribes and Pharisees sit in Moses' seat; all therefore, whatsoever they bid you observe, *that observe and do*" (Matt. 23: 2). Here is an absolute command to observe all the law of Moses, even to the act of circumcision, which the scribes and Pharisees required. And yet the Holy Spirit, by the mouth of the apostles, teach quite the opposite of this; "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is debtor to the whole law. Christ is become of none effect unto you: whosoever of you are justified by the law, ye are fallen from grace. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Gal. 5: 2–6). Here it is taught that circumcision *in itself* is of no consequence; Christ had been circumcised, and Paul had been circumcised, but the fact that *christians tried* to *keep the law*, was in itself a sin. Just so far as they attempted to keep the law, and approach God, through that means, they dishonored Christ, and wrought confusion. The works of the law had served their purpose; and henceforth "faith which works by love," is the *only* means of grace.

When we consider that Christ, while in the flesh, belonged to the Jewish age; that he came to close up the work of that age; and in all his teaching had nothing for the Gentiles; that he was sent only "to the lost sheep of the house of Israel;" and while in the flesh, never commissioned, or *permitted* his disciples to go to the Gentiles; we can understand why the work and teaching of Christ savors so much of the law. And why when that dispensation was ended, and the ordinances "nailed to the cross," the Holy Spirit should lead the apostles to teach the Gentiles, under grace, things entirely contrary to what Christ had taught the Jews.

This is rather a startling idea perhaps, that we are not to follow the teachings of *Christ* any more than that of Moses, or David. But if God sent him with a message to Israel in the flesh, and that message was *not for* the Gentiles; and Christ refused to *permit* it to go to the Gentiles; and when he *does* have a message for them, it proves to be a very *different* one; what authority have the Gentiles to take that message, given *exclusively* to the Jew, and apply it to themselves? And this in spite of the positive statement of Christ, that he was not sent to them.

You may say, Christ came to save the world; true! "He gave himself a ransom for all; to be testified *in due time*" (1 Tim. 2: 6); and when the work of redemption is *completed*, "All families of the earth will be blessed in him." But God is a God of order, and the work a progressive one. He came first to the Jew, had a work and message to that people, and "*finished*" that work (John 17: 4). [This conversation of our Lord occurs *after* he rode into Jerusalem, and had "left their house desolate."] After the resurrection, the dispensation of the Holy Spirit was given, and "God visited the Gentiles, to take out of *them* a people to his name" (Acts 15: 14). "After which he will *return* and build again the tabernacle of David which is fallen down" (ver. 16).

The commission, under the influence of the Holy Spirit, to preach the gospel to the Gentiles, was very different from his commission to the disciples *before* his crucifixon. It differed as widely as *reaping* differs from sowing seed. "I send you to *reap* that whereon ye bestowed no labour" (John 4: 38): It was a closing work to the Jewish age; while the gospel to the Gentiles is a work of *sowing* the seed; "The sower soweth the word;" "Preach the word; be instant in season, and out of season." The work of Christ in the flesh, and of the Holy Spirit, after his ascension, differ as widely as does the covenant of blood, and the covenant of grace; and those who cannot see the distinction, have a mixed and confused gospel. And the Seventh-day Adventists are particularly open to this charge. "No man putteth new wine into old bottles." You who are trying to mix the law and the gospel, beware; lest "the bottles perish, and the wine run out."

Aside from the passage in Rev. 14: 12, "Here is the patience of the saints; here they that keep the commandments of

and the faith of Jesus," which a large part of christendom [age to come believers] claim belongs *after* the gospel to the Gentiles is ended; and in all the teaching under the Holy Spirit, from the day of Pentecost and onward, there is not a single text in harmony with the seventh-day position. But on the contrary, every thing taught by the apostles is at variance with keeping "holy days, new moons, or *Sabbaths*," or *any* part of the law of Moses, given at Sinai; "which gendereth to bondage." And to follow a theory opposed to the whole tenor and spirit of the gospel, and only *claimed* to be supported by what Christ taught the literal Jew, before the gospel to the Gentiles *began*, and a single text in the symbolic book of Revelation on which there is, at least, a fair argument to prove that it belong *after* the gospel has ended, appears to me like a very weak position.

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DOES CHRIST STILL TARRY?

The prophetic utterance of Habakkuk (2: 1–4) quoted and applied by Paul (Heb. 10: 36–39) shows that a time was coming when Christ would be said to "tarry," during which the grace of "patience" would specially be exercised. We understand the Saviour refers to the same in Matt. 24: 5; "and while the Bridegroom *tarried*, they all slumbered and slept." Evidently this tarrying could not cover the whole period of his absence, as some maintain; for it was to be *preceded* by a going forth "to meet the Bridegroom;" and he could not in any fair sense be said to tarry or delay until a point of *time* at which he was expected had passed. The "tarrying" and "slumbering and sleeping" run parallel, the latter caused by the former on account of a *reaction* from the state of expectancy based on definite time; hence, both dating from the *disappointment*.

We still unwaveringly believe this *tarrying* time began at the 10th day of the 7th month in 1844, and ended at the same time in 1874, giving a period of just 30 years for the *night* of the parable. It is a *fact* generally admitted, that definite time was the basis of the going forth of the virgins, that on account of it they were *greatly* disappointed when it passed; and that a great reaction came, followed by confusion and misapplication just *like* the work of men in sleep.

This state of confusion was not confined to the "foolish," but "they *all* slumbered and slept" until the midnight cry was made, it being made for the *purpose* of waking them; and "then all those virgins arose and trimmed their lamps" (Bibles); and if, as many maintain, the midnight cry is yet future, both wise and foolish are still asleep, the midnight of the parable is not reached, unless a *midnight* cry CAN be made in the *morning*, the coming of the Lord is indefinitely postponed. *We* think the position of such persons is *absurd*, especially when they say his coming is very *near*—in the immediate future, and even that he may come at *any moment;* but we believe many *honestly* hold that view, who may yet, before the harvest ends, get clearer light.

We are aware our position looks absurd and even fanatical in the eyes of some, and that a partial view of the whole matter leads many to oppose; using the *prejudice* of their hearers as the strongest weapon against us.

We have nothing but the kindest feelings towards them, would not retaliate, hope they may yet see, and are glad for their sake as well as our own, that the *Lord* is judge.

We claim that the midnight cry is past, has done its work as a distinct cry, and that the time to which it pointed has come, viz. "The days of the Son of man" "the *time* of the harvest," which, as Jesus himself explains (Matt. 13) is "the end of the age." Does any one know of any other *other* cry, claiming to be the midnight cry, and pointing to any future time for the coming of Christ? If not, will those who oppose *this* movement *admit* they are still asleep? as they *must* be if the midnight cry has not been made. If, as we claim, our High Priest finished making (not applying) the atonement, and left the Most Holy, on the 10th day of the 7th month 1874; and that then the harvest began; the cry which was made at midnight (of the 30 years of tarrying) has done its proper work and the tarrying time is ended even if the *manner* of his coming be somewhat different from what was expected. Hence, we say, He no longer tarries; while those who *oppose* these views, say He delays his coming; and say some very hard things about us; some insisting that those holding our views have no character, and doing all they can by a *combined* effort to shut us out from among them as unworthy of the confidence of the churches. All this looks to us like "smiting their fellow servants." But thanks be to God, his word is not bound, for we find an "ear to hear," liberal hearts, and open doors. Surely the Saviour would not condemn any one as an "evil servant" for saying in his heart, or openly, "my Lord delays his coming," when it was *true;* and it *was* true during the tarrying time; *all agreeing* that he delayed; hence it is in the *period* [not moment] of his coming, when he *no longer* delays, that he finds this division among the servants and the work above mentioned. Because he chose the coming of an earthly lord, which perhaps covered only a few minutes, to represent *his* coming, is no better reason for supposing that it should likewise cover only a few minutes, than we have for expecting the

"going forth to meet the Bridegroom," and all the other elements of the parable to be fulfilled in a few hours—a common night. It is difficult however for some to rid themselves of old traditions; and we are not disposed to censure those who *try* to learn, even if they do learn *slowly*. Sometimes the slow ones are the sure ones. "Blessed is that servant whom his Lord when he *cometh* shall find so doing." I think it is an important lesson we need to learn, that the coming of Christ is not a *momentary* work, but covers a period of time, even years; and that the blessing promised is not limited to those only who are feeding the household at the moment he is introduced. "When he cometh;" "In his day;" "The time of harvest;" and "day of visitation," are understood to be used in Scripture as refering to the same time. To illustrate ! look at the first advent, which being fulfilled, is all very plain. A great blessing came on those who received him when he came. "Blessed are your eyes, for they see, and your ears, for they hear." "To as many as received him, to them gave he power to become the sons of God." Did those blessings belong only to those who stood ready to receive him at the *moment* he was introduced by John the Baptist? Certainly not; but to all who received him *during* the three years and a half of his ministry in the flesh, or "day of visitation." On the other hand, Jerusalem and the nation, were cast off—left desolate, because they 'knew not the time of their visitation' (Luke 19: 44). Not because they knew him not at the introduction, but because they discerned not the *presence* (coming) of Messiah in his fulfilments of prophecy. If 'when he came' was a period of three and a half years, *why must*, as so many maintain, "when he cometh," mean the moment of his introduction now? The same prophecy which *required* order, and three and a half years for the harvest of the law dispensation, also *requires* order, and three and a half years for the harvest of the "gospel of the kingdom," as may be seen by the argument on that subject in other articles. Christ himself speaks of his coming and compares it to a period of time called "the *days* of Noah" (Matt. 24: 37), which Peter explains to be "the days which were *before* the flood while the ark was preparing" (1 Peter 3: 20), and not the flood itself, as many now maintain. His "coming" is used interchangeably with 'the days of the Son of man' (Luke 17: 26) compare with Matt. 24: 37, 38.) In these we learn that the world is to be in a similar condition of excess and ignorance to what it was while the ark was preparing. Mark, when he is *present*—"in his days." Some seeing this, and to evade its force (for if admitted, the theory of a sudden smash when Jesus comes, goes by the board) have urged that "the days of the Son of man" means a period of time *before* he comes; the *gospel* days; but if that be true, then what did Jesus mean in saying to his *disciples* "the days will come when ye will *desire to see* one of the days of the Son of man, and ye *shall not* see it"? (Luke 17: 22). This could not be *true* if the "days of the Son of man" meant the *gospel* days; for all christians have seen them, and understood them too, to be the time of his presence "in heaven itself," "there to appear in the presence of God, for us." Evidently Christ referred to a time *after* he returned, in which the *world* would continue in the usual condition and *know* not; our traditions to the contrary notwithstanding.

All who *understand* these things, though they cannot "see" Jesus or the angels at their work of "reaping," however much we "desire" to see them, have the consciousness of being in the light, and have the star of Day shining in their hearts, and thus feel assured the *tarrying* is past. The fulfilment of all but the closing scenes of the parable of the ten virgins, in the past history of the Advent people is sufficient to hold *us* in the opinion that it was a distinct prophecy of this movement, even if all others deny it, and though the *manner* of his coming like all the rest of the parable, is proved by its fulfilment to be different from what was anticipated.

Some of our leading brethren (now leading back who once led forward) though once endorsing it, *now* repudiate this application of the parable, rather than admit their ideas of the manner of the change of dispensation might be wrong. Others say they *never* believed it, that the movement has been too small; and try to make it appear that only an insignificant portion of the Advent people ever so applied it. We are not insensible to the sharp thrust, under cover of such expressions, coming from those who complain of the hard spirit in us, as they say, but which we do not feel.. But we ask, *Has* not the phrase, "tarrying time," as applied to the Time, since 43–4, been *proverbial* among the Advent people? It certainly has; and this is an *admission* sustained by the preaching and the writings of the past, that our present claim has been the general one among Adventists. The *smallness* of the movement has no force, unless it can be shown from the Scriptures what its dimensions were to be. We think however, it has been greater in *effect*, both first and last, than some like to admit, and yet admitted, *indirectly*, by the determined and combined efforts to crush it out. Could our brethren but see what *seems* so clear to us, that this "gospel of the kingdom," is but a br[illegible] of the gospel of Christ as preached to A[illegible]

ham; and that the present dispensation work is but a preparatory *step* in the plan of salvation, they would not any more complain of *smallness*. The *acorn* is small, but not too small, for out of it comes the mightiest oak. It is a "stone," soon to smite the image (Dan. 2), but in due time and process it will "become a great mountain and fill the whole earth."

Repudiation cannot pay a debt, neither can denying facts destroy them. The 'drawing back" from the old landmarks, *now*, at the close of this movement, does not lessen but rather increases our faith; being an admission on their part that their lamps [once burning] are gone out (Matt, 25: 8), and hence, to us, an additional waymark to the kingdom.

Why are they not at least *startled* at the very *fact* of their own drawing back, *now* at the very time when so many, and for so many reasons, are expecting the return of Christ? Is it because their lamps being out, they can not see? "If the light that is in them become darkness, how great is that darkness." Blow out a lamp burning in an otherwise dark room, and we have the illustration. God help us all, that we lose not the light He has given us.

To cling tenaciously, as many are doing, to the conclusion that the Lord's coming and kingdom are "nigh, even at the door," and yet reject the evidence on which that conclusion is based, is like a man using a ladder to reach a desired place, then throwing the ladder down, and exclaiming, Here I am, but no thanks to the ladder.

It is a well known fact that definite Time was the basis of this Advent movement; and yet an aged brother who was an earnest and efficient worker at the *first*, and who is recognized by many yet, as a representative man, in a late conversation with the writer, spoke of *all* past Time movements, as "utter failures," and even as "lies;" and also expressed strong doubts that the *signs* in the sun moon and stars as generally held among us, were a fulfilment of prophecy; and yet he retains the position that Christ and his kingdom will come in the immediate future. If the signs *are* misapplied, the conclusion is baseless, for Jesus was speaking of these, when he said, "When ye therefore shall see these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." And upon these facts is based the parable of the fig tree, which is commonly used by Time opposers, as the clearest evidence that we may now expect him at any moment.

Was the language of our Lord quoted above, only a command, or was it a prophetic utterance showing that when these signs were seen, his church, being in the light, would "lift up their heads," or begin to look for deliverance? So it seems to us; and the fact that these signs, together with the investigation of the *other* prophecies relating to the same subject, *led* to this Advent movement, is a strong reason in support of our application of the parable of the virgins; for the Saviour had just been giving the signs as recorded in Matt. 24; giving the command to look up; and speaking of the condition of the world and church in the last days, when he continued, "Then shall the kingdom of heaven be likened unto ten virgins," &c. (That looks just like *obeying* the injunction to "lift up their heads; and look up") These signs, and that parable, are evidently related, and if the signs are still future, as some maintain, the great awakening has come before it was *due;* which is not possible.

Why is it so difficult for man to see the hand of God in the history of his church?

That they were disappointed because Jesus tarried beyond their expectations, instead of proving the movement an "utter failure," "all a hoax," or a "lie," is really an evidence that they were on the prophetic pathway, for had the Lord come in 1844, the tarrying, slumbering, division, and other elements of the parable would all have failed of fulfilment; and instead of the 'hour of temptation,' and 'trial of *faith*,' for the church, they would have been borne to paradise on flowery beds of ease. The Saviour clearly recognizes *two* movements, and *only* two; one *before* sleep, the other *after;* and both being "in the light," they should agree, those waking up by the midnight cry *beginning* where they left off before they slept, build on the same foundation. This all in *this* movement *have* done; which cannot be said of any intervening cry; which justifies us, we think, in rejecting *all* those as the wanderings of men in sleep.

The '43 movement not only brought disappointment, but, as it should have done to fulfil the prophecy, *ended* in darkness; while this one has been *continuous;* and though we have been partially disappointed, instead of bringing darkness, they have in each case brought an *increase of light*. If the midnight cry is future, all are asleep yet, and Jesus still tarries; but if the cry is past, he *no longer* tarries; the dawn has come, and the day star shines in our hearts. Entering this state has been a severe trial of faith, and many turned back and "walk no more with us;" but to all who passed the trial, the lamp clearly reveals the fact that for a time "in his days" the church will not "see him" but walk by faith until he *appears*, when they will "see him as he is," and meanwhile, the *world* will be "as in the days of Noah" and "know not." In view of which, though it

seem all darkness to them who went back, we are encouraged to press on in the same way a little longer; believing this is the way that "shines more and more unto the perfect day,"

Brethren, be of good cheer; the prize is surely coming; and the "well done," from the Saviour's lips will more than repay for all these trials and "light afflictions."

Those who *confess* they are in darkness, are not fit judges of what is "heresy" concerning the advent; and though we may be misunderstood, misrepresented, and cast out of human institutions by them, they cannot stop the advancing light, shut the ears of those who have "an ear to hear," or prevent those who have the truth from using means and strength in spreading it. Their *combined efforts* to crush these things serving, though unwillingly on their part, to fulfil God's word concerning the 'time of harvest.' Let us therefore, thank God and take courage. *John H. Paton.*

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THE GREAT PYRAMID.

Professor C. Piazzi Smyth, Astronomer Royal for Scotland, has published a remarkable book of over 500 pages, with 17 explanatory plates, entitled "Our Inheritance in the Great Pyramid," which appears to have a remarkable bearing on science, and some of the leading prophetic events of the world.

The great pyramid stands in latitude 30, at the centre of an are which sweeps the Delta of lower Egypt. Isaiah appears to allude to this massive monument in the following language; "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign, and for a witness unto the Lord of hosts in the land of Egypt" (Isa. 19:19, 20). This witness testimony of the great Pyramid was only to be made manifest in the latter days.

The base of the great Pyramid covers more than 13 square acres, and is built on a rock leveled for the purpose. The four corner stones are let into the main rock, and the four sides face exactly the four cardinal points of the heavens. Its hight is 484 feet.

THE SACRED CUBIT.

The ten-millionth part of the earth's semi-axis of rotation is 25 Pyramid inches, or 25,025 British inches; which was suggested by Sir Isaac Newton, in his day, to be about the length of the sacred cubit employed by Moses.

The length of a base side of the Pyramid is 9,130 pyramid inches; and this divided by sacred cubit, or 25, gives precisely the number of days, hours, and minutes in the solar year; and by measuring the four sides, it gives the leap-year, there being exactly that difference in the length of one of those base sides.

Mr. Wm. Petrie, C. E. has computed from the great Pyramid, the distance to the sun at 91,840,000 miles, while, a few years ago, one group of astronomers computed the distance to be 91,500,000, and another group give it as 92,500,000; thus the Pyramid sun-distance, falling between the computations of those two groups of modern astronomers, is perhaps as nearly correct as science will ever determine.

The mouth of the only entrance-passage into the Pyramid is about 49 feet above the ground, on the north side, and descends by a very small bore, leading in a straight line to a subterranean rock-chamber 100 feet below the centre of the base of the whole monument.

Down this entrance-passage about 1,045 inches from its mouth, there is an ascending-passage leading from the entrance-passage to the grand gallery. This latter passage is 47 inches high, and 41 inches broad, and is at an elevation of 26 degrees. The grand gallery being 28 feet in hight, is just seven times the hight of the passage leading thereto, and is also at an elevation of 26 degrees.

Near the entrance of the grand gallery, is a hole or passage descending almost perpendicularly to a natural grotto in the rock beneath the Pyramid's base, and from thence, this passage descends still lower till it forms a junction with the descending entrance-passage, a short distance above where the entrance-passage leads into the subterranean rock-chamber, which chamber is over 140 feet beneath the floor of the grand gallery.

The grand gallery leads to the ante-chamber adjoining the king's chamber. The ante-chamber is 116 Pyramid inches in length, 65 in breadth from east to west, and 149 in hight. The grand symbol in this chamber on the south wall is its division into 5 perpendicular spaces; while on the east and west walls there is a granite leaf, with a boss on each leaf. Here we have the sacred, or the great Pyramid's own cubit divided into 5, in the shape of this boss on the granite leaf, just 5 inches broad. And further, it is divided into 5 again; for the thickness of this remarkable boss is 1-5th of its breadth; thus giving the divisions of the sacred cubit into 5x5 inches.

The size of the king's chamber, in Pyramid inches, is 412 in length, 206 in breadth, and 230 in hight. In this chamber there is a stone coffer of the same commensurable capacity as the sacred ark of the covenant.

The division into 5, of the wall-courses of the king's chamber, strikes the eye of the

visitor as he enters the low door-way. Each course round the room is about 4 feet high, except the lower course which sinks one-tenth below the floor, so that the top of the lowest course is on a level with the top of the granite coffer. Two separate sets of measured numbers in Pyramid inches, for the length, breadth, and hight of the lowest course, give, when divided by the coffer's contents, 50. So we have the multiple of 5x5 equals 25, and twice 25 equals 50, which is a prophetic or jubilee number. And it is somewhat striking that while the Queen's chamber stands on the 25th course of masonry, the King's chamber stands on the 50th course, from the base of the Pyramid.

The molten sea of Solomon's temple contained 2,000 baths, or 50 times as much as the laver, and also exactly 50 times as much as internal cubic contents of the sacred ark of Moses. And it is remarkable that the lower course of the king's chamber was so adjusted in hight, by the removal from sight of its lower 5 inches, that the cubic contents of that lower course amounts to 50 times, the coffer's contents, and exactly equals that of Solomon's molton sea. "Whence, then," asks the Astronomer Royal, "came the metreological ideas common to three individuals in three different ages, and involving reference to deep cosmical attributes of the earth, understood by the highest of human learning at none of those times? The answer can hardly be other than that the God of Israel inspired the architect of the great Pyramid, as well as the prophet Moses, and king Solomon."]

ASTRONOMY OF ENTRANCE-PASSAGE.

"In the year 2170 B, C. [viz. 125 years before the call of Abraham] the Pole-star [or-north-star] Draconis, was three degrees and 42 minutes from the Pole of the sky, and therefore, when at its lowest culmination looked right down the entrance-passage.

When the Pole-star was so looking down the entrance-passage [which, it will be remembered, is a small bore beginning about 49 feet above the base of the Pyramid, and descends, in a strait line, to the rock-chamber situated 100 feet below the center of the base of the Pyramid] Tauri, the chief star in the Pleiades group, was crossing the local terrestrial meridian, at a point high up in the sky, near the equator, and simultaneously with the celestial meridian of the vernal equinox. [That whole stellar combination had not taken place for 25,000 years previously, and will not take place again in 25,000 years.]

This grand quantity, or peculiar celestial cycle, is further defined by the length of the diagonals of the base, which lay out the whole great Pyramid's position, when their sum is reckoned up in Pyramid inches.

From the north beginning of the grand gallery floor there, in southward procession, begin the years of the Saviour's earthly life, expressed at the rate of a Pyramid inch to a year. Three-and-thirty inch-years, therefore, bring us right over against the mouth of the well, which extends down to the bottomless pit, the type of his death; while the long lofty grand gallery shows the dominating rule in the world of the gospel church, over-spanned above by the 36 stones of his months of ministry on earth, and defined by the floor-length, which measures 1881 inch-years. The Bible, fully studied, shows He intended this dispensation to last only for a time; a time too, which may terminate very much sooner than most men expect, and shown by the southern wall IMPENDING.

The southern wall of the grand gallery was found impending, by a quantity, if that interests any one, of 1 degree, [about 6 inch-years.*

Note by Ed. This is an interesting coincidence; for as the floor-measure points to 1881, for, as we believe, the commencement of the return of literal Israel; the 6 years "*impending*," is the exact measure of the time from the spring of 1875, where, according to the jubilee cycles, the "times of restitution," *should* have begun.

Again: The mouth of the well, the type of Christ's death, is 33 inches from the grand gallery; and this 33 inches added to the measure of the grand gallery floor 1881, make 1914, the date of the end of "the times of the Gentiles."

The measure of the descending entrance-passage of the great Pyramid as far as its junction with the *ascending* passage to the grand gallery is given as 1045 inch-years, but its complete length, as it passes on, in a direct line to the bottomless pit, is unfortunately not given, only as "*more* than 4,000 inch-years." This was an oversight; for if from the mouth of the descending entrance-passage of the Pyramid, down that passage as far as the junction of the *ascending* passage to the grand gallery, measures the time to the beginning of the law dispensation, then, from the mouth of the entrance, straight down the descending passage to the bottomless pit, should be the measure to the time of the fulfilment of Rev. 20: 1, 2, where the "dragon" is to be cast into the "bottomless pit." This passage, simply referred to as over 4000 inches, is a little less than one half of the length of the diameter of the base of the Pyramid; that is, a little less than 4565 inches; and by drawing a diagram of all the given measurements of the Pyramid, I find it to be *about* 4442 inches in length.

As given in the pamphlet from which I copy, the measure back from the grand gallery to the mouth of the entrance passage, makes the mouth of the entrance passage represent the year B. C. 2527; which would be 56 years before the flood; the probable time of the beginning of Noah's ark. Now, from 56 years before the flood, 4442 inch-years straight down the descending passage, where it enters the bottomless pit, bring us to A. D. 1914: when, according to the period measuring "the times of the Gentiles, the 'dragon' should be bound.

Again. The passage through which Christ "descends into hell," the natural grotto below

the Pyramid, has a *lower* entrance forming a junction with this long entrance passage of the Pyramid, at a little distance before that *entrance* passage arrives at the bottomless pit. Unfortunately also, this "short distance" is not specified. It shows however, that the resurrection is due a little before Satan is bound. And if that "short distance" should prove to be 40 inches, that also would harmonize with the prophetic period which makes the resurrection due 40 years before "the times of the Gentiles" end. At all events, these measures approximate to, and wonderfully harmonize with the prophetic periods.

MELCHIZEDEK.

"Now the man who built the great Pyramid, or laid its foundation in 2170 B. C. was cotemporary with, or a little older than was Abraham. Melchizedek was a grandly mysterious kingly character, to whom Abraham offered the tenth of the spoils. He was "king of Salem, and priest of the Most High God."

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PLAN OF REDEMPTION.

By J. W. Mc Cagg.

The key to the proper understanding of God's great plan of salvation will be found when the following texts of Scripture are fully understood. "And I if I be lifted up from the earth, will draw all men unto me" (John 12: 32). "We believe in the living God who is the saviour of all men, specially them that believe" (1 Tim. 4: 10). "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 16).

Now these seem like conflicting passages, and yet they are susceptible of a clear explanation, and perfect harmony.

The word in Mark 16: 16, renderd "damned," occurs 19 times in the New Testament, in 17 of which it is translated *condemn*, or *condemnation*. Mark 10: 33, "They shall condemn him to death," is the same word. They *rejected* Christ when they chose Barrabbas, and thus condemned the Prince of life. The same word occurs in John 8: 10; "Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, neither do I condemn thee." If our translators had rendered this, as in Mark 16: 16; it would have read, "hath no man *damned* thee?

Thus we see this kind of damnation can be inflicted by *man*, and is therefore only the Adamic death; or simply a *rejection* from the gospel offer.

I will draw an illustration. Our government offer a bounty of 100,000 dollars each, for 1,000 men; but they must be of a high physical development. They send examining surgeons into every county, with the enlisting officers, and call for men: thousands apply. When it is passed, you ask how many from *your* county? And the answer is, 500 examined, and only three persons accepted; 497 rejected, *condemned*, damned. But you say to the officer, do you mean that they are all to be hung? O no! not that. I will explain; the government wanted some of the best men in the nation, and in order to get them they offered a very large bounty; but few men could fill the conditions, those who did, received each man his money, and those who did not, were rejected; or condemned as unfit for this particular service.

In this case, "many were called, and few were chosen."

This is the condition of things under the gospel; Simon declared that God did visit the Gentiles to take out a people to his name (Acts 15: 14).

The popular church, and many others, believe Jesus came immediately to the Gentile world, set up his kingdom in the hearts of men, and those who become converted, join the church, &c., will, when they die, go to heaven; while the rest of mankind will go, some say to a place where they will be tormented in a lake of fire, and suffer as long as God exists. Another class believe, after they have suffered a while God will take them out of hell. Another class believe all but a very few of the human family will be eternally destroyed and never have a chance to believe in Christ, or have a resurrection.

These various views, all clashing with some Scripture, are brought about by not fully understanding God's revealed *plan* of salvation.

The churches, and most of the Adventists, believe that the gospel age, since Christ was crucified, is the time in which God is in Christ, reconciling the *world* to himself.

This is all a mistake, God never intended to do any such thing, else he would have accomplished it, instead of saying that "wicked men, and seducers would wax worse and worse." This gospel age was not designed to convert the world, but to take out a people to his name; "a royal priesthood, a holy nation, a chosen generation" (1 Peter 2: 9).

It is *here* God is taking out the instruments by which to convert the world: and, like a master builder, will have every thing in readiness first. And when Christ shall have taken out his bride, his chosen, just as the government took such as met the conditions, the door will be shut. Now then, the bride made perfect, and united with her Great Head, the work of "the restitution of all things," (Acts 3: 21) begins.

If Jesus intended to convert the world as is so generally understood, he took a very singular way to do it. Look at him (Matt. 10: 5), when sending out his 12, and the 70. He positively forbade them to go in the

of the Gentiles, or into any city of the Samaritans; but to go rather to the lost sheep of Israel. "And, behold, a woman of Canaan came out of the same coasts crying unto Jesus; have mercy on me thou Son of David; my daughter is greviously vexed with a devil; but he answered her not a word." Does this look like that great heart which was so full of love for the world, that he gave his life for it? There must be something in the Scriptures to clear up such apparent contradictions. Even when doing his miracles, he did them as *privately* as he could; *seemingly* for fear the people should see, and know, and be led to believe on him. Look at the case of Jairus, ruler of the synagogue (Luke 8: 51–56). He has them all put out of the room, and then raised her from the dead, and charged them to tell no man what they had seen. Again in healing the blind man (Mark 8: 26), forbade him going into town, or telling it to any one in the town. In Mark 9: 9, He charges them to tell no man what they had seen. In Luke 5: 13 he heals the Leper, and charged him to tell no man. When asked by his disciples (Mark 4: 11, 12), What might this parable be? he answered and said, "Unto you it is given to know the mysteries of the kingdom of God; but unto them that are without, all these things are done in parable." Now the reason for this! "That seeing they may see and not perceive, and hearing they may hear and not understand; lest at any time they should be converted, and I should heal them." Notice such language, and explain it if you can from any Orthodox stand point. Again; in John 17: 9, Jesus says, "I pray not for the world, but for them thou hast given me." What, Jesus not pray for the world, knowing that the Father would answer his prayer! If the church have the right idea of the conversion of the world did not Christ neglect a great duty? Jesus might well answer no; because the time for that work is not during, but after the gospel dispensation.

But, says one, Do you not believe in the conversion of the world? Most assuredly I do. I believe no one truth is more clearly taught, or more frequently dwelt upon, in both the Old and New Testament, than is that of the final conversion of the world; when every knee shall bow, and every tongue confess. But this is to be accomplished after Christ has come, taken his *elect* bride, and set up his kingdon. That work is just as distinct from the work of the *gospel* as was the gospel to the Gentiles distinct from the work of Christ at the first advent, while closing up the *Jewish* dispensation.

God's plan for converting the world, as revealed in his word, is very different from the popular ideas on this subject. The fiat of Jehovah has gone forth, that unto him *every* knee *shall* bow and *every* tongue *shall* confess; but it is to be brought about not by preaching, but by conquest. Read Joel 3: 1–20; Zach. 13: 8, 9; and 14: 1–19; Mal. 3: 2–5; Hag, 2: 6–24 Zef. 1; Amos 9: 8–15; Rev. 2: 26, 27; 19: 19; and Dan. 7: 14; "And all people, nations, and languages shall serve and obey him.

This entirely contradicts the views held by Adventists, that at Christ's advent he destroys all the world but the few they call christians. They think every thing will end with a crash where the gospel ends, but it is not true. Daniel brings us down to the divided state of the fourth, the Roman, empire, and says, "In the days of *these* kings shall the God of heaven set up a kingdom which shall never be destroyed." And we know the kings, or kingdoms, which represent that divided empire: I will name them, France, Prussia, Austria, Switzerland, England, Spain, Portugal, and the three original divisions of Italy, viz. Lombardy, Romania, and Revenna. Hence, it may be read "And in the days of England, France, Germany, &c. shall the God of heaven set up a kingdom; and it shall break in pieces and consume all these kingdoms" (Dan. 2: 44).

But the mass of Adventists say, Not so! Lord; you are going to burn up the world and upon its ruin, or *ashes*, set up your kingdom. Such a plain contradiction of God, can only be accounted for, that blindness in part has happened to Israel, *now*, as it did to *literal* Israel, at the first advent.

Let me call your attention as to who the two houses of Israel are: God has had two distinct dispensations, the Jewish, and the Christian. "Abraham had two sons, the one by a bondmaid, the other by a free woman; Hagar, and Sarah; he who was born of the bondmaid was born after the flesh; but he of the free woman, was by promise" (Gal. 4: 22). And Paul clearly teaches in the following verses, that the literal descendants of Israel stand for Hagar, while they that are Christ's [children of promise] stand for the free woman. The one are Israel after the flesh, the other, Israel after the promise. The one house under the law, the other under the gospel; and Christ is to be "a stone of stumbling and a rock of offence to *both* the houses of Israel."

The great restitution spoken of by Paul, Acts 3: 19–22, had its type under the law, Lev. 25: 8–18. And every 50th year was a jubilee, which means a restitution; and during that 50th year, their homestead, or any thing they might have lost by encumbering their property or person, was given back to each one. And God's plan in the great restitution, is to restore back to the human family all they have lost in Adam; "for as in

Adam, all die; so in Christ, shall all be made alive. God will do this whether men believe it or not. When this is done, then will He have "drawn all men unto him;" and will have been the saviour of all men. But not all saved alike: the special salvation belongs to "them that believe." They will be made immortal, and like Christ, and inherit the kingdom.

"And when he was demanded of the Pharisees when the kingdom of God should come, He answered them and said; The kingdom of God cometh not with observation [*margin*, outward show], neither shall they say, lo, here, or, lo, there, for the kingdom of God is *among* you, [see margin] Luke 17: 20. Now here is a positive assertion that when the kingdom of God comes, it will not be seen or observed, or come with *outward* show; and yet almost all the Adventists are looking for it to come with the most wonderful "outward show" and demonstration. And although in Luke 19: 11, 12, Christ informs them that the kingdom was not then due; and to prove it, gives them a parable of a nobleman going into a far country to receive a kingdom, and to *return;* and in Luke 21: 31 shows that after seeing certain signs, they were to know that it was *near*; and in John 3: 3, declares that unless a man is born again, he cannot *see* the kingdom of God; yet these Adventists, to evade these positive statements of Christ, and satisfy themselves that the kingdom *will* come with outward show, go on with a lot of nonsense about the kingdom of God being already come, at the time Christ was talking to the Pharisees; and say the land was there, and the subjects were there, and the king was there, and that any body who could see the land and the people, could see the kingdom of God. But such people know as little about the kingdom, as did the Pharisees.

The Bible teaches that the *world* will *never* see the kingdom of God, though it will be "*among*" them, and set up "*in the days* of these kings." We believe the kingdom of God is just what Christ says it is; made up of immortals, having "spiritual *bodies*, and that no one who has not been born of the Spirit, that is, got immortality by a resurrection, or change, can see it when it does come, unless God opens their eyes by a special miracle.

"It doth not *yet* appear what we shall be; but we know that when He shall *appear* [not *comes*] we shall be like him; for we shall see him as he is." Now you may see the conditions on which we are to see him as he is, and when we do that, we shall then see the kingdom of God.

After his resurrection, the disciples did not see him "*as he is;*" that is, in his *real* character; but only in the different forms in which he *revealed* himself to them; for, at that time they were not "*like him.*" Hence he could "vanish out of their sight;" or remain on the earth entirely unobserved; as he *did*, most of that forty days. And we understand that *now*, as he comes back in the same manner as he went away, the world will only see him as he shall *reveal* himself, in fulfilment of certain prophecies.

Adventists, or some who *call* themselves so, *scoff* at this "manner" of Christ's coming; or that he *can* come "as a thief," and without our seeing him They virtually say He does not come as a thief, nor does he come "in like manner as he went away; but he does come with his saints, and in all his glory. While we claim that he first comes to "*harvest* the earth;" and is here just as he was here during the forty days after his resurrection, only he does not now show himself, for he has come as a thief. And the *reason* for this belief, is because the Scriptures teach that he comes in all these ways, and the prophetic periods prove that he has come.

The Jews stumbled as to the *manner* of his first advent; believing only a part of the prophecies relating to it. And this generation are to stumble over the *manner* of his coming, because they "are slow of heart to believe *all* that the prophets have written." Truly, "he is to be a stone of stumbling to both the houses of Israel."

Those who look for Jesus to come in the clouds with a great noise, to fill Acts 1: 11, will be disappointed; and if they are not careful, "the harvest will be passed," without their knowing it. May God help us to see the light, that we may grow in grace and in the knowledge of the truth.

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THE EASTERN QUESTION.

J. C. of the "*Worlds Crisis,*" is looking anxiously to the "Eastern question," that, is, to the fall of the Mohammedan power now in possession of the land of Palestine; and has been so looking, he tells us, "for the last thirty years." And understands *Russia* to be the "king of the north," (Dan! 11). that when Turkey falls, it "comes to its end and none shall help him," and Michael stands up, and the "time of trouble," or battle of the great day, commences.

From the signs of the times, there are indications that Turkey must soon evacuate Constantinople and Egypt, and with them, doubtless her hold on Palestine. Hence, it becomes an important question with the prophetic student, as to what connection, if any, that event has with the coming of Christ, and the establishment of his kingdom.

If the fall of the Ottoman Empire is indeed the prelude to "the battle of the great

day," and its fall is an impending event, and may occur at almost any time, the subject, from its prophetic standpoint, is well worthy our closest investigation.

The "Eastern question," as a prophetic question, is based mainly on Rev. 16: 12–14 "And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

Here we learn that before the beginning of the gathering, the waters of that great river must be dried up; and the *gathering* of *all nations* must necessarily be a work of time; and that the preparatory work, in this series of events, is the drying up of the Euphrates. Hence, before we can interpret these events, we must settle the question as to *what* "the waters of the great river Euphrates" represent.

Ancient Babylon was built on the waters of the river Euphrates, which ran through the whole length of the city. And on either bank of the river, at every street-crossing, were immense brazen gates, left open in the day-time, but closed and barred in the night, and in times of danger.

When Cyrus conquered Babylon, he dug a new channel for the river, so as to make it pass around the city, with the intent of getting his army under the walls of the city, through the channel where the river passed.

That seemed to be the only possible way to capture the city, since its walls were *three hundred* feet high, and *sixty* feet thick; and were protected by an outer wall of immense strength; and between the two, a deep moat filled at all times with water from the river.

The Babylonians, under Belshazzar, were so secure behind their impregnable defences that they laughed to scorn Cyrus and his army. And what added particularly to their sense of security was their immense hanging gardens in all parts of the city, irrigated by the abundant waters of the Euphrates; so that with the large stores of grain with which the city was filled, and the production of the gardens, they were provided with food for many years; hence, they could well afford to laugh Cyrus to scorn; from behind those cloud-piercing wall.

Think of the spire of Trinity church N. Y. on which a man looks no larger than a child; then place the walls of Babylon, with solid masonry sixty feet thick, and towering *sixty-five* feet higher than that spire; and you can immagine their sense of security. But a greater than Cyrus had said, "Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from Me shall spoilers come unto her, saith the Lord" (Jer. 51: 53).

After Cyrus had beseiged them a long time [for it was a great work he was quietly doing, to dig a new channel for that mighty river, around the great city, and at such a distance that the Babylonians could not see what was going on] king Belshazzar, to show his *utter* contempt, and that there was no lack of food, and even delicacies, made a "great *feast*, to a thousand of his lords, and drank wine before the thousand. And when he had tasted the wine' his courage rose to such a point that he thought it safe to defy the God of heaven, whom his father Nebuchadnezzar had commanded all peoples, nations, and languages, to obey; 'and he commanded to bring the gold and silver vessels his father, Nebuchadnezzar, had taken out of the temple which was in Jerusalem; that the king and his princes, and his wives and his concubines, might drink therein." And while engaged in this sacreligious work, and the palace all ablaze with light, "there came forth fingers of a man's hand and wrote over against the candlestick, upon the plaster of the wall of the king's palace, and the joints of his loins were loosed;" and Daniel was called to interpret the writing; "Thou art weighed in the balance and found wanting. Thy kingdom is divided and given to the Medes and Persians. And in that night Belshazzar the king was slain, and Darius the Mede took the kingdom."

But how was this accomplished? Cyrus, when all was ready, broke through the bank which had kept the waters from the new channel, and shut the gates he had preparred to turn it from its old channel, and in the darkness, while the rulers of Babylon were drunken, the loins of its king were loosed, "*The waters of the Euphrates dried up*, and all Babylon was in confusion; the rumor ran from one part of the city to another, and in their drunken revel they had neglected to close the "two-leaved gates," and Cyrus entered, and took the city.

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; I will loose the loins of kings, to open before him the *two-leaved gates*; and the gates shall not be shut" (Isa. 45: 1). "One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at *one end*" (Jer. 51: 31]. Babylon has been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad. Babylon is suddenly falle

and destroyed, howl for her. O thou that dwellest upon many waters, abundant in treasures, thine end is come. Thou shalt bind a stone to it and cast it into the midst of Euphrates, and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I bring upon her" (Jer. 51: 7, 8, 13, 64). This language, applied by Jeremiah, to ancient Babylon, is by John the Revelator, applied almost word for word to "MYSTERY, BABYLON THE GREAT THE MOTHER OF HARLOTS." She has "a golden cup," "the nations have drunken of her wine," and are mad. She also sat upon "waters," which are to be "dried up," before "great Babylon comes into remembrance, to give unto her the cup of the wine of his wrath" (Rev. 16: 19). In one case it was literal wine which the kings and princes of the earth, gathered in that great city, drank out of literal golden cups; in the other, the "city," the "wine," and the "cup" are symbols. In one case it was literal, and in the other *mystic* Babylon. In one case it is the literal waters of the literal Euphrates, in the other, the symbolic waters of the symbolic Euphrates which are dried up.

"And he said unto me; The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." "A drought is upon her waters; they shall be dried up" (Jer. 50: 38). So prior to the fall of "Babylon the great," the waters of Euphrates must be dried up.

Now all the theories and speculations of men *must give way* before these positive teachings of Scripture. The waters on which Babylon sitteth, and which were dried up, were those of the great river Euphrates; and the "peoples, and multitudes, and nations, and tongues, on which "Babylon," or "that great city" "sitteth," *does not refer to the Mohammedans;* they never supported, nor do they have any connection with *Babylon*, literal, or symbolic, the "thirty years in which J. C. has looked in that direction," to the contrary notwithstanding. Thirty-*one* years ago began the *tarrying time;* and J. C., like all the other "virgins," "slumbered and slept." *Before* the "slumbering and sleeping," *he*, like all the rest of us, understood that the Ottoman empire came to its end *in prophecy*, on Aug. 11, 1840; at which time the Allied Powers took the control of that Empire.

What then are "the waters of Euphrates on which that great city, *Babylon*, sitteth"? The *Christian nations of Europe*, I answer. What other "*waters*" has "Babylon the great" ever sat upon?

A *Christadelphian* book published in Birmingham, Eng. by Robt. Roberts, is, so far as I can learn, the principal promulgator of the views of J. C. that Russia and Turkey are to fulfil the above prophecy.

Extensive quotations from Ezek. 38 and 39th, are made in relation to "Gog, of the *north parts*," &c. &c. And because *north* is mentioned, the attempt is made to associate the great battle of Ezek. 38, with "the king of the north," of Dan. 11; with which it has no *possible* connection. The king of the north, (Dan. 11), refers to Syria, and has long since been fulfilled; while this gathering mentioned in Ezek. is yet future. And it is well known that the *Syrian Mohammedan* Power is the one now holding Constantinople and Palestine, and that the Persians and other "kings of the east," are also mostly Mohammedans; and in the gathering of Ezek. these very people, "Persia, Ethiopia, and Libya with them," the very Powers that now occupy Egypt, Palestine and the East, are associated *with* "Gomer, and all his bands; The house of Togarmah of the north quarters, and all his bands, and many people with thee" (Ezek. 38: 5, 6).

How then can *Russia* in her attack on *Turkey* fill this prophecy? Will the Mohammedans *join* with Russia to take Palestine from themselves? Then again, *can* this be fulfilled by the fall of Turkey, the present occupants of "the mountains of Israel"? I answer No! for when this gathering takes place the mountains of Israel are inhabited, not by Mohammedans, but by "*My people Israel.*" These expounders of this prophecy in trying to make the attack of Russia on Turkey the beginning of the battle of the "great day," carefully omit such verses in Ezek. 38: as 8, 11, 14, 16, &c. Here we find that prior to the "*Gog* power" coming to this battle, God's ancient people Israel have returned to their own land where they are "dwelling safely;" "And thou shalt come up *against my people of Israel*, as a cloud to cover the land; it shall be in the *latter days*, and I will bring thee against my land, that the *heathen* may know me, when I shall be sanctified in thee, O Gog, before their eyes" (ver. 16).

That Russia may soon attack Turkey, is very probable; but it cannot be in fulfilment of *this* prophecy, unless it can be shown that the *Mohammedans* are God's "*Israel.*" Nor can such a war be the "drying up of the waters of Euphrates," to *prepare the way* for the great battle even; unless it can be made to appear that the *Mohammedans* are the "waters" which have supported mystic Babylon. The fall of Constantinople may be the first blow in a war which will eventuate in "the drying up of Euphartes;" but *that* work is not yet *due*. All this belongs under the sixth vial; and none of the "seven *last* plagues" are yet poured out. They all belong to "the day of wrath," for "in *them* is filled up the wrath of Almighty God."

And hence, must be fulfilled *somewhere* in this coming 40 years, before "the times of the Gentiles" end; and *after* the "God of heaven" has set up a kingdom. For this kingdom, after it is set up as a "stone," becomes a great mountain and fills the whole earth. In other words, "It shall break in pieces and *consume* all these [Gentile] kingdoms" (Dan. 2:44); and "the wrath of God is not *filled up*" on these nations, until *that* work is accomplished.

"THREE UNCLEAN SPIRITS."

"I saw three unclean spirits like frogs, coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

These three, *whatever* they represent, are and must be *some* part of the fourth universal empire; "the fourth great and terrible beast." In Rev. 12: while under its monarchal character, was called "the *dragon*.

When the empire passed under *papacy*, Rev. 13: its *name* was changed to "beast." Still the "*beast*" was not papacy; but what had been the *empire*, and was now *under* papacy. In other words; that on which "the woman" sat (Rev. 17); viz. "the peoples, and multitudes, and nations." The papacy itself, is a distinct element of the Roman empire, "the *false prophet* that wrought miracles before him" [the *beast*] (Rev. 19: 20). (The "false prophet," no more applies to *Mohammedanism* than do the "waters,' on which the woman sat; for the Mohammedans never "wrought miracles" before the Roman beast). Here we have the *dragon*, the monarchiel element of the empire. The *beast* the *nations*, and *peoples*. The *false prophet*, the papacy. Now although the *time* is not come for the *going out* of these "three unclean spirits," i. e. evil influences, which are to result in "the drying up of these waters, that the way of the kings of the east may be *prepared;* still these three great elements of the empire are resolving themselves into distinct parts; and when that is complete, the 19th ver. will have been realized, "and the great city was divided into three parts."

There is not a third-rate politician of Europe so blind, that he does not see the Roman world taking on this triune character; the monarchiel, the republican, and the religious division. And that there is to be a struggle of vast dimensions, *all* can see. *This* struggle, and *these* evil influences will doubtless "dry up the waters of that great river Euphrates," whose dark floods for more than a thousand years, have irrigated the gardens of "BABYLON THE GREAT."

It seems very probable that the battle of the great day, or "Armageddon," referred to here, and in Joel 3: 2, and Zach. 14: 2, will not transpire yet for many years. For *before* that, the "harvest" of the gospel age must end, and the "wheat be gathered into the garner." After which, the *Jews* must be restored to Jerusalem. *Then* comes the gathering of all nations, and Jerusalem is to be taken (Zach. 14: 2). Then the Lord will come, "*with* all his saints," (their *gathering* to *him* having been previously accomplished during "the time of harvest"); "and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east."

If you ask how it can be known that this is the order of events? I answer, We know that the Jews are to return to Jerusalem, and that there is to be a battle, and one half of the city go into captivity, because God has spoken it. And this restitution of the Jews cannot begin until "the fullness of the Gentiles be come in;" therefore the harvest, or end of the gospel age, must close before the *commencement* of the return of the Jews. "The harvest" does not end until the spring of 1878; and there is considerable evidence [which need not now be given] that the return of the Jew does not begin for three and a half years after, or in 1881. And all *this* must occur, and also the *gathering* of all nations, before the *battle* can take place,

This gives ample time for the "drying up of that great river Euphrates," even if the struggle is delayed until the *harvest* is ended. This triune struggle which will ultimate in the division of "that great city into three parts:" is, as now foreshadowed by European politics, to be between the monarchies with their immense war material, and the 200,000,000 Catholics. But *between* these two, there is a third party of monstrous proportions, underlaying both church and state; the *International Commune;* found in vast numbers among the *people* of all nations.

Truly the division of "the city, into its "three parts" is clearly developing itself. And the anarchy, and desolation, and weakness which must result from this struggle, will surely "prepare the way for the kings of the east and of the whole world to come to the battle of God Almighty, which follows the restoration of Israel to the land of Palestine."

The Ottoman empire filled all of its prophetic work, and ended its prophetic career with the ending of the 6th trumpet, Aug. 11, 1840; and has ever since been the "sick man;" and the watching for the fall of Constantinople, or its *accomplishment*, can therefore reflect no light on our prophetic path.

The 11th of Dan. begins with the *individual* Darius, and ends with the individual Napoleon Bonaparte. And a clearer prophecy cannot be found in Daniel, than that of the 40th verse and onward, where the career of Napoleon, first to "the king of the south,"

Egypt, who "pushes at him;" then he went directly to St. Jean d' Acre, where "the king of the north," *Syria*, "came against him like a whirlwind, with chariots, and horsemen, and with many ships," [a part of the English fleet, under Sir Sidney Smith, assisting the Syrian fleet]. On his way from Egypt to Syria, and from Syria back to Egypt, he enters into, and passes twice through "the glorious land." On his return to Egypt tidings from home, that the army of Italy, east of France, were meeting with reverses; and also that the French arms in Prussia, to the north of France, were being crippled, troubled him; and hence, he left immediately for home. Where, from 1800 to 1815, 'he utterly made way with many.'

But though he planted the tabernacles of his palace between the Mediterranean, and the Dead seas, and between the Mediterranean and the sea of Galilee, in the glorious holy mountain, yet he came to his end and there was none to help him.

From verse 36 to 40 the reign of terror connected with the French revolution is the subject of the prophecy; then, in the spring of 1798, the taking the dominion from papacy marks the beginning of "the time of the end" (see ver. 35).

It was in the spring of 1798, Napoleon started for Egypt, and all, from that to the end of Dan. 12, are events belonging to the "time of the end." And wherever "*that* time," or "that *same* time," is mentioned, it means "*the time of the end.*" [A period reaching from 1798, where the first prophetic period, the 1260 years marking the fall of papacy, ended, to 1914, where the *last* prophetic period, "the times of the Gentiles" will end.]

"At the time of the end the king of the south shall push at him, and the king of the north shall come against him;" and all that follows, happens *at the time of the end*; and "at that time shall Michael stand up, that great prince, and there shall be a time of trouble such as never was since there was a nation. And at *that time* thy people shall be delivered." That the period of time in which all, from the 40th verse to the close of the next chapter, a period made *very* conspicuous in Daniel, should be repeatedly referred to as, "at that time," is not singular; and yet because the 12th chapter opens with, "And at that time shall Michael stand up," and he did not stand up, or in other words, the time of trouble under the symbol of the "voice of the archangel," did not begin at the minor point of time where "he [Napoleon, should] come to his end, and none shall help him," these expounders of prophecy reject this whole application, although they are *compelled* to admit that Napoleon's career meets every detail of the prophecy.

After admiting that the "king of the north," means Syria all through the 11th chapter down to the 49th verse, as they do; then they immediately shift the scene, and in ver. 40 call Russia the king of the north; thus destroying its unity. While some shift the scene to this land, and call the northern States "the king of the north."

The above views of Dan. 11, as we hold them, and have here given in part, are as they were held by the *whole Advent body* before "they all slumbered and slept." And all the expositions of prophecy advanced in the last 30 years, which have not been based on the old '43 position, have been of this mixed and confused character. The application of Rev. 13: 18, &c. to Napoleon the 3d, though *exceedingly* weak, is perhaps, not the worst example of the kind. "Napoleon was 'the *beast*;' and the letters which spell his name was the number of the beast," we were gravely informed; and those who got the "victory over Napoleon [the beast], and over his number [the letters of his name] stand on the sea of glass, having the harps of God" (Rev. 15: 2). And the prime mover in *such* an application, [a brother Colegrove] in a long article in the "*World's Crisis*," modestly advises "the Timests," and all others, to renounce the effort; the prophecies are too deep, as proven by *His* failure, and we might add that of *M. G.*, for others to attempt their elucidation.

Truly modesty is a becoming virtue.

The present application of Rev. 17, by the Editor of the Crisis, and others, is of a similar character with the above. [Instead of the ten horns representing ten divisions of the Roman empire; and the seven heads, the seven governments of Rome, which is the *true* application, [for the present one under Victor Emmanuel *is the seventh*] they call the ten divisions of the empire *horns*, a *part* of the time; and seven of them, they call *heads* when they want them for heads; thus breading confusiou.] And, as if that were not confusion enough, they have Napoleon and France, the *beast* having *seven* heads and *ten* horns; and also *three* of its *own* heads, and *one* of its own horns. And *these* are the men who now claim to be *sanctified* through belief of the *truth;* and cry out that "these would-be leaders [who adhere to the position the "virgins" held before they went to sleep] ought to be silenced."

How can these things be accounted for except by the parable of the "ten virgins"? If they had the light when they started, some of them will have it when they go in to the marriage. God help us to take heed "that no man deceive us."

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MOODY and *SANKEY.*

What means this wonderful revival spirit? One of our city papers, in accounting for it, said, "After a financial crisis religeous revivals always follow." This, we believe, is the true cause of the present great religeous movement. Trouble always inclines the human heart to turn for relief to its Creator. Witness men during a shipwreck or other appauling calamities. If our position on the prophecies be true, we are entering "a time of trouble such as never was, since there was a nation." Its present character is more in anticipation, than of real suffering, it is true; but the forebodings of evil, lead men to seek divine favor, as do actual calamities. We are taught that in the midst of these coming judgments, when "men's hearts are failing them with fear, and for looking for those things which are coming on the earth;" that there will be great revivals of religeon: "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26: 9). *All* men will not repent because of these judgments, for "men blaspheme God because of these plagues" (Rev. 16: 11 and 21). The majority of the *world will;* for in connection with these same plagues (Rev. 15: 4) it is said, "All nations shall come and worship before thee; for thy judgments are made manifest." Hence, instead of coming to destroy, Christ is coming to convert and save the world. I know this will make some professed christians as angry as were the Jews, that Christ should interfere and save any but themselves; But the God of the Bible is far better than *men* have represented. He is coming to destroy *hypocrits*, and sinners in Zion, (read Isa. 33: 9–17).

The next 40 years, if our position is right, will bring the greatest revivals this world has ever witnessed; just what the church has long been praying for; viz *the conversion of the world.* And "Thy kingdom come, thy will be done on earth, as it is in heaven;" will be answered. And at the *end* of this 40 years "the *stone*," will have become "a great mountain, and fill the whole earth." And "He shall reign from sea to sea, and from the river to the end of the earth;" "And all people, nations, and languages, shall serve and obey him."

Our Orthodox friends are right. The Bible teaches the final conversion of the *world* as *clearly* as it teaches that Christ died for sinners. There is strong language used in relation to the destruction that is coming; but it is equally strong in relation to its *effects* on men. Evil will exist, and death will not be abolished until after the Millennium; for death is "the last enemy to be destroyed," and is not accomplished until the thousand years are ended. But "righteousness and peace shall kiss; and truth shall spring out of the earth." When Christ and *his* people (the bride) are made one, there are to be such demonstrations "that the *world* will believe;" as is taught in John 17: 20,21. And as from prophetic evidence we learn that "the times of restitution of all things" *began* Apr. 6th, 1875, we are where this great revival work *ought* to begin.

If this be the trne interpretation, this movement, though right, and of God, is not the salvation *we* look for. It is the beginning of a work which follows that of "the high calling" under the gospel. And I am glad to know that some among Adventists, whose "lamps have gone out," so that they are without this *prophetic* light, are turning towards, and following after this *lesser* salvation. But let no one who is *in* the light get carried away by this revival movement; for however good in itself, it is only for the *world* and not for the children of the kingdom. *They* are to follow the "narrow way" which few can find, "Let no man take thy crown."

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QUESTIONS AND ANSWERS.

A brother asks How we can reconcile the fact of the resurrection beginning with the prophets, and Heb. 11: 40; "God having provided some better thing for us, that they without us should not be made perfect."

Paul is simply teaching that those under the former dispensation were not to be made perfect, until after the dispensation of grace. And the being made perfect is proven by the connection to mean the receiving of what they died in the faith of, viz, their inheritance. Indeed Christ is not yet perfected; nor is he to be until his body is completed.

And the prophets, if they belong to the same body, will not be made perfect until all are gathered into one, and the marriage of the Lamb is consumated.

Another brother askes, How we reconcile 1 Thes. 4: 16; "The dead in Christ shall rise first." Paul is speaking of the dead in Christ, and the living in Christ; and they rise first, viz. before the living are changed; and has no reference to other orders of resurrection. This may be seen from the two previous verses.

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Notice! I am making a chart 3 feet 6, by 2 feet 6: illustrated and *colored:* with 7 arguments for our present position. One of these hanging in the house will very much help all who are interested; and help Interest others in understanding this great subject. Price, on rollers, post paid, 50cts.

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NOTICE!

A three day meeting.

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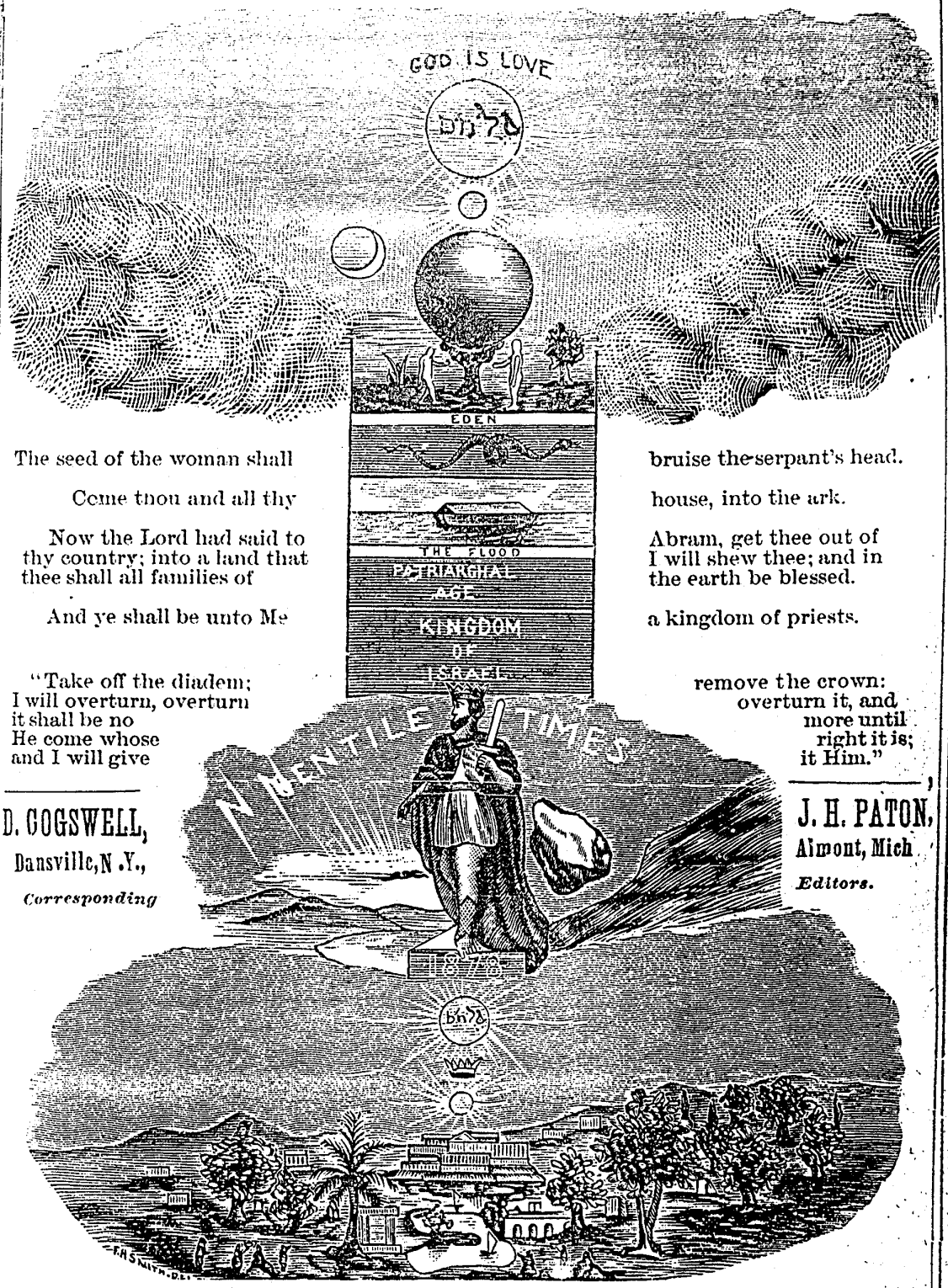
At Brockport N. Y. Commencing Friday *evening* Jan. 14th, and continuing over the following Sunday.

Eldr's J. H. Paton D. Cogswell and N. H. Barbour are expected, the Lord willing, to be at the meeting.

Come all who can.

Vol. 4. MARCH, 1876. No. 2.

HERALD OF THE MORNING.



The seed of the woman shall bruise the serpant's head.

Come thou and all thy house, into the ark.

Now the Lord had said to Abram, get thee out of thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed.

And ye shall be unto Me a kingdom of priests.

"Take off the diadem; remove the crown: I will overturn, overturn it, and it shall be no more until He come whose right it is; and I will give it Him."

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One Copy, per annum, 60 Cents; Four Copies, to one address, $2.00.

ELIAS.

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"Behold, I send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers; least I come and smite the earth with a curse" (Mal. 4:5). "And Jesus answered and said unto them, Elias truly shall first come and restore all things" (Matt. 17: 11).

That John was sent as the Elijah, there can be no doubt, for the angel testified (Luke 1: 17), "He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to their children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." And yet John did not fulfil that prophecy; that is, he did not succeed in turning "their hearts to the wisdom of the just;" and therefore when asked, "Art thou Elias"? could truly say, "*I am not*" (John 1: 21). And yet Christ said, "If ye will receive it, this is Elias which was for to come" (Matt. 11: 14). But they did not receive it. John was the Elias, and he was not. He was, if they received him; he was not, because they rejected him. Hence the apparent contradiction between Christ and John; Christ said, "Elias is indeed come, and they have done unto him whatsoever they listed" (Mark 9: 13).

Christ failed in a certain sense, in his work, and wept over it, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, and ye would not: Behold, your house is left unto you desolate, and ye shall see me no more until ye shall say Blessed is he that cometh in the name of the Lord."

The whole gospel dispensation comes in between that rejection of Israel, born of the flesh, and the time when the above is to be fulfilled; during which a people born a second time, "born of water, and of the Spirit, are to be taken out to inherit the kingdom. Hence the prophecies in the Old Testament concerning Christ's coming, and his reign, have this wide gap between their commencement and completion. And this delay in establishing the kingdom could not be seen or understood until after the first advent: read and compare Isa. 61: 2, with Luke 4: 16. The part of the prophecy referring to the day of vengeance seems to have been delayed. He *began* the fulfilment of this, and some others, but stopped in the midst of the second verse, as you will see in Luke; and the kingdom was to be delayed 1845 years; or until he should come the second time (see Luke 19: 11, 12). There are also other Scriptures which have this apparently unrevealed postponement; see Zach. 9: 9-12, where the fulfilment is stopped between the 9th and 10 verses. Christ came to fulfil the law and the prophets (Matt. 5:17), but was stopped by unbelief; and the gospel dispensation was the measure of this delay. For instance, as the Lamb slain, Christ began to fulfil the passover; but like the above prophecies, the fulfilment was delayed; the work of Elias must first be accomplished, and a people *prepared* for the Lord, before the kingdom is set up. And these prophecies, and even the *law* must be fulfilled in the kingdom of God (Luke 22: 15, 16).

That John was to come in the spirit and power of Elias, and that Christ *called* him the Elias, proves that the prophecy was to be fulfilled, not by the *person* of Elijah, but a work bearing some relation to his. "And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, follow him." And the outcome of this was that the hearts of Israel were turned back, and the prophets of Baal put to death.

John *failed* of turning their hearts back "to the wisdom of the just," and hence the delay of the kingdom, the necessity of a second advent (nowhere even hinted at, in the Old Testament), and the work of the gospel, to "prepare a people for the Lord" viz. The bride, the Lamb's wife. "A people *for his name*" (Acts 15: 14].

Now if the gospel church fills the picture and prepares the way for the coming of the great and dreadful day of the Lord; then it is the work of Elias. And this bride, made one in Christ, is to "restore all things;" and the gospel church, if it *is* the Elias, will answer, in all points, to the type.

ELIJAH AS A TYPE.

His work was attended with miracles; he fled into the wilderness, and was fed by the ravens, and in other ways, for three years and six months [James 5: 17]; and finally ends his career by translation.

The gospel church has a similar career; it had the power of miracles; it fled into the wilderness, where it had a place prepared of God, that they should feed it "A thousand two hundred and three score days" [Rev. 12: 6], or "for a time, times, and half a time" [ver. 14]. And ends with translation; "Behold, I show you a mystery, we shall not all sleep."

There is a general fitness in all these things and the translation scenes will also bear the closest scrutiny. [And why Adventists, and others, feel called upon to fight every inch of ground, and the *real facts* connected with these applications puzzles me, unless indeed all organized sectarian bodies oppose, on *principle*, every thought which does not emanate from themselves.]

* 1 Thess. iv. 14-18.

The Advent movement has been divided by our Lord into two parts; a *going forth* to meet the Bridegroom *prior* to the tarrying and disappointment, and a *going out* to meet him under the midnight cry, in accordance with which cry he comes. And if this Advent movement is to end with translation, all can see that it should have a parallel in the translation scenes of Elijah.

But, say some, are you comparing this little movement, under what you call "the midnight cry," to Elijah the prophet? No, I am comparing the whole gospel to *Elijah;* and the last movement of the gospel dispensation, the one given in Matt. 25: 6, to the *end* of Elijah's career. And certainly there is a wonderful parallel between the type and antetype. For it is a fact that this midnight cry movement answers exactly to all the movements of Elijah after he actually started for translation.

He went from Gilgal to Beth-el; from Beth-el to Jericho; from Jericho to Jordan; crosses the Jordan, and went on an *indefinite* distance (2 Kings 2: 1—12). To these there has been an exact parallel, and the name of each place even, has a fitness in this movement. Gilgal means Rolling away the reproach [Joshua 5: 9]. Beth-el means The house of God, or base of ladder reaching to heaven [Gen. 28: 12–19] Jericho means His moon, or month. [The meaning of the names we have taken from the Bible itself when given; and when not so found, from Bible dictionary]. Jordan means Dividing, or judgment.

In this midnight cry movement the starting should have been from where the reproach of Egypt, the night of *tarrying*, was rolled away. The '43–4 disappointment had been a reproach; so that many, myself included, were ashamed to have it known that we were ever identified with it; while others were glad to bear the reproach. When the '73–4 movement, the midnight cry, began, the fact that every one of its arguments were based on the old '43 position, made that, in our eyes honorable; and to us it was no more a reproach. Thus we started from Gilgal for '73, or Beth-el. And '73 *is* the base of the ladder; it is where the six thousand years from Adam ended, and the "day of the Lord" began. "And when the Lord would take up Elijah into heaven by a whirlwind, Elisha went with Elijah from Gilgal, down to Beth-el." But translation did not come at Beth-el, and the Lord sent them to Jericho (verse 4]. We had scarcely reached the autum of '73, the time to which we looked, when, as brother Cogswell and others in Dansville will remember, in the middle of a course of lectures on '73 Time, the light came out, and our object-point was immediately changed to the *seventh month* of 1874—Jericho, "his moon, or month;" and those opposed to this movement found excuse for many a bitter remark "That one Time to which we looked, would hardly pass before we set another Time." But notwithstanding the apparent weakness of 'this *sliding scale*,' as they called it, our numbers increased; and during that year the "*Midnight Cry* and *Herald* of the *Morning*" was commenced. When Elijah reached Jericho, the Lord said "Go to *Jordan;*" and instead of "*giving it up*," they made a new start. So did we, and to the utter disgust of "the sons of the prophets who stood afar off."

We had hardly passed the 7th month of '74, when the light came out as clear as a sun-beam, pointing to Feb. 14, 1875, as the extreme end of the 1335 days, when Daniel must "stand in his lot;" and Apr. 5, as the end of the Jewish year which closed the jubilee cycles which were to bring the beginning of the "times of restitution" [Acts 3; 21]. Jordan means judgment; and "begins at the house of God." Thus we started for the fifty days between Feb. 15, and Apr. 6; looking for the resurrection at the *first* date, and translation, at the *second*. Thus even the *crossing* of Jordan, with its two banks, had its parallel. When the 15th of Feb. came, we believed the resurrection had begun; that as the dead in Christ were to rise *first*, it was probably fifty days first; as with "Christ, the first fruits;" he rising fifty days before the Holy Spirit, "which was the earnest of the inheritance" (Ephe. 1: 14) was given. During that fifty days, answering to the crossing of Jordan by Elijah, some of us had strange expectations, no less than that the graves would be seen to open, and the saints appear. Now, however, we have learned more of what the Bible teaches; that they are raised "*spiritual* bodies;" and like the angels, cannot be seen without a *special* revelation. And further, we now believe the resurrection of the saints has *not* begun; that every man is to be raised in his own order; and at the end of the 1335 days the resurrection began with the prophets, the "order" to which Daniel belongs.

"And it came to pass when they were gone over, as they *still went on*, Behold, a chariot of fire and horses of fire, and parted them both asunder."

Though advised to "Give it up," we are still "going on," but to no *definite* point; for, although we are "in the time of harvest," and have clear Bible proof that the harvest does not end until the spring of 1878, and that the tares are to be gathered in "*bundles*," first; yet it is not *certain* that the gathering of the "*wheat*," is the *last* work of the harvest. Hence, we are anxiously waiting for the completion of the gathering of the tares in *bundles;* viz. A complete or

ganization of those who by "going forth to meet the Bridegroom," are made to represent "the kingdom of heaven." When that is complete, so that all holding present truth in relation to this harvest message, or Time of visitation, have been "cast out," we shall look for Christ to *appear*. For this condition of things *must* obtain before he appears: "Your brethren that *hated* you, that cast you out for my name's sake, *said*, Let the Lord be glorified; but he shall appear to *your* joy, and *they* shall be *ashamed*" (Isa. 66: 5).

Somebody has got to fill this picture when he appears: That is be *hated* by their brethren: cast out for the good of the cause, and yet be in the right. I guess a good many would like to be in just this condition when he "appears;" and if, as some say, he may appear at any moment, they better hurry up and find some truth unpopular enough with their *brethren* to make them *hate* them. We are satisfied with "present truth."

"WISE AND FOOLISH."

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All have formed some kind of an idea as to how the events of the end are to be fulfilled; and very likely no two have had the same ideas in relation to it. Now while in the midst of these events, is it wise to give up *arguments* which were perfectly satisfactory last year and year before, merely because our imaginary picture as to *how* the end should come was not realized? Is it not wise rather to mistrust that we have been somewhat mistaken as to the character and and *manner* of events? I once preached that the end would come in '43–4, but did not then see the vision was to tarry. Prophecy was fulfilled by the very course taken; but *because* the vision tarried, as was foretold, some said, 'Give it all up.' In consequence of the tarrying and "slumbering and sleeping," great confusion followed, specially among those who attempted to re-adjust the prophecies; and because of this confusion, these tempters again said, "Give it up." In the middle of this long night, the *second* and last movement, the midnight cry, began; and we preached that the end would come in 1873. Our arguments were, mainly, that the 6000 years from Adam ended there; and the 1335 days of Dan. 12, in full years, also ended there. At last 1873 came and passed; "Give it up," again said these children of darkness. We answered, No! the arguments have not been overthrown, on the contrary they seem invulnerable; possibly "the day of the Lord', does not begin with the universal crash our imaginations have pictured; let us hold fast and wait for light. Light came, and we are fully satisfied the "day of the Lord" began in 1873, without even so much as an earthquake or the annihilation of a single nation. When accepting of that position, it became apparent that the 1335 days could be "*prolonged*," by a Scriptnral, and perfectly satisfactory argument. Again, we preached that the end of the world would come in the *seventh* month of 1874; but the time passed, and the world was not burned as some supposed that it would be. Now, if you do not give it up you are *dishonest*, said these messengers of the Evil one. Hold fast, said the blessed Spirit, Does it read "The burning of the human family is the end of the world," or "The *harvest* is the end of the world"? More light began to shine on our position which made us think we were in the pathway of the just "that shineth more and more unto the perfect day." What is the harvest? a period of time in which "one like the Son of man" and the angels are on earth doing a work. And the "wheat" is not to be gathered until at, or near its end. Then the harvest must *commence* before the living are taken; and yet *when* taken, they are, apparently, at their usual occupations, in the mill and in the field. This looks much as if the harvest would be a quiet work, unobserved by the world. If this is true, then indeed he comes as a thief. And as he was here forty days unseen save only by a few as witnesses of his resurrection, why *may* it not be here "in the days of the Son of man," as it was in the days of Noe; when they builded and planted, and knew not? and yet have all the other Scriptures in relation to the open manifestations come out just as we had imagined? He went away without uproar, and he comes in the same manner in which he went. There *seems* to be harmony here, and Christ compares his coming to "the days which were before the flood," and never to the flood itself (see Mat. 24:37; Luke 17 26.

Our imagination has not always drawn a truthful picture of events, and certainly the Jews did not have a correct idea of the first advent, and rejected the evidence of plainly fulfilled prophecy in consequence; is it not therefore wise in us to mistrust our preconceived ideas of the *manner* of the fulfilment, rather than reject clear and positive prophetic arguments? It stands us in hand at least to be careful that *prejudice*, or self-righteousness does not blind us.

But our great men and leaders, like J. V. Himes and Miles Grant, do not see these arguments. I know it, and am sorry for it. J. V, has been in the light, the movement referred to by our Saviour, in which the virgins all went forth with burning lamps. He fell into darkness, it is true; but we must all plead guilty to that, for "while the Bridegroom tarried, they *all* slumbered and slept.' And *his* lamp, viz. the prophetic light he had in the first movement, and which Christ

recognizes as a burning light, has turned to darkness—himself being the judge. The other great man and leader, M. G. *never* had this prophetic light. He was a School teacher in '43 times, and the only movements he has been in were those not recognized by the Saviour other than the time of slumbering. I do not say this to hurt the feelings of those who were in the '54 or '67 movements; but if I can read, only the going forth to meet the Bridegroom prior to the disapointment, and the going out to meet him under the midnight cry, are named as any part of the history of the "virgins" while they were *awake*. And we are not begging the question, in applying the parable, for these very men made this applicatlon, until they found that the parable, so applied, reproved themselves; *then* they came to the wise conclusion that the parable had been misapplied.

Those who have not been in the movement before the tarrying, nor that under the midnight cry, have never walked in the light referred to in that parable, more than have the orthodox churches; and what I object to in M. G., is that not being an Adventist, he assumes to lead the Adventists. And being a shrewd man he is, without their knowing it, leading backwards.

Holiness and sanctification, are beautiful words; and to have lived eleven years without sinning, an enviable position;—I believe it is eleven, it was eight years in the spring of '72. True he has sadly misused our other "leader," within this time, but as sanctification can be obtained independent of all special truth designed for the generation, possibly such a one can magnify the sin of a brother, *for the good of the cause*, and *unity* of "the east and west," without sinning.

Eld. Paton recently had an interview with him in Springwater; and M. G. took the position that the resurrection belongs under the sixth seal; but the *trumpets* were *all* in the future; and belonged after the sixth seal had ended. Brother P. in his quiet way, had him state his position over two or three times, so that he could not go back on himself and then referred him to Rev. 11: 15–18, where the reward comes under the last trumpet. M. G. saw that he was caught, and tried hard to turn the subject to something with which he was familiar, and he did, for he very cordially invited the brethren to "give it all up." He then went to see brother Cogswell, at Dansville, and confidentially told brother C. that he "could tear these arguments all to pieces; there was nothing of them: come, Give it up."

We have concluded however, *not* to give it up, especially as the evidences of the truth of our position are increasing; and all the jots and tittles, as well as the great prophecies are coming into place.

THE THREE WORLDS,

It has been said, by professed teachers of the word, that enough was given in the sermon on the mount to save the world; thus while they *thought* they were honoring the Lord, they were virtually accusing him of having given a vast store-house of *unnecessary* truth. But the Bible is one; and all of its parts as necessary to its unity as are the various parts of our body to manhood.

This will be better understood after the reader has had a glimpse of the connected order and perfect system displayed in the divine science of Revelation. For instead of being a confused mass of facts, promises, and commandments, as many suppose, the Bible is a system of connected, and *progressive* truth. And no part can be *fully* understood without taking into account its relation to what has gone before, and what is to follow; "and no prophecy of the Scripture is of any private interpretation;" that is, to be applied *alone*, and independent of its relation to other parts.

"A science is a collection of general principles or leading truths relating to any subject, arranged in systematic order. And the science of God must be perfect," says Webster; and He is not the God of confusion. Therefore we ought to find *unity* and *system* in its highest perfection, as the leading characteristic of his word.

If the Bible is a systematic and progressive science, as we shall show, progressing from the lower to the higher; from the natural to the spiritual (1 Cor. 15: 46); and dispensational steps occur in this plan, one can easily see that this arrangement must be taken into account before the subject can be understood, or even the meaning of the language as applied to each separate part, can be fully mastered. I will endeavor, therefore, in this chapter, to bring before the reader, first, a clear idea of the outline of what God has revealed; and second; a few of the general and distinctive features belonging to each dispensation or cycle of time.

Words are only signs by which ideas are conveyed, and mean more or less according to circumstances: thus; "condemned," "destruction," &c.; convey an entirely different idea under different circumstances. Many unsound men, and horses, were sent to the front in the time of the great rebellion, and were *condemned*. The word in this connection, however, conveys a very different idea from what it does in a trial for life, where it passes from mouth to mouth until it reach-

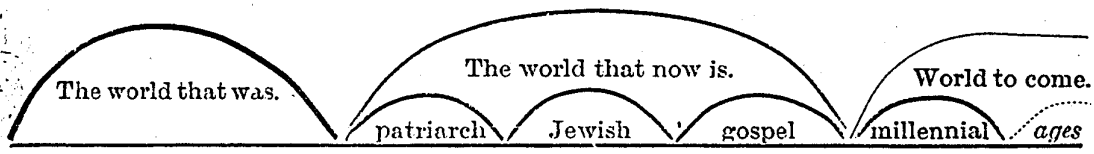
es the ears of the condemned man. Condemned to *what*, is what makes the difference. These immediate relations are readily acknowledged; but the great dispensational divisions of our subject, and the extent to which the meaning of language is limited by these, is not so readily observed by the ordinary reader; nor indeed can they be until such readers have a distinct knowledge of the character of these various stages in the one great plan of redemption.

Faith comes by hearing and understanding the word of God: "Understandest thou what thou readest?" said Philip to the eunuch. And the seed sown by the wayside, "is where any one heareth the word and *understandeth* it not (Matt. 13: 19). Hence, to read the Bible without understanding it, as so many do, is no better than to read the book of Mormon; for "it is seed sown by the wayside," and brings forth *no fruit*.

The three worlds refer, not to the heaven, earth, and hell, of the catechism, but to the world that was overflowed with water and perished (2 Peter 3: 5); "this present evil world" (Gal. 1: 4); and "the world to come (Heb. 2: 5). Each one of these are spoken of in 2 Peter 3: 5, 7, and 13, as a distinct "heavens and earth." And although this planet is the basis of all; and, as far as revealed, is to exist "world without end," yet the heavens and the earth are said to "perish," to "pass away," or "be *changed*," at the end of each great cycle of time: "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands: They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, *and they shall be changed;* but thou art the same, and thy years shall not fail" (Heb. 1: 9–12).

As these *worlds* come in succession, "the world to come," does not *exist* at the present time; hence, instead of being a world to which we go at death, as it has been made to mean in ordinary pulpit language; "the world to come," is that which is to follow this present world; just as the "world that was," is that which *preceded* this; and not the one from which we *came*. This truth lies at the foundation of the doctrine of the nature of man, the kingdom of God, and of the resurrection. Man cannot *now* exist in the world to *come;* because, as yet, there is no such world; and, said Christ, "My kingdom is not of *this* world;" and "Except a man be born again [born from the dead] he cannot see the kingdom of God."

These three worlds, or "heavens and earth," constitute the great outline, and general division of our subject.



Again; The world that now is, has been subdivided by three: the Patriarchal age; the Jewish age; and the Gospel age. And the world to come is also to be measured by *ages* (Ephe. 2: 7). And I will here remark, that the Greek word "*aion*," [age], is, by our translators, generally rendered *world*, the same as "*cosmo*. Hence, they make Paul say, in Heb. 9: 26; "Now once in the end of the world [*aion*] hath he appeared to put away sin by the sacrifice of himself." He appeared in the end of the Jewish *age*, to put away sin; and appears the second time, in the end of the *gospel aion*, to set up a kingdom; and in the *aion* which follows this, Christ and his saints are to "reign a thousand years." The kingdom is set up "in the days of these [Gentile] kings" (Dan. 2: 44); and he "reigns in the midst of his enemies" and *until* he has subdued all enemies; then follow ages of glory, the details and measure of which have never been told.

The reader can now see an outline of the whole revealed plan of redemption. In the world that was before the flood, man was left to himself and *utterly* failed. This present world has been one of progress; first, he called out a people, during the patriarchal age; then "the law was a schoolmaster to bring us to Christ; after that, the gospel age, in which this people, with the great Captain of their salvation, "are made perfect through suffering." And "the world to come" begins with the millennial age, during which Christ and his redeemed bride are to subjugate the nations, and bring the human family back to its allegiance; until "*every* knee shall bow, and every tongue confess;" and the knowledge of the Lord cover the earth, as the waters do the sea.

That there is a time to come when we are to be "kings and priests, and reign on the earth;" is a declaration of Scripture. And that during the gospel age, we are to suffer and "obey the powers that be;" is also the word of God: "The servant is not above his master; if they have persecuted Me, they will persecute you." "*All* that will live Godly in Christ Jesus, *shall* suffer persecution." But when one like the Son of man comes in the clouds of heaven with reverence & knows

dom, that all peoples, aud nations, and languages shall serve and obey *him*, then begins the age of *conquest;* "Ask of me, and I shall give thee the heathen, for thine inheritance, and the uttermost parts of the earth, for thy possession." And that this power over the nations is not conferred on the saints until the age of suffering is passed is self apparent, as well as proven by a host of Scripture testimony: (see Rev. 2: 26; Luke 19: 11, 12; &c. &c.). And Christ *says* his kingdom is not of *this* world; hence it must be of the world to come.

Those who do not accept this view, and there are two classes of such, reject the personal reign, and age of conquest; and blend the suffering and reigning, the cross and the crown, into one. The other class, while admitting the future and personal reign, deny the doctrine of the final conversion of the world. And claim that He comes only to destroy, and not to reign over the nations.

One cannot wonder that the Jews overlooked the age of suffering, but it is surprising how christians can overlook the age of conquest, in which Christ is to "reign until he has subdued all enemies." And when the kingdom is the Lord's, that "all the ends of the earth shall remember and turn to the Lord" (Ps 22: 27).

Either the kingdoms of this world belong to Christ *now*, or they do not; if they are *now* his in possession, how is it that they *become* his, under the sounding of the seventh trumpet? "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of his world are become the kingdoms of our Lord, and of his Christ; and the nations were angry; and thy wrath is come; and the time of the dead that they should be judged" (Rev. 11: 15, 18). God gave the kingdoms of this world to the Gentiles (Dan. 2: 38); and their time has not yet expired; and Christ said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." And yet it is only when "the kingdom is the Lord's, and he is the Governor among the nations," that "all the ends of the earth remember, and turn to the Lord."

I think it will be difficult to escape the conclusion that the kingdoms of this world do not become the kingdoms of our Lord, until the *gospel* of the kingdom ends. Nor can it be denied that the world will remember and turn to the Lord, *when* the kingdom is the Lord's. Who can read Ps. 96, 97, and 98, and fail to see that great and glorious things are to be done among the *heathen* after the kingdom is set up?

With this view; viz. that the "world to come," has not yet come; and that the time during which the Gentiles hold undisputed possession of the kingdoms, ends with this age; and that the object of the gospel was to "take out a people for his name," to become "kings and priests, and reign on the earth;" that it is in the age which follows the *gospel of* the kingdom, that the *kingdom* comes; that it is when the kingdom is *set up*, Christ is to "reign till he subdues all enemies;" and most of the difficulties in the application of Scripture will vanish.

Also bear in mind that in the Psalms and prophets, events belonging to all the different *ages* are often clustered together without chronological order; and that the only *possible* way to separate "and rightly divide the word of God," is to understand the true character of the events of each age, and let the prophetic statements arrange themselves in the age to which they naturally belong.

Take, for instance, Zach. 9: 9, 10; which *began* to be fulfilled in the Jewish age, but will be complete only at the end of the age of conquest. Take also Isa. 61: fulfilled to the middle of the 2nd verse at the first advent; while the remainder of the sentence belongs in the age of conquest, the exact dividing line, in this case, being drawn by the Lord (Luke 4: 19). This outline of the plan of redemption is proof that God is a God of order. We also have the measure of each of these *ages*, so that God's people are not in darkness so that "that day should come upon them unawares."

The world that *was*, measured 1655 years; and was forty days and forty nights in being destroyed. The world that now is, is to be forty *years* undergoing its baptism of fire [judgments]; and measures, 1st, the patriarchal age, 659 years: 2d, the Jewish age, 1845 years: 3rd, the gospel age ——— years. And in the world to come, the first age, or age of conquest, measures a thousand years. And the generations before the flood, including Shem, were *eleven*. The patriarchs born *after* the flood, were also *eleven*. The Jewish dispensation was under *twelve* tribes; the gospel dispensation under *twelve* apostles; and the age of conquest is to be under Christ, and the "twenty-four elders."

With all this system and order, and the exact length of each age, think you there is a link wanting, a break in the chain, the measure of the gospel dispensetion left a blank? It certainly is not; for although its measure has not been revealed in specific numbers, like the other ages, its measure is in the Bible, and can be brought out in *many* different ways. And, reader, we are at its *end;* and a transition period of "forty and two months," already commenced, ends the "harvest" of the gospel. And a period of *forty years*, already begun, ushers mankind into a new age, and a new order of events; and the "gospel of the kingdom" will be numbered with the past.

"Write the vision and make it plain on tables."

Daniel 8th and 9th. 1	"TIMES OF GENTILES."	BIBLE chronology. 3	DAN. 12. 4	Zion's Warfare. under the COVENANT OF *BLOOD*:	&	COVENANT OF *GRACE*.	JUBILEES. 6		REV. 17th 7
7 Weeks. or 490 years; and ended at the first 62 Weeks. 1 Week. Advent Ballance of the 2300 is 1810 years, and ended at *about* A. D. 1843. But the "vision," and "Bridegroom" "*TARRIED*."	B. C. 606. 1260 ×2 2520 A. D. 1874 1914 40 2520	1656 427 430 40 6 513 70 B. C. 536 A. D. 1872 6000	A. D. 538 or 1260 days 1798 1290 days 1828 1335 days ended between 1873 and 1875. 9	198 40 6 450 513 70 B. C. 536 A. D. 32 1845	1841½ 30 Harvest 3½	1845 years	Crucifixion A. D. 33 1841½ 30 Harvest 3½	6 450 513 Captivity 969 70 B. C. 536 50 times 50 are 2500, or a jubilee of jubilees; but *to* the last one is only 2499 years. 1874 3449	19x50 are 950; or 19 *less* than 969: hence, the last jubilee under the law, ended 19 years before the captivity. There remains 51 cycles of 49 years each, or 2499; and added to 950 make 3449.	The ten "horns," [divisions], are, 1 France, 2 Germany, 3 Austria, 4 Switzerland, 5 England, 6 Spain, 7 Portugal, 8 *Lombardy*, 9 *Romania*, 10 *Ravenna*, the three overturned by the papacy. The seven "heads," [governments] have been, 1st. Consular, 2nd. Imperial, 3rd. Gothic, 4th. Papal, 5th. Republican, 6th Restored papacy, or "Image of the beast, 7th. Kingly: under Victor Emanuel "Eighth" [yet future), INTERNATIONAL-*commune:* or "peoples, and multitudes' and nations,' *without* a head

NO. 1. DAN. 8. & 9.

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The 2300 days of Dan 8: 14, was the '43-4 argument; and the "days" ended at about that time; but the vision tarried. It did not say the sanctuary should be cleansed "at the end of the days;" like the exact statement of Dan. 12: 13; but simply that there should be so many days, and "the sanctuary should be cleansed." [The word *then*, "*then* shall the sanctuary be cleansed," does not occur in the original (see Englishman's Hebrew Concordance; and many French and German translations). Nor do the 2300 days *cover* the cleansing; that, whatever it may be, was to transpire *after* the days end, as is clear from the text itself. A parallel is found in Gen. 15: 14: where the *inference* is that they would come out *at the end* of the 400 years; but it did not *say* so, and is worded so that it does not clash with Exo. 12: 41. If the sanctuary had been cleansed at the end of the days, the vision would not have tarried; but the answer to Daniel was so worded as to give room for the tarrying, though the fact that it would tarry is found only in other Scriptures.

The argument stands thus; "Seventy weeks are determined (cut off) on thy people, and thy holy city" (Dan. 9: 24). Seventy weeks are 490 years, which, from 2300 leave 1810; and 69 of these weeks reached to "Messiah the Prince." *Messiah*, means the Anointed [John 1: 41 *margin*]. He was not the *Anointed* until his baptism; nor did he *come* until then [Acts 13; 24]; from which one week of the seventy remained. Christ was crucified in the spring of A. D. 33: and the argument in '43 was that he preached 7 years, and that the last week of the 70 ended at his death. And hence, 1810 years after, the days would end.

That was an argument no one could answer; and the "virgins went forth to meet the Bridegroom;" but He tarried; the 2300 days had ended, and the sanctuary was not cleansed. "No prophecy of the Scripture is of any private interpretation." If that of the 2300 days was the *only* prophecy, and contained *all* the truth, it might be successfully maintained that "the time appointed" for the end *must* be the *end* of the 2300 days. But as a single prophecy contains only part of the truth on any subject, the above conclusion does not follow. Hence I can believe those days have ended, and the tarrying came, in the right place.

The only point in which I now differ from the '43 position, is that Christ made the sacrifice to cease in the *middle* of the week; and so preached only three and a half years. It was claimed that the seventy weeks determined on the Jews must have ended at the death of Christ, for there all favor to the Jew as such, ended; their house was left desolate, and their city ceased to be "the holy city." I admit that Jerusalem ceased to be the holy city at that time, but all special favor to the Jew did not end at the death of Jesus, the commission was given to preach the gospel to all nations *beginning* at Jerusalem. And, doubtless, the time determined on the Jew did not end until the last half of the seventieth week had ended; which was probably the point of time at which the gospel reached Cornelius, the first Gentile. Still, the '43 position on the 2300 days was, in the main, correct; and the position that those "days" are ended cannot be overthrown.

No 2. *TIMES OF THE GENTILES.*

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The four Gentile governments, Babylon, Medo-Persia, Grecia, and Rome; are represented in Dan. 7, as four great beasts; the lion, the bear, the leopard, and the great and terrible beast. [The empire of these beasts over God's people, had a beginning, and is to have an end;] for Christ said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21: 24). Gentile rule began when Zedekiah, the last prince of the house of David was dethroned at the beginning of the 70 years desolation of Jerusalem (2 Chron. 36: 20). It was then the diadem was "removed, to be no more until He come whose right it is" (Ezek. 21: 25, 27); and in the meantime, these four great beasts fulfil their time.

If you will add up the figures on the chart in the next column, No. 3; beginning at the 70, then the 536 B. C. you will see that the 70 years desolation began B. C. 606. And that is the date of the beginning of "the times of the Gentiles." Add 606 to 1874 and it makes 2480; and that many years have already passed, and the times of the Gentiles are not yet fulfilled. But according to Dan. 12; they end with a time of trouble such as never was since there was a nation. And a man, or nation, must *live*, in order to experience trouble. Hence, whatever men may say, God's plan is for the nations to *live* during this trouble and become subjects of the "people of the saints of the Most High." And there is very clear evidence that forty years is the length of this time of trouble. Add the 40, and the total is 2520, or 7 prophetic times. Three and a half "times," [a day for a year], measure 1260 years, in Daniel and Revelation; and 7 times is *twice* 12-60, or 2520. And in Lev. 26; 17, 18, we learn that those that hated God's people should rule over them "*seven times*." That time is nearly fulfilled, 40 years more will complete it; and the time of trouble with which it begins has already commenced; and these arguments are supported by facts.

Nebuchadnezzar was a type of mankind: As God gave Adam dominion (Gen. 1: 58), so he gave it to Nebuchadnezzar (Dan. 2: 38. Adam lost his dominion, but it is to be restored; (Acts 3: 21). Nebuchadnezzar was driven out to herd with the beasts of the field until "*seven times* had passed over him" (Dan. 4: 25). But his glory and kingdom was restored to him (ver. 34). In the vision, a tree was cut down, but the "stump-root" was left (vers. 14, 15). And the explanation is that the root would sprout again (ver. 26). "The Root and Offspring of David," is the part of the human family that retains the life giving principle; and through Him, the dominion will be restored. The evidence is that the kingdom willbe restored as a 'stone,' in 1878; and by the end of the 40 years, will have "broken in pieces these kingdoms," and "become a great mountain" (Dan. 2: 34,35). And during this *breaking* process, the conversion of the world will be accomplished (Isa. 26: 9; Rev. 15: 4). But this conversion is not to the "high calling" of the *gospel. That* must be secured, if ever, before the "time of *harvest*" ends. And yet, "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee; for the kingdom is the Lord's, and He is the Governor among the nations" (Ps. 22: 27, 28). *Praise ye the Lord.*

No. 3. THE CHRONOLOGY.

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This subject is of the first importance; for it is the key to almost every other argument. The explanation *here* must necessarily be brief; and those who desire to make themselves masters of this, the key to the whole chart, must refer to the August No. of the "*Herald of the Morning*"—those who have it not can obtain it by enclosing a ten cent stamp, and their address, to N. H. BARBOUR; Rochester N. Y.

The first period, 1656, is the time from Adam, to the end of the flood. If you will figure this for yourself it will give you an idea of how the chronology is made. Turn to Gen. 5: 3, you get the age of Adam when he begat Seth; mark it down; and then see how old Seth was when he begat Enos (ver. 6) without any regard to the full age of Adam, as his *age* is no part of chronology. You find that Adam lived 130 years and begat Seth, and Seth lived 105 years and begat Enos. Now take the age of Enos when he begat a son, and add it to the above, and so on with each one until you come to the birth of Noah. You have nothing to do with Noah's children but must now find the age of Noah when the flood ended. Compare Gen. 7: 5, and 11; and 8: 13; and you will learn that the day he entered on his six hundredth and first year, the waters were dried up. Try this and see if you make it 1656 years from Adam to the flood. For further detail, criticisms &c., you must refer to the "*Herald*," as above.

The 427 is from the flood to the death of Terah, and covenant with Abram. The 430 are from the covenant to the law. The 40, is the time in the wilderness. The 6 is from that to the division of the land. The 450 is the time from the division of the land to the beginning of the space of forty years in the which Saul reigned. The 513 is the time under the kings. The 70 years is the time Jerusalem was desolate, and the land enjoyed her Sabbaths. The 536 is from the end of the captivity to the beginning of the Christian era. The 1872 is to the autumn of our year 1873. This is the *only* chronology that even *claims* to be a *Bible* chronology, all others, including Bishop Usher's, found in the margin of our Bibles, take Josephus, for some 50 years, in *place* of the Bible.

NO. 4. DAN. 12.

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"And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days; blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days" (ver. 11).

We understand the abomination that maketh desolate to be the Roman church, because God has given her that name and character in Rev. 17: "On her forehead was a name written; Babylon the great the mother of harlots and *abominations* of the earth; which abominations [mother and daughters] are all church-state organizations. But *she* was the one that "maketh desolate," for she was "*drunken* with the blood of the saints."

This abomination was "*set up*," when she took her seat on the beast (ver. 3). In other words, when the church was supported by the civil power. This occurred in A. D. 538, or the spring of 539; for the Goths, who were opposed to the Catholics, had held the government for many years prior to the above date; but in the summer of 538, they lost most of their power in Italy; and the people changed their allegiance from the *Arian*, to the *Catholic* party. The exact time when these provinces of Italy gave their support to the Catholic party, is the exact time when the abomination was set up; or the "beast," commenced to carry the "woman."

This power, when once "times and laws were given into its hands," was to hold them for 1260 years. But those years ended in 1798; for at that time, times and laws were taken out of its hands. The 1260 days ended about A. D. 1826. When the "waiting

time," or Advent movement began. The 1335 "days" ended between the spring of 1873 and 1875.

There is an argument showing that the abomination was not set up until the spring of 539; which makes the 1260 *almost* a year short; for we know they *ended* Feb. 15, 1798.

Then there is a Bible argument showing that the 1335 years, *beginning* almost a year this side of the spring of 538, were "*prolonged* almost a year; thus gaining nearly two years; so that they ended Feb. 14th, 1875; and thus harmonize with the other prophetic periods. At the end of these days Daniel was to "stand in his lot." And as every man is raised "in his own *order*," the order of *prophets* must have been raised at that time. And those days ended since the "harvest," or "end of the world" began; and therefore, these events of the judgment *must* be having their accomplishment.

"The time of the end," so often mentioned in this prophecy, *began* in 1798, at the end of the 1260 days; but do not end until the end of "the times of the Gentiles;" a period of time reaching 40 years beyond the end of 1874; and covering the time of trouble, and of these great *revivals*, upon which the world have now entered.

No. 5. *ZION'S WARFARE*

In two equal parts.

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Every one knows there has been a Jewish, and a gospel dispensation. That one was represented by twelve Tribes, and the other by twelve Apostles. And that 24 elders are represented as before the throne, in the kingdom (Rev. 4, 4). These two dispensations, one of circumcision in the flesh, the other of circumcision in the heart; the one a covenant of *BLOOD*, the other a covenant of *GRACE*, represent the two parts of *Zion's warfare;* which is to be "*double.*" For in Jer. 16: 9–18, we learn that God would cast off his people for a time, but would eventually bring them again into their own land, and *first* I will recompense their sin and iniquity *double* (ver. 18). Then in Zach. 9: 9-12; we learn *when* the double or second half began, viz. when Christ rode into Jerusalem; "Even to day do I declare that I will render double unto thee" (ver- 12). Then in Isa. 40: 2; we learn that when they shall have received double, their warfare, or *appointed time* (see margin), is accomplished."

Now it is a fact that these two dispensations are of equal size and of equal measure, and are parallel in almost every feature; as will be seen.

THE PATRIARCHAL AGE.

The Patriarchal age was a one-man age; that is, one man represented God's church. Of all his father's house, Abram alone was chosen. Of his family, Isaac the son of promise was taken. Between Esau and Jacob the younger was chosen. But at his death, a change occurs; the one-man age ended and the church of God is embodied in the "Twelve Tribes of Israel;" and to be no more changed until Shiloh come. But at the resurrection of Christ He became the head of a new race of spiritual sons, and in him, the one-man age was restored.

THE JEWISH AGE.

At the death of Jacob, the sceptre was conferred on the tribe of Judah "the sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall be the gathering of the people" (Gen. 49: 10). This is the measure of the Jewish dispensation, or the children of Israel after the flesh; from the death of Jacob to the death of Christ. The coming out of Egypt, receiving of the law, entrance into the promised land, or captivity, were mere incidents in their history. "The law was added by reason of transgressions" (Gal. 3: 19); and the captivities were added for the *same* reason. From the death of Jacob to the death of Christ, was 1845 years, *to a day.* And there is satisfactory evidence that just 1845 years from the death of Christ, where Zion's warfare will be *double*, the gospel dispensation will end.

Date of the death of Jacob.

From the covenant to the law, was 430 years (Gal 3: 17). The covenant, which was the promise of the land (Ps. 105: 9–11) was made when Abram was 75 (Gen. 12: 4–7). Isaac was born 25 years after, or when Abraham was 100 (Gen. 21: 5). Jacob was born when his father was 60 (Gen. 25: 26). He died at the age of 147 (Gen. 47: 28). Hence from the covenant to the death of Jacob was 232 years. And we have a right, from these positive statements, to claim that it was *just* 232 years. The 430 years from the covenant to the law was fulfilled the self-same day they came out of Egypt (Exo. 12; 41). They came out on the 15th day of the first month (Num. 33: 3). As the 430 years were just 430 to a day; and ended on the 15th of the first month, they must have began on that day; therefore the covenant with Abraham was made on the 15th day of the first month. And Jacob dies just 232 years after; and therefore on the 15th day of the first month, 198 years before the exodus. Then they were 40 years in the wilderness (see chart), 6 years to the division of the land; 450 under the judges; 513 under the kings; 70 years captivity; 536 to Christian era. And Christ died on the 15th day of the first month, or day after the passover (Matt. 26: 19, and 27: 1), in A. D.

33. That would be 15 days after A. D. 32, ended. Hence, it takes *all* of A. D. 32, Jewish time, and 15 days into 33, to bring us to the death of Christ. And from the death of Jacob to the death of Christ, is, as you will see by adding up the figures, just 1845 years.

The Jewish dispensation was not only represented by twelve Tribes, but ended with an advent of Christ and a time of harvest, belonging *exclusively* to that fleshly house of Israel (John 4: 35–38, and Matt. 15: 24). This gospel of the kingdom also closes with an advent of Christ and a time of harvest (see Matt. 13: 30). Again; the two are parallel even in their worship; the Jew had his priesthood, altar, sacrifice, tabernacle, temple, incense, &c. ("See thou make every thing after the pattern shown thee in the holy mount"). We have the "tabernacle not made with hands;" "the incense offered with the prayers of saints;" "a High Priest who appeared in the presence of God for us;" a sacrifice &c.. Only theirs were earthly, and ours are heavenly. But both are a part of the one great plan, for Zion's warfare is *double;* which means two *equal* parts. They were carried captive into literal, and we into mystic Babylon. "My people go ye out of the midst of her" (Jer, 51: 45), was said to them; and "Come out of her my people" Rev. 18: 4), is said to us.

Again; these two dispensations, or two covenants, are represented by the two cherubim over the mercy seat (1 Kings 6: 25, 27; and Exo. 25: 20). One of these cherubim extended its wings from the one wall to the center over the mercy seat; and the other from the other wall, to the mercy seat. And their faces looked inward towards the mercy seat. The first covenant looking forward to the great sacrifice, and the other back. "And both the cherubim were *of on measure, and of one size*" (1 Kings 6: 25). These cherubim were made of "olive tree" (ver. 23); and in Rev. 11: 3, we learn that the "two witneses" are the two olive trees, and two candlesticks, the source of light. And these are the Old and New Testaments, or the two covenants. The Scriptures in the days of Christ were the Old Testament, and they "testified of him" (John 5: 39). "The works that I do bear witness of me" (John 5: 36). These are recorded in the New Testament, the other "candlestick." "I receive not testimony from MAN" (John 5: 34), excludes all other witnesses but these two.

Thirty years before the beginning of the first harvest, there was a movement reaching from the wise men of the east, to the babes of Bethlehem. Thirty years before *this* harvest to the gospel age, which began on the 10th day of the 7th month occurring in October, 1874, there was a movement in which the "virgins took their lamps and went forth to meet the Bridegroom" (Mat. 25: 1).—I refer to the Advent movement culminating in the tenth day of the seventh month of 1844. Six months before the harvest at the first advent, there was a message to make manifest the coming of Christ, and the harvest (Matt. 3: 12). Six months before this harvest began, there was a *jubilee message* to make manifest the truth that Christ, and the harvest of this age was due.

From the death of Jacob to the death of Christ was 1845 years, to a day, as has been shown. But this was cut short 5 days, thus; Christ rode into Jerusalem, and ended their probation *five days* before his death (compare John 12- 1, 12; and Luke 19: 40–42). There is also a shortening *here* of 5 days. Christ died on the *fifteenth* day of the first month A. D. 33; from which, to the *tenth* day of the 7th month 1874, is 1841 years and 6 months *lacking five days.*

The first harvest lasted three years and a half, or during Christ's personal ministry. Therefore from the death of Jacob to the *beginning* of that harvest was 1841 years and 6 months. This harvest will last 3 and a half years, for the measure, 1845 years reaches from the death of Christ, in the spring of A. D. 33, to the spring of 1878. But if the parallel holds good, gospel probation will end *five* days before the 15th day of the first month, in 1878.

KEY TO No. 6.

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The Jews kept six kinds of Sabbaths, but failed of keeping the seventh (Heb. 4). They kept the 7th day, the 7th week, the 7x7 and 50th day, the day of Pentecost. They also kept the 7th month, the 7th year, and the 7x7 and 50th year, the year of jubilee. The jubilee was the time of restitution of all things (Lev. 25: 8–16).

The Sabbaths, it will be noticed, are multiples one of another. Thus; the *fifth* Sabbath was the 7th year; that multiplied into itself (see Lev. 25 8), was 49 years, and the 50th was the jubilee. To carry this out to the 7th and last Sabbath, which completes the system requires that the sixth Sabbath, or 50th year, be multiplied into itself. And the system of Sabbaths, being a part of the law, cannot pass away until it is fulfilled (Matt. 5: 18). Hence, if we can learn when the last jubilee under the law ended, 50x50 years from that, should introduce us to the beginning of the great antitype or the jubilee of jubilees, the Sabbath "that remains to the people of God."

No. 3, the Bible Chronology, which is a key to all the prophetic periods, makes the time from entering the promised land, to the end of A. D. 1874, 3449 years. As may be seen by adding up the figures, beginning with the 6 years, and adding 2 to 1872.

That the Sabbaths to the land began at the time they entered the land, see Lev. 25: 2; from which time, until the captivity, the jubilees

remained in force; which, as seen on the chart, was 969 years. And we can tell when their last jubilee ended by counting off the 50'ts from where they began. In 969 years there are *nineteen* 50ts and a fraction of nineteen years over; for 19x50 are 950. So we know their last jubilee ended 19 years before the captivity.

The captivity lasted 70 years, and ended in the first year of Cyrus, B. C. 536. Now to this 19 years, add the 70, the 536, and A. D. 1875, and you have 2500 years. And a jubilee of jubilees, or 50x50 is 2500.

A sabbatic cycle was 7x7 or 49 years; and the 50th, or jubilee year was *added*. Hence, in multiplying 50 into itself, 50 jubilee years are included. Therefore the last year of the *last* 50 would be the beginning of the *great* antitypical jubilee, or "restitution," (Acts 3: 21). So the time from the last jubilee under the law, to the beginning of the times of restitution, is 2499 years. Therefore, with the end of the Jewish year 1874, which was Apr. 5th, 1875, ended this great cycle.

But there is another way to reach this same conclusion by a prophetic argument.

The 70 years captivity, as it is called, were really designed as *Sabbaths* to the land (2nd Chron. 36: 21). As the land did not keep its Sabbaths according to the *law* (Lev. 26: 34,-35), God made it *desolate* until it had enjoyed its Sabbaths [2 Chron. 36: 21]; and he made it desolate 70 years; which proves 70 to be the full number of cycles in the sabbatic plan. And yet these 70 are not a part of the *system* of Sabbaths, but only a *key* to the number of cycles.

Now from the time they entered their land, and this system of jubilees began, to the end of 1874, is, as we have seen, 3449 years, And 70 of these sabbatic cycles, 19 with a jubilee, or 50th year, and 51 without a jubilee; make just 3449 years. Thus. 19 cycles with a jubilee would be 19x50, or 950 years; and 51 cycles without a jubilee, would be 51x49, or 2499 years; and together, make 3449. And, therefore, like the other, ended with the Jewish year 1874; viz. Apr. 5th, 1875.

KEY TO No. 7.

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When the Revelation by John was given, three of the four "beasts," of Dan. 7; the lion, the bear, and the leopard; Babylon, Medo-Persia, and Grecia, had passed away. Hence "the beast, having seven heads and ten horns," must refer to the fourth, or Roman empire. Rome has had two characters, sometimes called pagan and papal; but the division is more properly classed as civil, and ecclesiastical. As a civil power, it is called "the dragon" (Rev. 12). As a religio-political power, it was "the beast" of (Rev. 13). While in Rev. 17, the two characters, civil, and ecclesiastical, are kept distinct; "the beast having seven heads and ten horns," meaning the empire, and the "woman" representing the church.

A "harlot," in Bible language, means a church, the bride of Christ, united to the world. Hence, not only the Roman, but all other churches of that kind, are harlots.

Beast, and dragon, really mean the same; a dragon *is a beast*, but all beasts are not dragons. These distinctions must be recognized, as this 4th empire, though *one*, is represented under *three* distinct phases, as will be seen. And the name "*beast*," applies to each.

The "dragon," (12th chapter) is the empire as a purely political organization. The "beast" of chapters 13, and 17, is the empire *under* a religious organization; but in chapter 17 the church and state are represented separate, or as *capable* of separation. For "the peoples, and multitudes, and nations, on which the woman sitteth," are to throw off both civil and religious control, and go to destruction as a headless beast, or "*commune*," as we shall see. These three elements of the empire are now beginning to separate; and are known in political parlance as the monarchial, the religious, and the republican divisions now organizing.

But in *Bible* language they are known as "the dragon, the false prophet, and the beast" (Rev. 16: 13). In Rev. 17: 18; the empire as an ecclesiastical polity is "that great city that reigneth over the kings of the earth." And in chapter 16: 19, "the great city," viz. the empire as united under the church, was seen "divided into three parts." And this division was the immediate precursor of its fall. And these divisions are *now* taking place.

The monarchial element, and the people, have always existed; but since the empire has been christian, they have been in subjection to the ecclesiastical element; and during this time, were said to be "in the bottomless pit; or, "not to be." Ver. 8: "The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and *go* into perdition." The empire *was*, as a *beast*, or civil power, before it became papal,. After which it *was not*, for it had become an ecclesiastical power. But it is to ascend out of this bottomless pit. Hence is "the beast that was, and is not, and yet is." "Here is the mind that hath wisdom, the seven heads are seven mountains on which the woman sitteth, and there are seven kings." The woman sat upon the beast having *all* the heads; in other words she represents the empire, or that "great city," Rome; which has been supported by seven governments, and is built on seven hills.

That "mountain," means a government, see Jer. 17: 3, 4; and 51: 25; Dan. 2: 35.

These seven heads, or governments, exist only one at a time, for in ver. 10, it says "five are fallen, and one is, and the other is not yet come." The Consular head, or government, was in existence when the empire began its prophetic career at the time it conquered Grecia; and ended B. C. 27; at which time Augustus Cesar declared himself emperor. The Imperial head, No. 2, ended at

about the middle of the 5th century, at which time the empire was divided and the Goths assumed control of Rome. The Gothic, or 3d head, fell in A. D. 538; and Rome was given into the hands of papacy. No. 4, the Papal head fell in 1798, at which time a republic was proclaimed. The Republican, or 5th head fell in less than two years, and papacy, in a *new* character, the "image of the (old papal) beast" took its place.

This Image head, or No. 6, restored by the first Napoleon, governed Rome from 1800 to 1870, when, with the fall of the *second* Napoleonic dynasty (the 2d horn of the two horned beast which gave it life (Rev. 13:11) it also fell. The present government under Victor Emanuel, is therefore the 7th and last.

During the existence of the 6th head, viz. from 1800 to 1870, the judgment has been executed on the papacy; that is, "the (ten horns, or divisions of the empire) have hated the harlot; and have made her naked and desolate" (ver. 16). In speaking of these events in Dan. 7:26, it says, "But the judgment shall sit, and they shall take away his dominion, to *consume and to destroy it unto* the end." And the standpoint of the prophet, as this whole vision passes before him, is *during* this judgment on the harlot, (see ver. 1 and onward), and *during* the existence of the 6th head. Hence, he could say *five* are fallen, and one *is*, and the *other* is not yet come; and when he cometh, he must continue a short space (ver. 10). "And the beast that was, and is not, even *he* is the *eighth*, and is of the *seven*, and goeth into perdition" (ver. 11). The beast that was, and is not; is the one which carried the woman and was in the bottomless pit; viz. "the peoples, and nations, and multitudes," on which the woman sat (vers. 3, and 15). But it is that beast *after* its last head has fallen; therefore it is the peoples, and multitudes, without a government; the *International Commune* or "red republican" element now developing, but does not fill its place as the "*eighth*," until the fall of the present government of Rome.

—o—

OUR PAPER.

Although subscriptions have been coming in on an increased ratio during the last few months, yet I have concluded to stop its issue, as a monthly paper, for a time at least. Not for lack of means; for since the first No. of the "*Midnight Cry*," or of the "*Herald of the Morning*," I have never been forced to *ask* for money; nor have I ever lacked for any thing. The Midnight Cry was stopped because the story was all told. And with these arguments now complete in the back numbers of this paper, the evidences of our whereabouts are given to the readers.

I cannot devote the paper to any thing but the one subject of *present truth;* nor can I devote my time to any other subject. If it is continued for the benefit of *new* subscribers, a re-publication of these arguments would have to follow; and this is *not* necessary for those who have taken it from the first. Nor indeed to any one, so long as the back numbers can be supplied. Hence, I had thought of re-writing our whole position, with all present light, in book form. A brother in Pittsburgh Pa. suggests its publication in *parts*, so that single lectures, or subjects, may be circulated separately, or all in one volumn, as circumstances may demand. This advise I think is good, and shall follow it; and continue to issue the paper *occasionally*, as new facts may develope, or advanced light shine upon the pathway.

Many write that upon receiving the paper and reading it, they send it to others. This is not wise. Having written them often, and presented them from the lecturers stand many times, I find that a re-reading, or at least a mental rehearsal is a continual necesity to my faith; almost as much as is daily food to my body. And how faith can be sustained without a continual supply of food is beyond my comprehension: "Thy words were found, and I did eat them; and thy word was the joy and rejoicing of mine heart" (Jer. 15:16). "And they are new every morning."

Those who have given away their back numbers should send for more, with six cts. for each number wanted; as transient numbers must have a penny stamp. To new subscribers I have generally sent the back papers. If those who have not had them *all* will let me know which, I will send them *free*, as regular numbers require no stamp. There will still be a balance due to all; and I would suggest that it remain on my book so that the *occasional* issues [perhaps quarterly] will be coming to you.

Back Nos. as above, will be supplied as long as I have them. A few have sent pay for the second year; to such I will send one of the prophetic *charts* advertised for 50cts. but which, counting my own labor at a low price, cost, I find, more than I ask for them, or [you can have a book, when published. And others can have what is due them, in either of these offers, if they prefer it.

The chart, which is still offered at 50cts, should be in every family who feel an interest in these things.

The price of the book [of about 260 pp] in cloth, will be $1,00; in paper 50cts.; the expense of the plates for the first edition will be *about* $350,00. Those *wishing* to help me in this, can order one or more copies of the whole book, or a single part.

The first part will be a pamphlet of 32

pages, entitled, "*The Three Worlds.*" The article in the present number with this title gives an idea of the general character, but not of the manner of *handling* the subject. I shall aim to make it *particularly* appropriate for general distribution It can be mailed at 10cts. a copy, or $4,00 a hundred; and sent by express at $25,00 per 1000.

In ordering back Nos. of this paper remember there was none for November; or for February. another was evidently in Press

TRUTH AND ITS OBJECT.

J. H. Paton.

Throughout the Scriptures there is a clear contrast between the church and world: the one is "in the light," the other in darkness.

This statement need only be made to be admitted by every Bible student; but while all admit the *fact* a great difference exists among them as to the interpretation. One class maintains that "light," is a condition of the heart, in which there is joy, peace and happiness, arising from a conscious friendship and communion with God; and which may be attained with or without much Bible truth. Another class maintains that light is pure knowledge of the plan of God in his dealings with the children of men. We are confident these are both extreme views, and that the truth lies somewhere between them.

We believe it is neeessary to the christian life to know the truth in some degree; and while we admit God could impart, as he has in the past, a knowledge of the truth by direct inspiration, we have no right to expect him to ignore or belittle what he *has* revealed; and therefore we must learn the truth from the Bible. It is also true that a knowledge of mere theory, however perfect in outline, is not in itself, sufficient for sanctifying purposes. It is necessary to catch the spirit of the truth, as well as the letter; or as the Apostle expresses it *negatively*, of them that perish, "because they receive not the *love* of the truth, that they might be saved." And those thus condemned, are led into delusion, to believe a lie; and instead of believing the truth, have pleasure in unrighteousness. As much as to say. if they had taken pleasure in the truth they would not have been left to believe a lie. And establishing the fact that there is a necessary relation between the knowledge of truth, and its practicle effects. Jesus gives us the principle in John 17: 17; "Sanctify them [the disciples] through thy truth; thy word is truth." The apostle recognizes it in Heb. 6: 1–6, as well as in many other places, and urges advancement in knowledge, even to perfection, to avoid "falling away." It is clearly the spirit of all the teachings of the Bible that to believe the truth, to obey, and to enjoy, are a trinity in the christian life.

In order to receive saving, or sanctifying truth, a condition of heart is necessary; for only such as receive the word [seed] into "honest and good hearts," bring forth fruit (Luke 8: 15).

All truths are not saving truths; in fact no truth can sanctify except when applied at the right time and right manner. "No man can come to me except the Father which hath sent me draw him" John 6: 44. And the great body of revealed truth is given "that the man of God may be thoroughly furnished unto every good work. It is not so clear that all who are drawn "follow on to know the Lord" unto perfection; for some "draw back," "sin wilfully, after having received the knowledge of the truth:" an offense unpardonable "either in this world, or the world to come."

Many are offended at, or afraid to meet, John 6:44; evidently because of their clouded view of the destiny of the human family, supposing that the untaught, or undrawn, are by virtue of that fact doomed to eternal woe, or eternal death. But let the beauty of God's dealings be seen, and the truth enters the heart, that "that was the true light that lighteth *every man* that cometh into the world;" and that Christ "gave himself a ransom for *all*, to be testified in due time." And that only for those who sin wilfully after having come to a knowledge of the truth there remaineth no more sacrifice for sin," and much of the sadness would be removed from truly pious hearts; a clearer view of the character of God as both a just God and a Saviour, will be gained; and much of the darkness will be removed from many such passages.

My sheep *hear* my voice, and I know them and they follow me, and I give unto them eternal life." He not only knows them but they know him, "and a stranger they will not follow, for they know not the voice of strangers." Is there then any danger of the children of God being carried away by the cunningly devised fables of men? Will a candid investigation of any subject claiming to be drawn from the Bible, be ruinous to the cause of true religeon? "My sheep hear *my* voice;" then whoever has the truth can present it, and the wise servant can only thus feed the flock of God. While the voice, or words of the Chief Shepherd are to many but an empty sound, to those who are in the Spirit, they are "meat in due season."

There are first principles to be preached to the world, for obedience unto remission of sin; but the elementary will not sustain the christian, nor develop a character that will fit him for a position of honor in the kingdom of God in the glorious work in

the "ages to come." He must grow; and in order to grow, must be fed; and infinite wisdom has provided an inexaustible supply of truth for the express purpose. And who will deny that what God has provided is adapted to the end in view, the development of the "royal priesthood" of God? And what has he provided? "The sure word of prophecy," I answer; the light of the church, except what pertains to preparation of heart to understand the "law and the prophets."

This says one, is your hobby; so far as this subject of "meat for the household is concerned, it *is* our hobby; and we are in good company. "The testimony of Jesus is the spirit of prophecy;" and his voice, and the voice of the prophets are one. Whatever may be the value of *other* Bible truths [and all are essential in their place] no one will deny that the coming and kingdom of Christ is the great head-light of the church. And it *ought* to be admitted that it is prophecy, "Whereunto ye do well that ye take heed," that lights the way to that goal.

All therefore which God has seen fit to provide, or make known in reference to the hope of the church, is necessary to complete developement; else God has spoken in vain.

—o—

IS CHRISTENDOM RETROGRADING?

The idea obtains, in the christian world at the present time, that if they can settle down to a few of the essential or first principles of the gospel, unity and strength will follow. And great efforts are beiug made by the various denominations in this direction; and union metings are every where being held. And they appear to be successful so far as *unity* is concerned. But it is well to ask, Are they not sacrificing christian development, growth "in grace and in the knowledge of the truth"?

Going back to "a few of the first principles, on which they can all *agree*," is going back to infancy, a second childhood; "For every one that useth milk is unskilful in the word of righteousness; *for he is a babe;* . . therefore *leaving* the first principles, let us go on to perfection;" urges the apostle in Heb. 5: 13, and onward.

The above course is virtually saying, Let us one and all become babes, and all alike unskilful in the word, and we shall have unity. And this is just what they are fast accomplishing. But we can see in this second childhood of christianity, the unmistakable symptoms of old age and dissolution. Nor is the fact that the nominal church is in its dotage, contradicted by the beginning of the world's conversion; for *this* is to be consummated by the judgments of God; and *He* begins where his people become powerless: "For the Lord shall judge his people . . . when he seeth that their power is gone and none shut up or left" (Deut. 32: 36). Compare also Dan. 12: 7; and we learn the glorious events *there* mentioned shall be consummated only "when he shall have accomplished to scatter the power of the holy people."

OBITUARY.

Our dearly beloved brother Daniel Cogswell fell asleep Feb. 29th 1876.

He and I visited N. Y. City, partly to hear Moody and Sankey. He started for home Monday evening Feb. 21st, tired, but otherwise apparently in nearly his usual health; was taken with congestion of the lungs soon after starting, and barely had strength to reach his home.

Eld. Paton was telegraphed to attend the funeral, but was prevented by sickness in his own family; and hence it fell upon me to preach his funeral sermon.

The services were held in the Presbyterian church, that being the largest in Dansville. And our dear brother was so highly respected that all the churches were fully represented by both preachers and members; and the house was filled.

With a sad heart I tried to speak a few words from John 11: 35; but felt that circumstances demanded that brother Cogswel's faith should be vindicated. His *life* had been above reproach, and it was only his *faith*, not fully understood by his Luthern, Baptist, Presbyterian, Methodist, and even many of his Advent brethren, that had ever been called in question. I stood there to speak for him who could no longer speak for himself, and in support of what, as he had often expressed himself to me, was far dearer to him than his life. How could I refrain? Freedom to speak, and the opportunity to bring the outline, at least, of the great plan of redemption before the people of Dansville had offered. And ears that never before listened to such strange doctrine, heard of the differnt *ages*, and their *measure;* of the "living God, who is the saviour of *all* men, especially of them that *believe*." Of the "restitution of all things," already *begun;* and the conversion of the *world*, when "the kingdom is the Lord's, and *He* is the Governor anong the nations."

Never was there a better opportunity for presenting these views which so magnify the love of God for poor fallen humanity. And I trust that *our* great loss may, by the blessing of God, prove a benefit to others.

Brother Cogswell fell with the harness on; that we shall soon meet him clothed with immortality, is the earnest prayer of one who can truly say, Would to God that I had died for thee, O my brother!

D.

HERALD OF THE MORNING

"All nations whom thou hast made, shall come and worship before thee."

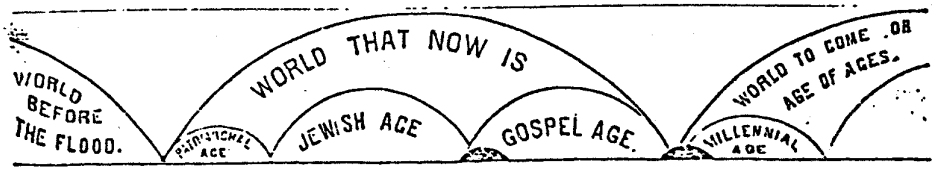
Vol. 7. ROCHESTER, N. Y., JULY, 1878. No. 1.

THREE WORLDS

N. H. BARBOUR, Editor.

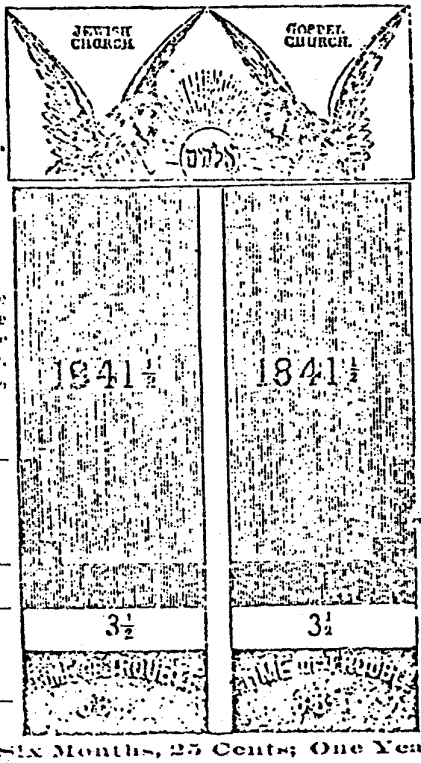
ASSISTANT EDITORS,

C. T. RUSSELL, PITTSBURG, PA. ELD. J. H. PATON, ALMONT, MICH.



PLAN OF THE AGES:

"Both the Cherubim of one measure and one size."



PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—A. D. 70.

PLANE OF THE SPIRIT

Heavenly Jerusalem

Spiritual

Heavenly Kingdom

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843–4.

606, [illegible] ended in [illegible] that [illegible] also jubilee cycles 1878, the *double* complete.

"Times of the Gentiles" end in 1914.

TERMS—Six Months, 25 Cents; One Year, 50 Cents.

LETTERS containing *money*.—This acknowlegment is a receipt for their contents.

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NOTICE?—Evidences that we are at the close of the gospel age, are so numerous, that few can examine them carefully and not be convinced of the truth of our position. And the question as to what great changes are before us, is forcing itself upon both the church and the world. There can be no doubt but that a time of trouble, such as the world has never yet experienced, is approaching, and that it is the immediate precursor of the millennial age. And to this agree both the chronology, the prophetic periods, and the signs of the times. Just what we are expecting in the next thirty-seven years, is, first, the gathering of the spiritual element of the churches into the light of present truth; a sanctifying or *separating* work, by which the church is to get the victory over the world, "And this is the victory that overcometh the world even your faith." Second, the translation, or glorification of the chosen bride of Christ. Third, the return of the Jews to Palestine, in the midst of the overtuning of Gentile governments, falling of thrones, etc. Fourth, the battle of the great day. Fifth, the ushering of the millennium.

If there are those who would like to hear on these great subjects, if they will provide any place, church or hall, there are those who will gladly speak to the people on these subjects. And those who would like to make arrangements for a series of meetings, may communicate with the following persons:—Eld. J. H. Patton, of Almont, Mich.; C. T. Russell, 82 Fifth Avenue, Pittsburgh, Pa.; S. H. Withington, Springwater, N. Y.; B. W. Keith, Dansville, N. Y.; or with myself, at Rochester, N. Y. Meetings in grove, or tent, or hall, or church; wherever a series of meetings can be held, will be responded to.

We have been compelled to leave out correspondence, answers to questions, and some articles already in type, because of the two long leading articles in this number of the paper.

July, 1878, p. 2

ARE WE RIGHT?

Truth, PRESENT truth, is the means ordained of God for the sanctification of the church: and at each great step, in the plan of the ages, the then present truth becomes especially important. And believing that we are now passing through the most glorious change the world has ever witnessed, we feel, before God and man, that it is a duty to make these things a specialty in all our teachings. Men may find fault, they may ridicule, or pity; friends may turn against us, as they have at each and every advance along this shining pathway; but none of these things move us. Our face is like a flint, and whatever others may do, we mean to keep step with the advancing light.

The impression that great changes are at hand, that the advent of the Son of God is an impending event, is becoming very general through christendom. And the question for each one to decide is, which is the wiser course, to shut our eyes, try and be as good as we can, and take our chances as to "that day" coming upon us *unawares*, or to investigate, with a determination to know all that God has revealed in relation to it. The larger number will, of course, choose the former, and glide on with the stream, and be overtaken unawares; the few will boldly strike out against the tide of opposition, and 'search as men search for silver," and *these* "will find the knowledge of God," escape those things that are coming on the earth, and stand before the Son of man.

Those who would lull you to sleep with the song of "Age-to-come," and make you unmindful of the bridge *over which you are passing*, in other words, the present truth that *leads* to age-to-come, are as dangerous, or even more so, than are those who sing of *death*, as the gate to endless joy. They are more dangerous because they have more truth. But, it may be asked, Can *truth* be dangerous? Yes, I answer. If you were journeying over an unknown and dangerous pathway, full of snares and pit-holes, and some of your leaders were continually calling your attention, and keeping your mind on some distant object, you would be very likely to stumble and fall. The Scriptures are "a lamp to our feet, and a light to our *path;*" and are not designed to shine far into the future, and we are to "take heed as to a light shining in a *dark place.*" God does not use symbols without meaning. If you had a lamp to your *feet*, shining in a *dark place*, would you as a wise man, try to keep your eyes on some distant object, or on your immediate surroundings? The Bible, ever inculcates the importance of *present truth.* Hence, purely Age-to-come teaching, even though it be true, is a snare of the Devil; and is keeping thousands in darkness on the all important *present truth.*

But, say the great mass of christian teachers, both among millinarians, and those opposed to age-to-come views, if you mean by *present* truth, an understanding of our exact position in the stream of time, we do not believe any one can know this.

Here is where we differ. The universal teaching of Scripture, is that in all great dispensational changes, God has had a chosen few who understood the situation, and knew what their Lord was doing:—"Surely the Lord God will do *nothing* but he revealeth his secrets to his servants the prophets." "And those things that are *revealed*, belong to us, and to our children, for ever." The whole plan of the ages, is therefore *revealed*, and is to be understood just as fast as it becomes *due;* that is, just as fast as it is fulfilled. That prophecy can be understood *only* as fast as it is fulfilled, is proven both by the universal failure of all who have attempted to explain it in advance, also by direct Bible testimony:—"I speak these things, *that when they come to pass* ye might believe," is the teaching of him whose Spirit was in the prophets. Hence when a writer would instruct me on prophecy, whether in relation to a *personal* "man of sin," a *personal* antichrist, a *personal* Elijah, or two *individuals*, as "My two witnesses;" and tells me they are still future, and they are about to explain an *unfulfilled* prophecy, I desire to hear no more *on that subject.* All such speculations are worthless. This, of course does *not* apply to prophetic *measurements;* if it is Monday, we have a right to prophesy and say, in five days more the week will end. When for instance a period like the "times of the Gentiles," is clearly defined; a positive statement that *all* was given to them as at the captivity, B. C. 606, it requires no inspiration to determine that "*seven times*" (prophetic), or 2520 years, will end with A. D. 1914. But the details, or *nature* of future events are seen only by the eye of inspiration, and *never* by the prophetic student.

Again, when a prophecy is fulfilled, some suppose and teach, that it should be so de-

cided and emphatic that no doubt, or difference of opinion can exist. I have seen this laid down as an axiom, by the most superficial writers, who issue some tract or pamphlet of startling wonders about to transpire. I have also seen it advanced by men of sterling merit, in some respects, and who ought to be ashamed of such superficial ideas.

These remarks are called out by a work by Dr. Seiss, of Phila. in which he not only asserts this false position, but would have us believe that the "two witnesses," "the man of sin, and the Elias, are personal characters, men or saints, who are to enact some wonderful career. Think of some *man*, or even angel from heaven, filling the prophecy concerning Elias,—"Elias truly shall first come and *restore all things*," (Matt. 17: 11.) Now, associate this with Acts 3: 20, 23, "And he shall send Jesus Christ, whom the heaven must receive until the times of restitution of all things." Here we have Christ coming at the beginning of the times of restitution of all things; the church of the first-born, his body united to him, as the power to sit on the throne, and yet this one perfect SEED in whom all nations are to be blessed, must be set aside, while some *personal* Elias takes it upon himself to "restore all things."

But to the statement, "that all *fulfilled* prophecy must be so marked and absolute in its nature, that no room for doubt, or difference of opinion can exist." I would suggest that the writers look at the facts at the first advent. Certainly there was some prophecy fulfilled there. And we can point to a long series of predictions which were thus literally fulfilled, as well as to some which are being so at this very day; and yet, then, as now, the great mass of the recognized people of God, not only found room to *doubt*, but continued in darkness, in relation to such fulfilled prophecy. Isaiah predicted that a virgin should conceive and bear a son, and yet the fulfilment of that prophecy left some room with the Jewish nation for doubt. Prophecy had pointed to Bethlehem Ephrata as the place of his nativity, and yet he was called a Nazarine. The prophet predicted to Jerusalem the approach of her lowly king, riding on an ass; and yet the very nation for whom the prophecy was made, and who saw its fulfilment, have found room to doubt, and even hold a different opinion of that fulfilled prophecy to the present day. Prophecy declared, "If ye think good give me my price; and if not forbear. So they weighed for my price thirty pieces of silver." (Zech. 11: 12.) And its fulfilment was so obscure that it is difficult even now to put the facts and prophecy together.—Prophecy records, "Out of Egypt have I called my Son." "And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod, that it might be fulfilled." (Matt. 2: 15.) Certainly this prophecy, fulfilled with the special purpose of keeping that fulfilment a secret, gave plenty of room for doubt, or even ignorance of the fact. But we need not multiply illustrations, so far from being clear and well defined to the *world*, all the fulfilment of prophecy at the first advent, and indeed since then, have been unrecognised by the uninstructed; while these who were in the *light*, that is, were being led of the Spirit, have been able to comprehend only by a kind of evidence the world could not receive. And this because prophecy is designed, not for the world, but for the church. And only the part of the church who are truly led of the Spirit, have ever understood it. Witness the facts of the two on their way to Emmaus; and indeed of all to whom it was given to understand the mysteries of the kingdom at the first advent. And once again prophecy is being fulfilled in a special manner, before the eyes of this present generation, and on precisely the same principle. All who are truly led of the Spirit, will be led into a knowledge of *this* present truth, while all others will remain as ignorant, as were the Jewish nations in the former case.

The truth in relation to fulfilled prophecy, is never forced upon the church; hence, those who are opposed to investigation, will never see it, until the stage of development at which all the world will recognize it. Hence, again we ask, Is it right, to *search*, to take heed to the more sure word of prophecy? Or had we better shut our eyes, and merely "try to be good?"

THEN AND NOW.

Jesus was begotten and born in fulfilment of prophecy. Thirty to thirty-one years after, he was annointed by the Holy Spirit at his baptism; then three and a-half years of a special work to the Jewish church began and was *finished*, and still they knew it not. Thus the first house of

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Israel, the house over which Moses presided as a "servant" stumbled. So prophecy predicts the second house were to stumble; "whose house are ye, *if ye hold fast*," etc. After that house of servants were "cast off," and their dispensation ended, so that they were no longer heirs (Gal. 4: 30), still there was a "*remnant* according to the election of grace," who were not cast away. In other words, the "wheat" out of that generation were not cast off, but were gathered, on and after the day of Pentecost. This is clearly taught in Romans, 11: 1–5. And the apostle includes himself as one of that "*remnant*." And this remnant, on their acceptance of Christ, were entitled to all the gospel had to confer. That is, there was no difference between those who accepted Christ *during* his three and a-half years of ministry, and before the end of their dispensation, and those who, like Paul himself, were of that elect remnant, and accepted him *after* that dispensation ended. Hence, our position being true, i. e., that the gospel dispensation is now ended, the *parallels* prove that the "*wheat*" to be gathered out of this generation of the gospel church are entitled to share equally, in the "high calling," whither brought into the light of present truth *before* the end of this dispensation, or, during whatever period of time God has set apart for the *gathering of the wheat after* the dispensation ends.

Now, if the reader will look at the title page, he will see just the present whereabouts of the gospel church. The Scriptures clearly teach the equality of these two dispensations in all their measurements. From the death of Jacob, at the end of the one-man, or patriarchal age, to the death of Christ, at the end of the twelve-tribe, or Jewish dispensation, was a period of just 1845 years. (This is not reckoned by Bishop Usher's chronology, in the margin of our Bibles, but by the *real* Bible chronology, as published so often in these columns; a chronology by which this wonderful harmony is found to obtain among all the prophetic measurements). Christ was crucified in the spring of A. D. 33. And from the spring of A. D. 33, to the spring of A. D. 1878, is another period of just 1845 years; hence, at that time the gospel dispensation was of equal measure with that of the preceding one. Now, let our readers who have not yet seen the *evidence* of the exact equality of the two dispensations take it for granted, for the present, in order that they may see some of the beauty of the *parallels*, and also the prophetic Scriptures; and at some future time the opportunity may be presented for them to critically examine this evidence.

For the present, then, the subject will be presented just as if the reader accepted the fact of this equality; that as the twelve-tribe dispensation, ending at the death of Christ, was just 1845 years in duration, so the gospel dispensation, having now continued an equal period, is also at an end. Do not start back at this, you know the Jewish church did not *believe* their dispensation had ended, at the death of Christ, or on the day of Pentecost; and yet notwithstanding they did not recognise the fact, still it was *true*. And it is a clearly Scriptural position that the gospel dispensation will end in a manner equally surprising to the gospel church. Many will feel as if this could not be true; and really think they have Scripture to prove that the gospel dispensation must end with the advent of Christ in the clouds, and to be seen by "every eye." But they *have* no such Scripture marking the *end* of the gospel age. Men must not jump at conclusions. The Jews, who knew and believed the prophecy of Gabriel to Mary (see Luke 1: 30–33), could have proven, to all appearance, that their dispensation *never* would end, and yet it ended, and ended without their knowing it. And this blindness which happened to them, was to continue "*until* the fullness of the Gentiles be come in." And we can prove that the gospel dispensation is also now ended. But as the Jewish church in mass, did not recognise the fact in their own case, so it is with the gospel church. And now, as then, this fact will be recognised only by a *remnant*.—"Even so at this present time also, there is a remnant according to the election of grace." (Rom. 11: 5.)

As it was *after* the end of their dispensation, this "remant" were gathered out of that forsaken church, so it is *after* the end of the gospel dispensation this elect remnant, the true spiritual element, the "wheat," found in all the sects composing the gospel church, are to be gathered. And *we are now in that gathering time.*

Now look at the measurements. From the death of Jacob to the death of Christ,

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was the time during which the tribe of Judah was to hold the sceptre (see Gen. 49: 10). This was the measure of the twelve-tribe dispensation, and was a period of 1845 years. Christ as a Jew, preached three years and a-half; and his was a *harvest* work, "whose fan is in his hand, and he shall thoroughly purge his floor."—Therefore he began to preach, and the harvest of that age began three years and a-half before the *end* of their dispensation. In other words, from the beginning of the twelve-tribe dispensation to the beginning of its *harvest*, was a period of 1841 years and six months. Jesus was born thirty years before he began to preach, therefore, from the beginning of that age, to the *beginning* of the first advent, was thirty years *less* than 1841 years and a-half, or 1811 years and six months. Again, from the death of Christ, in the spring of A. D. 33, to the destruction of their nationality, in A. D. 70, was about thirty-seven years.

Now, look at some facts here. From the beginning of the gospel dispensation at the death of Christ, in the spring of A. D. 33, to the autumn of 1844, at which time we *claim* that the first stage of the second advent began, was a period of just 1811 years and six months. And to the autumn of 1874, when we *claim* the harvest of the gospel age began, was 1841 years and six months. And from the spring of A. D. 33, to the spring of A. D. 1878, where we *claim* the gospel dispensation ended, was just 1845 full years. Now, *if* the "cherubins with faces turned inward, toward the mercy seat;" the one looking forward to Christ, in all its typical ordinances, and the other looking *back* to the cross, to the death and resurrection of Christ for all its hopes, "for if Christ be not risen then they that have fallen asleep in Christ are perished;" if, I say, these were to be of one measure and of one size," then the gospel dispensation is now ended, and naught remains but "gathering the wheat into the barn." (Matt. 13: 30.)

Some may think these exact parallels are but the result of a well digested and carefully got up theory. But this is not the case, for all these measurements fixing the various dates which go to make these parallels, were made, some of them before any one of the parallels were seen; and all of them before these parallels were seen in their present completeness. For instance, the 1843—4 movement was based on the ending of the 2300 "days" of Dan. 8: 14; and was made at the exact point to parallel the movement at the begetting and birth of Jesus, and with no knowledge whatever of the "two dispensation" argument. Hence all can see that the 1843—4 movement, or the argument of the 2300 days ending there was not designed, of man, at least, as a part of this system of parallels. Nor was the next movement, that of 1873—4, started with a design to parallel, in point of time, that of the begining of Christ's ministry; for at that time not one of these parallels, or the argument drawn from them had been seen.

The chronology, showing the end of the 6000 years in the autumn of 1873, taught by Bowen, Elliott, Cummings, and many others, can hardly be supposed to be a premeditated part of a then unknown theory. And the argument on the 1335 days of Dan. 12: dating from A. D. 538, or 9, and ending in 1873 or 4, was held by thousands before any of these parallels were seen, and by many who *never* saw them. Again, the jubilee argument of 50x50 years, or a jubilee of jubilees, measuring from the last typical jubilee prior to the Babylonian captivity, and pointing to the tenth day of the seventh month of 1874, as the time for our High Priest to leave the Holy Place, could not be bent to suit a theory, since there is absolute data by which to determine the date of their last jubilee; from which 50x50, or 2500 years end in exact harmony with these arguments. Again, the seven times, or "times of the Gentiles," that is, 2520 years, commencing at the captivity, B. C. 606, at which time the crown was removed from the line of David, and the whole earth was given up to the Gentiles, *ends* with A. D. 1914, or just 37 years from the present time, 1878; and so marking the exact parallel to the destruction of Jerusalem, 37 years after *their* dispensation ended

There is but the one parallel, that of the *equality* of the two dispensations themselves, and which makes the gospel dispensation due to end this present spring, against which an objection of its being made for the occasion, could have any weight. And to this, I can only say, the chronology on which so many other of these parallels depends, gives the duration of the twelve-tribe dispensation as 1845 years; and from the day of Pentecost in A. D. 33, to this present spring, is an exactly equal period of time. Again, the fact

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that a parallelism between the two dispensations does certainly obtain in all the details of worship, cannot be denied. The former was organized on the basis of twelve tribes, and the latter, on that of twelve apostles. The first ended with a closing work called a "harvest" (John 4:35); so does the second (Matt. 13:30). The Jewish age ended with the first advent, the gospel, with his second. Did the former have its tabernacle, temple and sacrifice; so has the latter its "tabernacle not made with hands," its living temple, its "spiritual sacrifices." Had the old covenant its priest-hood, its incense, its vail, and its holy of holies; so has the new. Was there the Mount Zion of Arabia, and the earthly Jerusalem; so there is "the Mount Sion the city of the living God the *heavenly* Jerusalem. Indeed there is no feature of the old dispensation but has its parallel in the new: "see thou make every thing after the pattern shewed thee in the holy mount;" And certainly, these parallels are not far-fetched; nor are the *facts* in relation to their equality of measurement. And when all the beauty and completeness of these parallels are seen, they become an exceedingly strong argument in support of our position.

The movement having reference to the second advent of the Messiah, began in the message of 1843. And now that we are near the end, it is apparent that the past is an exact fulfilment, not only of the parable of the "ten virgins," (Matt. 25:), with its two parts, the one prior to the tarrying of the Bridegroom, and the other under the midnight cry, but it has paralleled in point of time, each movement of the first advent. How did it happen that the 1843—4 movement occurred at just an equal distance this side the death of Christ, as was that of the preparatory stage at the first advent, this side the beginning of *their* age? How did it happen that a movement like that of 1873—4, occurred at the exact time to parallel the *second* stage of the first advent at the baptism of Jesus? How does it happen a prophetic measurement should mark off a period of three and a half years, just at that point, and all this light come out on the *harvest* of the gospel age, just where it would parallel, in point of *time*, a similar work at the end of the *Jewish* age? And how does it come about that an argument clear and positive, like that of the "Times of the Gentiles," ending with the year A. D. 1914, happens to be just 37 years further on, so as to parallel the destruction of Jerusalem, occuring 37 years after the end of *their* age? And let it be remembered, each and all of these parallel points of time were arrived at by prophetic and chronological measurements before the *parallel* was seen.

Now is it more probable that all these are purely a matter of *chance*, than that all were arranged of God in the great plan, as type and antitype? There is a "*double*," running all through the Bible, two Adams, two Jerusalems, two kind of children, those "after the flesh," and those "after the Spirit;" two dispensations, the former given *expressly* as a typical, or *pattern* dispensation. Two *births*, that of the flesh, and that of the Spirit; making the two stages in man's development before reaching the perfect condition; and hence, the two *advents*, and two natures of the second Adam.

To attack any one of these parallels in detail, and show a plausible reason for giving it some other application, does not touch the real strength of our position, any more than to object to the placing of a hewn stone that fitted one and only one place in the building, because it *might* have been the design of the architect for that stone to have remained unused, would prove that the laborers had made a mistake in placing that stone into the nich where its *dimentions* proved that it belonged. This thought was suggested by a flimsy criticism on some of these points in one of our exchanges; in which the editor in an off hand manner tells his readers that it is not likely Isa. 40:2, "Cry unto her that her *appointed time* [margin] is accomplished, and her iniquity pardoned, for she has received *double* at the Lord's hand, for all her sins," has any reference to *time;* and then, after this logical conclusion, coolly dismisses further investigation as too unimportant for a place in his paper. Truly these things are "foolishness to the natural man, neither can they know them.

The only argument worthy the name, ever brought against the position taken on the 2300 days, as applied in 1843, is the fact that what they expected to transpire at the end of the "days" did not transpire.

In the 1843—4 movement we had as yet seen none of the parallels, nor any thing of the *manner* of the advent. We supposed that where those "days" ended the whole work, in all its stages, instead of merely beginning, would be consummated. This was

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our mistake, while the application of the prophetic period was *not* a mistake. I have no more doubt that in that movement, we had the right principle of interpretation, the subtracting the "seventy weeks" of Dan. 9:, from the 2300 days of Dan. 8:, than I have of the truth of the prophecy. The relation of the vision of the 8th, to that of the 9th chapter, is placed beyond all criticism, by the language in verses 21, 23, and 24.

The vision of the 8th chapter is called, "the vision of the *days*" (verse 26—The same word rendered "days," verse 14, being here rendered "*evening and morning*." The vision of the 8th chapter is the only one in which Daniel had seen Gabriel (see verse 16). And the angel distinctly refers to this vision of the 2300 days, in verse 23, "Understand the matter, and consider the *vision:* Seventy weeks are determined, or cut off, as it should be rendered, upon thy people, and on thy holy city. And the advent of Christ proved that those "weeks" were fulfilled a day for a year, or as 490 years. Cut off 490 from 2300, and 1810 remain. Therefore the remainder of that 2300 day period ended 1810 years after the end of the seventieth week. But as the *work* of that seventy weeks was cut short so as to end in the *middle* of the last week, so the work due to begin 1810 years after, was hastened an equal period of time. And 1810 years from the crucifixion, terminated in 1843.

The argument on "The times of the Gentiles" ending with the year 1914, is neither far fetched, or the principle of application peculiar to this theory. That a day stands for a year, in prophecy, has been endorsed by all, or nearly all Bible expositors: and that a "*time*," means a solar year, and that the "time, times, and half a time," of Daniel and Revelation are synonymous with the "forty and two months," and "a thousand two hundred and three score days," and means 1260 solar years, has also been the teaching of the great body of expositors. Hence, whatever may now be said for, or against this day-year theory, all must admit that it is not peculiar to us.

If three and a half prophetic "times," are 1260 literal years, "*seven* times," means 2520, or *twice* 1260 years. And in Lev. 26: 28, it is taught, and four times repeated, in that chapter, that literal Israel should be chastised "seven times." And measuring from the captivity in Babylon, a point clearly marked as the beginning of universal Gentile dominion, not only by the fact that the crown was removed from Zedekiah the last of the Jewish kings, at that time, but by the fact that God, at the same time gave all the earth into the hands of Nebuchadnezzar. And from B. C. 606, 2520 years, or seven prophetic times, will end in A. D. 1914; just 37 years from this present spring; thus making the end of "the times of the Gentiles" an exact parallel to the end of the Jewish nationality at the destruction of Jerusalem.

Again, If *all* these parallels were built on the day-year theory even, the fact of their arranging themselves into this wonderful system of parallels would more than rival the wonders of the great pyramid, as proof of their eminating from the divine mind. But they do not all rest on that theory; three of them, the chronology, the jubilee argument, and that of the equality of the two dispensations, are independent of that theory; and yet they are in perfect harmony with the other three, which are based on that theory. While all of them harmonize with certain facts and movements of the past forty years.

Such an array of evidence on any other subject, would carry conviction before any tribunal in the world; but *spiritual* things have an element outside of, and beyond the reach of the natural mind; and yet, we can but believe that the real spiritual element in the church, will be enabled to see and be brought into the light of present truth, before the *gathering time* shall be ended.

3 1-2 YEARS.

The change in the character of this movement, through which we have just passed, is doubtless as yet not fully understood by some who are in full sympathy with most of the other views. So far as the Elijah type (2 Kings 2:) is concerned, we are just at the parallel, *after* he had crossed the Jordan, with nothing before him but translation; but so far as the parallels between the Jewish and the gospel dispensations are concerned, we are just in a parallel condition with the 'remnant according to the election of grace,' of whom the apostle speaks in Rom. 11: 1,5.

Christ, who was "sent but to the lost sheep of the house of Israel," came to bring *division;* and he *accomplished* the work his Father sent him to do. And that division between "wheat and chaff," and the scattering, even of the *wheat*, was fortold in

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prophecy, as "sheep having no shepherd." And yet that "wheat," that "remnant according to the election of grace," was to be gathered, *out of that rejected generation*, and that gathering began on the day of Pentecost. And Paul, and many others, from *that special generation who had seen the division*, were gathered in the following 3 1-2 years. And we have to admit that gathering did not begin till Pentecost; and therefore not before, but *after the end* of their dispensation; and in order to parallel that, the gathering of the "wheat," out of the last generation of the gospel church, must of necessity be *after* the end of this age.

As to the *time*, we have the following to offer:—"Seventy weeks are determined on thy people and upon thy holy city; . . . know therefor: and understand that from the goingforth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks" (Dan. 9: 24, 25). Here are 69 weeks, of the 70 determined on the Jews.—Christ, and Messiah, is the same word in the original, "and being interpreted means the *Anointed* (margin of John 1: 4). Jesus was *Anointed* at his baptism (Acts 10: 38). Therefore the 7 weeks, and 62 weeks, ended at his baptism. "And *after* threescore and two weeks shall Messiah be cut off" (verse 26). It was a half week *after* the 62 weeks, that He was "cut off." The word here translated "after," is *ah-ghar*, a word never rendered "at the end of," like *kehtz*, in Dan. 12: 13; but is often rendered *afterwards:* and means an *indefinite* period after. "And He shall confirm the covenent with many for one week, and in the midst of the week He shall cause the sacrsfice and oblation to cease (verse 27). The literal of this word is 'the half,' in the *half* of the week. Christ made the *sacrifice* to cease, in the one half of the week, but the *covenant* must be confirmed with many, for *one week*. This leaves the last half of the 70th week yet unexpired *at the death of Christ;* and yet that seventy weeks was *determined on the Jews*. Hence they were in *some sense*, God's representative people for 3 1-2 years after the Pentecost, and yet holding a different relationship at the end of that time. Hence, no matter whether history records any event, or not, we have Bible authority that they had favor shown them after the end of their dispensation, both in this prophecy, and also in the fact that Christ commanded special favor to them, after his resurretion.

Now comes the question. What was that 3 1-2 years extension of favor to that rejected house for? We may know by seeing what was accompliehed. The 'wheat' from that living generation was gathered. But at the end of that 70 weeks, all favor, according to the conditions of the prophecy, should cease, or else *more* than 70 weeks was determined on them.

Then if the parallels hold, there must be an extension of favor to the *gospel church*, after *this* dispensation ends. But this does not touch the question as to what disposal was made of the wheat, after the gathering, this, the work of the Spirit, being outside of the parallels. But the gathering, is by the angels. And in our last paper we showed what the gathering, in the present case implies, viz. a condition of victory over the world; and which is due to the *living* church only at the *end* of the dispensation; and to individuals who have died, when, like Paul, they had "finished their course,' and was ready to be offered."

On the day the gathering began, the day of Pentecost, more than three thousand were gathered out of that rejected Jewish church,—Remember, the *parallels* go only to the *gathering* of the wheat, and do not reach the work of the Spirit; their being begotten at that time, or *born*, at the present expected change, being alike the work of the Spirit. The gathering in the present case, into the barn, if the wheat are called "children," would represent the *house*, "Whose house are ye, *if* ye hold fast . . . to the end;" Therefore all who were ready, and *in the light of present truth*, (perhaps more than three thousand), were counted as overcomers, and, having reached the *end*, were unconditionly *in the house*, the day the gathering began. And yet, before the end of the gathering time there may be brought in some, who like Paul, have hitherto zealously opposed the truth. The mass of the church have doubtless stumbled; being the Laodicean church, God will "spew them out of his mouth." But there may yet be "seven thousand," as the "remnant according to the election of grace." Read Rom. 11: 1–7, where Paul, who certainly was "wheat," proves by a reference to his own case, that there was a remnent, from that church to share in the high calling, while "the rest were blinded." And by refering

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to Elijah, gives a hint, possibly, as to the number. And it is not unlikely the parallels may hold, even to the number chosen. God grant the number may not be less out of this generation, of those who shall overcome, and stand on "as it were a sea of glass." and have the song of the restitution in their mouth:—"All nations whom thou hast made, shall come and worship before thee (Ps. 86: 9, and Rev. 15: 4)-

THE CHURCH
Walking with the World

The Church and the World walked far
  On the changing shores of time, [apart
The World was singing a giddy song,
  And the Church a hymn sublime.
"Come, give me your hand," said the merry
  And walk with me this way; [world,
But the good Church hid her snowy hands
  And solemly answerd "Nay,"
I will not give you my hand at all,
  And I will not walk with you;
Your way is the way that leads to death;
  Your words are all untrue.

"Nay, walk with me but a little space,"
  Said the World, with a kindly air;
"The road I walk is a pleasant road,
  And the sun shines always there;
Your path is thorny and rough and rude,
  But mine is broad and plain;
My way is paved with flowers, and dews,
  And yours with tears and pain;
The sky to me is always blue;
  No want, no toil I know;
The sky above you is always dark;
  Your lot is a lot of woe;
There's room enough for you and for me
  To travel side by side."

Half shyly the Church approached the
  And gave him her hand of snow; [World
And the old World grasped it and walked
  Saying in accents low, [along,
"Your dress is too simple to please my taste;
  I will give you pearls to wear,
Rich velvets and silks for your graceful
  And diamonds to deck your hair." [form,
The Church looked down at her plain white
  And then at the dazzling World, [robes,
And blushed as she saw his handsome lip
  With a smile contemptuous curled.
"I will change my dress for a costlier one,"
  Said the Church, with a smile of grace;
Then her pure white garments drifted away
  And the World gave, in their place,
Beautiful satins, and shining silks,
  Roses and gems and costly pearls;
While over her forehead her bright hair fell
  Crisped in a thousand curls.

"Your house is too plain," said the proud
  I'll build you one like mine; [old World,
Carpets of Brussels and curtains of lace,
  And furniture ever so fine."
So he built her a costly and beautiful house;
  Most splended it was to behold;
Her sons and her beautiful daughters dwelt
  Gleaming in purple and gold; [there
Rich fairs and shows in the halls were held,
  And the World and his children were there.
Laughter and music and feasts were heard
  In the place that was meant for prayer.
There were cushioned pews for the rich and
  To sit in their pomp and pride; [the gay,
But the poor, clad in shabby array,
  Sat meekly down outside.

"You give too much to the poor," said the
  Far more than you ought to do; [World,
If they are in need of shelter and food,
  Why need it trouble you?
Go take your money and buy rich robes;
  Buy horses and carriages fine:
Buy pearls and jewels and dainty food;
  Buy the rarest and costliest wine!
My children they dote on all these things,
  And if you their love would win,
You must do as they do, and walk in the
  That they are walking in. [ways

Then the Church held fast the strings of her
  And modestly lowered her head, [purse,
And simpered, "without doubt you are right
  Henceforth I will do as you've said." [sir;
So the poor were turned from her door in
  And she heard not the orphan's cry; [scorn
But she drew her beautiful robes aside,
  As the widows went weeping by.
Then the sons of the World and sons of the
  Walked closely hand and heart, [Church
And only the Master, who knoweth all
  Could tell the two apart.

Then the Church sat down at her ease and
  "I am rich, and my goods increase; [said,
I have need of nothing, nor aught to do
  But to laugh, and dance, and feast."
The sly World heard, and he laughed in his
  And mocking said, aside— [sleeve
"The Church is fallen, the beautiful Church
  And her shame is her boast and her pride."

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The angel drew near to the mercy-seat,
And whispered in sighs her name,
Then the loud anthems of rapture were hushed,
And heads are covered with shame.
And a voice was heard at last, by the
From him who sat on the throne, [Church
"I know thy works, and how thou hast said,
I am rich; and hast not known
That thou art naked, poor, and blind,
And wretched before my face;
Therefore, from my presence I cast thee out,
And blot thy name from its place."

SELECTED.

THE PROSPECT.

When a short time since our expectations of translation failed of realization, doubtless all who understood the foundation upon which those hopes were based felt somewhat disappointed; yet we did not for a moment feel cast down. We realized that what God had so plainly declared must some time have a fulfilment.

We felt that we wanted to have it just in God's time and way. We have not, and hope we never shall, have any desire to arrange the matter for him, but we are very desirous of having all the light which it pleases Our Father to give upon our pathway, and which he promises will "shine more and more unto the perfect day." In other words, it has been, and still is, our aim not to *make a pathway* for ourselves, but to make use of the "lamp" of revelation ("Thy word is a lamp") in walking in the pathway which our Father made for us. When, therefore, we were not translated, it was an evidence to us that it was not God's time for it; and our hearts responded Amen; thy will be done, O God: and we can say with brother Paul, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." And we realized that "All things work together for good to those that love God, to them who are called according to his purpose."

WHEREIN DID WE ERR?

Was it in looking for translation? No. Men may scoff at the idea, but some day the church will be translated. Whenever it comes it is to be the end of the church's career. As St. Paul testifies, "Behold I show you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye," etc. Did the failure to realize translation prove either the object or manner of our Lord's coming, as we have advocated them to be erroneous? By no means. The same Scriptures still teach that Jesus comes to be glorified in his saints—to be united with his church—to exalt her as his bride to the throne, that through the second-Adam and his wife the *regeneration* of the world may be accomplished, and through them all things be restored which were lost through the first Adam and his wife. (Rom. 5: 17–19.) As "God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 21.)

We know, too, "The day of the Lord so cometh as a thief in the night"—stealthily—quietly. And Jesus, speaking of his *parousia* (personal presence) declares that in his *parousia* men will be eating and buying and marrying, *and know not*, (Matt. 24: 38,) as it was in the days of Noah, so shall it also be *in the days* of the Son of man. The world will go along in his days as ever, and know not. (Luke 17: 26.)

Did our disappointment prove that we were in error as to the time—our chronology wrong? The Bible chronology taught us that the 6000 years from Adam were full in the fall of 1873. Here we believe the 7th thousand—or Sabbath began—chronologically, while other prophetic lines taught us that that blessed age had its beginning in a night of peculiar darkness—a time of trouble of forty years, during which all the kingdoms of the world would be thrown down, and the world prepared for the reign of Christ and his bride, when "a king shall reign in righteousness and princes shall rule in judgment."

Just at the right time 1873, the present financial trouble had a beginning. It began small, but has ever since been increasing and spreading, until now the entire civilized world is affected by it. The world laughed at our predictions, and assured us that six months would see matters all right again; but we are nearly five years into it now, and the cloud is still darker. "Men's hearts begin to fail them for fear, and for looking after those things coming upon the world."

This point at least seems clearly marked, and we cannot lay it aside without some good reason. Again, it is so scripturally

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strong that neither its friends nor enemies are able to overthrow it.

We found various clear prophetic lines of teaching in perfect accord with the chronology. The jubilee, etc., etc. Among the clearest and simplest of these teachings was the one which showed us that the Jewish age was a pattern of the gospel age; that they two would be of equal size and measure; that what they had, priests, holy of holies, tabernacle, etc., foreshadowed ours, the true, etc. (See writings on "Double," "The Two Covenants," etc.) This system of parallels has been of late one of the chief sources of light on our pathway. It taught as that the gospel dispensation would in some sense end this spring, as this was the point of time parallel to the giving up of the Jewish church, when Christ wept over them, gave them up, and left their house desolate. We did not discern, as we now do, that their harvest was a seven years' work, divided into equal parts, and devoted to entirely different kinds of work. During Christ's ministry of three and a-half years, John's statement, "His fan is in his hand, and he will thoroughly purge his floor," had its fulfilment. He did a separating work—divided the wheat of that age from its chaff. As he said: "Think not that I am come to send peace, but rather division." "And there was a division among the people concerning him." (Jno. 7: 34.) When the dividing work was accomplished, and before the wheat was gathered, Christ gave up their—Jewish—house at his death, when the vail was rent, and the glory of the Lord departed from their temple; but John also said, "He shall gather the wheat into his garner." When was this accomplished? We had supposed that this gathering was accomplished in the one day of Pentecost, which followed Christ's ministry: but we now see that while some of the wheat of that age was there gathered into the garner, the gospel dispensation, yet those were not all the wheat. No, the gathering of the wheat required time, and we shall show had three and a-half years allotted to it, making the harvest seven years long.

EVIDENCE OF SEVEN YEARS JEWISH HARVEST.

The prophecy of Dan. 9: 24–27, is the only *time prophecy* which points to the first advent of Christ. The angel informs Dan. (v. 24) of a period of time set apart upon Daniel's people [Jews] and city; and that in this seventy weeks certain things would be accomplished, (v. 24.) The angel then sub-divided these seventy weeks as follows, 7–62–1. The 7 weeks (= 49 years.) (This time is given "a day for a year,") and has been so fulfilled. 1 day = 1 year, 1 week, (7 days) = (7 yrs.) During these 7 weeks = 49 years, the temple was rebuilt upon the return from the Babylonian captivity. The street and wall was to be built (during these seven weeks) even in troublous times. (For description of the trouble in building of it, see "Ezra" and "Neh.") After these seven weeks building, sixty-two weeks, =(434 years,) would reach to Messiah, and was fulfilled at the baptism of Christ. When God bore testimony to his sonship, and he was annointed by the descent of the Spirit, and introduced to Israel by John, the sixty-nine weeks reach to this point; and as there were seventy in all set apart to that people, it follows that there was one week or seven years of that time of favor still due to them. Now, with regard to this work, vs. 26 declares Messiah will be cut off (put to death) *after* the sixty-two weeks, but does not tell us how long *after*; it being after, however, necessitates its being in their last week—the seventieth. (Leave the remainder of vs. 26, it is parenthetical, and describes the war by which the Roman army destroyed their city and temple thirty-seven years after.)

Verse 27 takes up this seventieth or last seven years of God's favor—7 and 62 = 69 weeks reach unto *Messiah*. "And he shal confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and oblation to cease." How does this agree with its fullfilment? Perfectly. Christ, during his three and a-half years ministry, showed that people special favor. He neither went himself nor suffered his disciples to go to the Gentiles, etc. This was the first half of their week. Here although he gave them up *as a house*, yet he continued to show them favor after the establishment of the spiritual house—the gospel; and in the new commission to the apostles, after his resurrection, when telling them to preach the *gospel* to every nation, he charges them, "beginning at Jerusalem." Why begin there where he had just been laboring, and had finally given them up? Ah! he was to confirm the covenant one

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week, and there was three and a-half years still due them; until their seventy weeks of favor were run out, the gospel was not preached to the Gentiles. Cornelius evidently was the first converted Gentile, as Paul declared Acts 13: 46. "It was necessary that the word of God should first have been spoken to you," [Jews.] We should not know just how long the gospel favor was confined in this especial sense to them, were it not for this statement of the covenant being confirmed one week.

In the midst of the week he shall cause the sacrifice and oblation to cease. Who caused it to cease? Messiah. How? By becoming himself the true sacrifice. God recognized that bullock, or ram, or lamb as a sacrifice, because it pointed to Christ as the anti-typical "Lamb of God," the true sacrifice which taketh away the sins of the world; but the moment Christ died, all sacrifice ceased. From that time forward the Jews, or any one else, may *burn* a bullock or lamb, but it is not a sacrifice, for God having provided the true, no longer recognizes or accepts any other.

We find, then, that a work went on among the Jews for three and a-half years after Christ's ministry. We have seen that the work he did was to separate wheat from chaff, and that "*There was a division* among the people concerning him," the latter half of their week was devoted to the gathering of that separated wheat "into the garner," the gospel dispensation, and that quite a quantity of *wheat* must have been in that house when Christ gave it up, etc., is evident, when we learn that 3,000 were converted on the day of Pentecost (Acts 2: 41, and 5: 14), and there was added to the church daily such as should be saved—and the entire latter half of their seventieth week was devoted to this gathering of them. Let me illustrate

THE CHANGE FROM THE JEWISH

to the gospel dispensation. Suppose you are a merchant. Your present place of business is old. You are about to remove to a new store across the way. You go through your old premises with your servants, and separate such articles of furniture, etc., as you may consider fit and suitable for the new store. [So Christ and his disciples separated by the "fan" of truth the wheat from the chaff—the wheat being suitable and proper to gather into the barn, the chaff unfit.] When you have all things ready for your new store, you transfer your *sign* and *presence* from the old to the new, and the servants bring into the new the previously selected valuables from the old. So when the separating work in that house was complete, the glory of the Lord's presence was withdrawn from their temple—"the vail rent"—the house left desolate, while that presence was transferred to the *new house*, the gospel, and God now dwells in the *new temple*—the gospel church—"Whose temple are ye." (1 Cor. 3: 17.) It was into this new garner that the Jewish wheat came in the gathering time, (not *chaff converted into wheat*,) and among the wheat thus brought in, we recognize "our beloved brother Paul."

As you would protect your old store until all the valuables were brought into the new, so God continued his favor to them during all the seventieth week, while he removed their wheat. This is a pattern, as all the other features of their dispensation have been, of the end of the gospel age.

Our harvest, like theirs, has two special kinds of work. 1st. A separation between wheat and tares, by the tares being bound in bundles. 2dly. The *gathering of the wheat*, while the tares are burning. We have all along recognized the *separation* as the work of the three and a-half years just ended. We realized there would be a complete separation between the true christians and the *tares* or hypocrites. We had an idea, however, that this truth with which we are intimately connected, was doing *all* of this separating. We certainly believe that as a truth it did do some of this work, but we think we can see now that while God has used this as one, yet he has had many other lines of truth doing similiar service, but all in one way or another under his guidance, bring about a division of the people, not that we have ever attempted to divide, but as it were, *in spite of all we could do to the contrary*, a division of classes took place. Now, look around you into every church—of every denomination—What do you see? I see an ever widening gulf separating between two classes—between the merely nominal christian, who is such because it is essential to respectability in this our day, but who is restive, even under the modified restraint which the church exacts, and desires to bring the church down to the level of a "moral club," composed of the respectable of so-

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ciety, by means of which they may enjoy weekly a moral essay, from which should be excluded all reference to any personal imperfections of its members, or anything which might hurt the self-satisfied feeling of the "club."

The separation, we say, between this class and the ones mentioned in Mal. 3: 16–17, they that shall be his "jewels," the saints—the sanctified—those unwilling to bow the knee to mammon, by indulging in christian lotteries, fairs, etc., thereby to minister to the pride of the eye and heart; who would prefer to see the virgin espoused to Christ await the coming of her Lord clothed in the clean white robe of Christ, separate from the world, than to see her living sumptuously in the world's embrace, adorned with sham jewels.

That this work has been accomplished in the three and a-half years of the harvest just ended, we thoroughly believe, but as there, so here, there is a "gathering into the barn" *to be done*, and the pattern teaches us that it will require three and a-half years for this part of the harvest work; but remember this is not setting a time for translation, the translation not being due until *all are gathered*, and how long after we know not, but presume *soon* thereafter. But, says one, I thought the gathering "into the barn" was translation.

So we all did, and that was the mistake; we supposed the separation took three and a-half years, and the gathering one moment. We now find that the gathering here, as in the end of the Jewish age, takes three and a-half years; and *know* that the "gathering into the barn" *is not* translation, but a work that precedes it. Translation, or the *changing* of the living, (1 Cor. 15: 51,) is the work of the Spirit (Phil. 3: 21). "He that raised up Christ from the dead shall also quicken your mortal bodies *by his Spirit* which dwelleth in you." (Rom. 8: 11.) "The angels then *will not* translate us, but *they do* gather us into the barn." (Matt. 13: 30.) What, then, is it to be gathered into the barn? It is the reaching of a position of rest and safety, and security, when we have fought the good fight—run the race—finished the course—got the victory. The place or condition in which we *wait for the reward.*

Paul, and all the saints who have died, reached this position of victory and security at death (2 Tim. 4: 7), but with those "who are alive and remain," there will be a time when they shall be counted to have *finished their course*, and will be gathered *into the barn.* The thought is carried out in the figure of the *temple*, or "house," by St. Paul, Eph. 2: 20–22, where he likens individual christians to stones being builded together growing into a holy temple for the habitation of God through the Spirit, drawing upon the Jewish temple, the shadow or type. Paul, and every believer in Christ, is a stone in preparation for a place in this great temple, while in the quarry and undergoing the hammering and trimming and polishing, trials, afflictions, etc., which our Father, the great architect, sees to be necessary. We are (now) counted, although unfinished, as parts of that great house. "Whose house are ye, if ye hold fast . . firm unto the end." We are now of the house *conditionally*, if we are "rightly exercised" by the present trials and afflictions, and allow them to prepare us for a place in this temple. None of these stones are laid in the temple until they are finished. Paul was counted such just when about to die, and "we which are alive" will reach a point when we will be complete, and be placed in position in the temple before translation, just as the type, Solomon's temple was finished, every stone laid in its place before "The glory of the Lord filled the house (temple) of God." (2 Chro. 5: 13.) So, also, must each one of us be *fitted, polished, finished* and *laid*, or gathered into this spiritual house before it is filled with the glory of God—"made like unto Christ's glorious body"—translated.

This placing of living stones in the temple, and "gathering of the wheat into the barn," etc., is the obtaining of the "victory" over the world, the flesh and the devil. And this means nothing short of entire consecration and sanctification of all who will come to this condition. The virgin church of Christ must make herself ready *before* the marriage. She must be clothed in Christ's righteousness, and while in this condition waiting for the gathering in of the last grain of wheat, she is brought to our view in Rev. 15: 2–4.

Here they are victors; their position is a *clear one*, as it were a sea of glass; and though mingled with fire (perhaps representing that we are yet in close contact with fire, trouble), yet they are above them, victors, and can sing the song of Moses and

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the Lamb. And the fact that the song declares "All nations shall come and worship before thee," would seem to imply that they had all learned of the restitution of all things, and understood the plan of God in the salvation of the world, and how in Abraham's seed all the kindreds of the earth will be blessed. (Acts, 3: 25.)

O for this gathering! O for this victory! "This is the victory that overcometh the world, even your faith." But while the wheat is being thus gathered, the

TARES ARE BEING BURNED.

What is this? We have seen that there is a great time of trouble coming upon the world, and that it has already commenced, but has some thirty-seven years future for its entire accomplishment; but while this trouble upon the world is expressed by the figure of fire, yet it must be a different fire from this which burns up the tares, for the *tares* are not the *world*. No, "the *field is the world*," "the tares are the children of the wicked one." They are hypocrites—pretended wheat—"wolves in sheeps" clothing." During this three and a-half years we expect (Matt. 13: 41–42), to be fulfilled.

We therefore anticipate a dreadful burning of tares, and a scorching of all wheat which has not been separated from them. Just the nature of this disaster is questionable, but we look with present light to a complete overturning by infidelity, atheism, etc., of the nominal church, and that christianity will become so unpopular that the wolves will become ashamed of their sheeps' clothing, and that it will become so much of a disgrace to be called a christian as it has been an honor.

Infidelity is spreading her blighting influence like a pestilence all over the land; and by conversation and reading matter, and by public lectures, by thrusts through the secular press, this dreadful, noxious pestilence sweeps over the land. Already it is becoming fashionable for all who make any claims to scientific knowledge, etc., to profess themselves disciples of Darwin, and stoutly deny the credibility of the Bible, while they assure you that no man of brains ever did accept it as the word of God, and exultingly point to the infidelity of all leading statesmen. Such teaching to christians who have to build with poor materials, and understand God's word but little, must be disastrous, indeed.

But shall we be here during this time of trouble on the church? Yes; this is the day of burning, which will try every man's work of what sort it is. Those who have built on the sand will be swept away completely, while those who have built on the rock—Christ, shall be tried severely. (See 1 Cor. 3: 12–15.) Those who have built with "Gold, silver, precious stones, are the overcomers, who are unscathed, while those building on the same foundation improperly, suffer great loss—themselves shall be saved so as by fire.

The condition of the overcomers is forcibly shown in Ps. 91. Read it: "O how complete is our refuge; the snares of the ungodly are harmless; their arrows, even bitter words (Ps. 64: 3) cannot harm us." While this moral pestilence stalks through the land, and thousands fall at our side, we fall not; we are not smitten. Why, what protection have we? "His truth shall be thy shield." (Verse 4.) "Ye shall know *the truth*, and *the truth shall make you free*." "Thy *word* is truth."

We learn, then, that this company who have God for their refuge have the truth which others have not, and which shields them.

"Thy truth, O Lord, is my refuge and fortress. I will not be afraid in the evil day."

Then if there be truths too deep for us, or errors like great stones in our pathway, over which we might stumble, he will give his angels charge concerning us. They shall bear us up least we should stumble. (Ps. 91: 11, 12.)

"In God I have found a retreat,
Where I can securely abide;
No refuge nor rest so complete,
And here I intend to reside.

C. T. R.

THE BOOK OF REVELATION.

As promised in the last paper, we propose to give an exposition of the book of Revelation, so far as it is fulfilled. The order of chapters or subjects, or of the time of writing a prophecy, is no guide to the order of fulfilment. Because John says, "And *after* these things I saw," etc., only proves that he *saw* what followed, after he had seen the preceding vision; but no more proves that the events follow in the chronological order in which they were revealed

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to John, than it proves because Daniel saw the "ram and he goat," of the 8th chapter, after he had seen the "bear and leopard" of the 7th chapter, in the book of Daniel, proves that the events of the 8th must follow those of the 7th chapter. The 8th chapter being only a repetition of the events of the 7th chapter, with some additional features, as we all know.

In Revelation a subject is begun, and with only a few exceptions, is followed to its end. Thus the seven churches of the second and third chapters, are seven stages or phases, of the gospel church, and cover the whole gospel dispensation, or rather the whole gospel *age*. to the close of the times of the Gentiles, while the seven seals, the seven trumpets, the seven last plagues, etc., belong somewhere during the present age, and prior to the close of the times of the Gentiles, but do not necessarily cover all the same ground covered by the seven churches.

There is much repetition in the book of Daniel, and also in Revelation. Just as the former saw the four empires in chapters 2, 7 and 8, being these three times repeated, so John sees the Roman empire in three distinct visions given in the 12th, 13th and 17th chapters. And to claim that the dragon of the 12th chapter, and the beast of the 13th and 17th, are three different beasts, because different symbols are used, is just as wise as to claim, because of the different symbols in Daniel, that *twelve* universal empires are there brought to view. The above three chapters of Revelation cover precisely the same ground, that is, they show the Roman empire as seen from three different standpoints.

The "seven churches," we understand, to represent seven different phases of the gospel church, now ended; or more properly, now *ending;* for the last exhortation is "To him that *overcometh*, will I grant to sit with me in my throne." And the condition, "on as it were a sea of glass mingled with fire," (Rev. 15: 2,) is that occupied by those who *have* overcome. In other words, it is the condition occupied by the *gathered* "wheat," prior to translation.—And into this condition we understand the gospel church are *now* being gathered. Hence, the second and third chapters are about fulfilled; the first chapter is merely a preface to the book.

The fourth chapter is the opening scene of the glorified condition of the church, and is partly parallel to Dan. 7: 9, 10. The fact of the four and twenty elders being represented, proves that the resurrection will have occurred at the time of this jubilent scene. The four "*beasts*," we understand to represent the four dispensational churches. The first like a lion, being the patriarchal church. The patriarchs were God's anointed. "And when they went from nation to nation, and from one kingdom to another people, he suffered no man to do them wrong; yea, he reproved kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm." And Abraham could "conquer the five kings" as easily, apparently, as if he had been "the lion of the tribe of Judah." The second beast "like a calf," represents the Jewish church, with its blood of bulls and goats. The third "had a face as a man," and represents the gospel church; its leading characteristic being "*reasoning out of the Scriptures.*" The fourth "like a flying eagle," is the church of the incoming age, "They shall mount up with wings as eagles, they shall run and not weary, they shall walk and not faint." The word rendered "beast," wherever these churches are spoken of, is an entirely different word from that of Rev. 13, and all other places where it represents a *worldly* power. The one is *theerion*, generally rendered "*wild* beast," and is the word used in every case in Revelation where a *wordly* power is represented; while the other word is *zoon*, (beast), occurs twenty times in Revelation and in every case refers to a *heavenly* power.

Chapter five is a continuation of the same, and the two seem to be the *inauguration* of the kingdom, which, when set up, is to conquer the nations, "break in pieces and consume all these (earthly) kingdoms;" "rule the nations with a rod of iron, and dash them in pieces like a potter's vessel." In other words, the *Zoons* are to conquer the *theerion* beasts, or kingdoms. This kingdom, composed of the patriarchs, and prophets, and saints, is to break in pieces, and consume all these (*theerion*) kingdoms" (Dan. 2: 44). And this is what I understand the parable of the rich man and Lazarus teaches. In this life Lazarus has his evil things, and Dives his good things. The natural man represented by the Gentile governments is now in the ascendant,

Continued.

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HERALD OF THE MORNING

"*All nations whom thou hast made, shall come and worship before thee,*"

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THREE WORLDS

N. H. BARBOUR, Editor.

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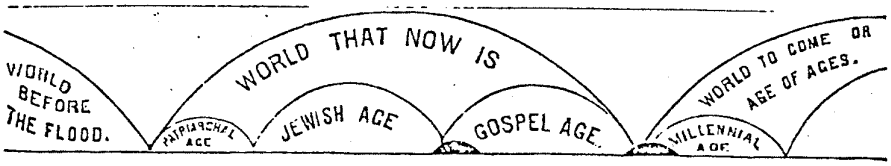


PLAN OF THE AGES:

"*Both the Cherubim of one measure and one size.*"

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

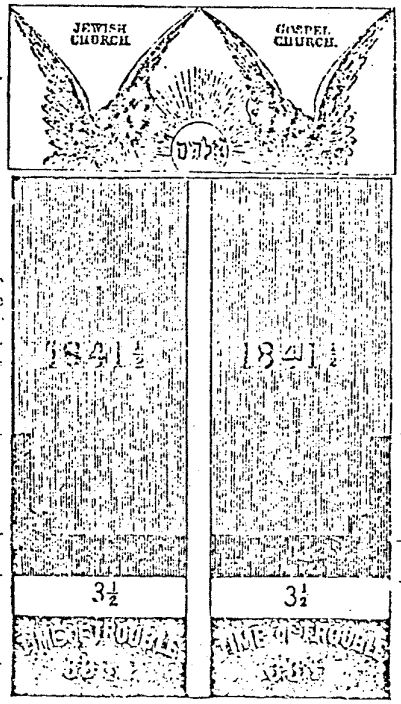
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843-4.

1335 days ended in 1874, also Jubilee cycles 1878, the *double* complete.

"Times of the Gentiles" end in 1914.

TERMS—Six Months, 25 Cents; One Year, 50 Cents.

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From a Raptist minister.

Ganges, MICH. JULY 23rd 1878.

N. H. BARBOUR,—Esteemed brother, and companion in the kingdom and patience of Jesus Christ; you have doubtless before this, suffered more or less, from those who misunderstand, and therefore hate Bible truths, as taught by you. Having received a tract, and also the HERALD, from you; I must say the paper is a very welcome visitor. It throws a flood of light on the coming of Christ, making the Scriptures harmonious in all their seemingly conflicting parts, which has hitherto been enshrouded in darkness. I have read and reread the contents of the papers, and given the subjects a critical examination, and find the arguments Scriptural, and when combined, they are a strong foundation for the belief of a speedy realization of our hopes. But we have need of patience, that after we have done the will of God, we may receive the promise.

The purpose and plan of God, as advocated in the HERALD, looks so grand, so God-like, that it seems to me, unwise to oppose it.

I have been a Baptist minister for thirty-five years; and preached in this place, for seventeen years, as best I could, not having the advantage of a Hebrew and Greek education. I have long been dissatisfied with the common theology; and for many years have had no sympathy with the popular doctrine of endless misery. And believing in the soon coming of our Lord to set up his kingdom, led me to prepare and deliver some lectures on these subjects, which created a division; some of the leading members rejecting these truths. So, thinking it best, I tendered my resignation as pastor of the church; requesting a letter of recomendation and dismission, which was granted. So that I am now free to advocate Bible truth, without being bound, parrot-like, to preach the theology of the schools. And can now trust "in the living God," who is the Saviour of all men, *specially* those that believe." And think that, in a good measure, I have gotten the victory "over the beast, and over his image, and over his mark, and over the number of his name;" and am now singing the song of the ages. Believing in the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

Enclosed find 25cts for the HERALD; and may the good Shepherd continue to lead you by his Holy Spirit into an understanding of the mysteries of the kingdom, is my prayer: Fraternally yours:—

Silas Bowker.

LETTERS containing *money*, to August 5th. This acknowlegment is a receipt for their contents.

E P Perry Pa. Mrs, R J Allen. Kan. Mrs S L Slagle Ohio. A H Fleish. Ioa. E M Dennis N Y. J S Morris Fla. C James Pa. H E F Stone. Mass. I Wallick. Pa. S A Transue Mo. Mrs E J Marden Me. J G Callett N J. Mrs A W Palmer Vt. C L Gilbert Wis. I H Powers N Y. Mrs,S M Chadwick Mass. Mrs D H Keasey Mich. H Wedge Pa. R Spence N Y. J W Addison N Y. Mrs, D Cogswell N Y. D Moore Mass. J H Powers N Y. C Clothier Kan. J Tavender N Y. H G Maynard Md. J Campbell, A Hastings, H O Pratt, Mrs W B Walden, A Friese, C H Gill, C H Hill, of Mass. D P Goodwin, H G Todd, of Ind. Mrs L M Harris, Mrs E S Lockwood, Wis. E Johnson, J Buhl, Cal. Rev H A Hobbs, J Rodgers, Eld F M Cummins, P H Lemon J Verity, O. Mrs L E Garland, Mrs N Manning, E Glidden, G B Emerson, L Perkins, Me. T Y Harris, Mrs E J Brewster, A B MacCrea. W F McCready, D D Lathrop, E D Smith, O Ensign, Mrs M Grove, Pa. Mrs A Penny, D Slater, Mo. J Piddington, C A Biers, A M Salbary Minn. Mrs Dr. A Hobron, " M A Bamey " M E Belding, " M Cornell, Wm Bates, Ct. S H Withington, L A Allen, J Tavender, R Spence, N Y. A Jones, W A Sawyer, Ky. C M Seaton, B N Gibson, N J. Eld J H Paton, Mish. F Page, E M Morgan, Ill. E B England, H G Maynard, J L Weeks Md. L E Brown. Mass. Eld, S Bowker, D C White, Mich. J B Beckner, W K Norbury, L E Gault, Kan. Sarah E Rightsel, Ark. J Floyd N Y. A Kimpton Vt. R T Jones N J. Rev C H Bosford Pa.

NOTICE!

The Lord willing we shall pitch our large tent in Springfield, Aug. 10th and continue our meetings over the second Sunday; and then at Alton Bay, N. H. during the meetings on that camp-ground. If it was right for the disciples to persist in entering into the synagogue, and speak forth the words of truth; even when put out, *by legal authority*, it is a good example. The Advent people are our kinsman *according to the flesh*.

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BIBLE THEOLOGY.

While believing that every sect of christendom hold some special Bible truths, our theology differs from all others, and yet we have no views not held by others. That is, every one of our views is held by one or another of the various sects. But we claim that Bible theology has never before been reduced to a system, so as to reconcile all its *apparently* conflicting elements. For instance, Free grace is a clearly revealed Bible doctrine:—"Come unto me all ye ends of the of the earth and be ye saved." Again, The doctrine of election is no less clearly taught:—"No man can come unto me except the Father which hath sent me draw him." Now election and free grace are so entirely opposite in their very nature that both cannot be universally true at one and the same time. Hence, the church are about equally divided between Calvinism, and Armenianism. The Calvinist loves to dwell on those Scriptures which teach election, and will give them their full and legitimate weight, while he is compelled to tone down, or explain away those texts which form the bulwark of Armenianism. The Armenian brings forward his Scriptures, clearly and indisputably teaching *free grace*, and modifies, or explains away the other side

Again, The Trinitarian holds that God and Christ are one,—"I and my Father are one" (John 10: 30). The Unitarian believes they are two,—"My Father is greater than I" (John 14: 28). And, as in the other case, each will make those Scriptures prominent which support their own side of the question, to the detriment of the others.

Again, The orthodox man mantains that "He that believeth and is baptised, shall be saved; and he that believeth not, shall be damned" (Mark 16: 16). While the Restorationists believe in the "Living God who is the Saviour of *all* men, *specially* those that believe" (1 Tim. 4: 10).

One believes that death seals the eternal doom of every human being; and the Bible certainly supports that view. Others hold to the doctrine of a restitution of all things, and that Christ will "draw all men unto him;" and this also is a scriptural position. Most men believe that man, in the image of God, is immortal,—and no truth is more clearly sustained by Inspiration. Some believe in the final extinction of the wicked, —and certainly the Bible teaches that "the soul that sinneth, it shall die."

Now if there is a theology, just coming to light, so comprehensively grand as to reconcile all these opposing elements, and not by supporting one side, to the *overthrow* of the other, but by reconciling these clashing views, and yet leave the doctrine each sect mantains, as complete, and clearly supported, as they themselves could ask, would it not prove that the millennial age, and millennial unity of the church is in the immediate future? And just this comprehensive theology is found in the

PLAN OF THE AGES.

When we forget that the Bible is designed for *all* ages, and that truth misplaced becomes *error*, we lose sight of an important principle in the interpretation of Scripture. To illustrate: Under the Jewish economy, certain conditions obtained, the reverse of which are true under the gospel. Salvation there, was of works, "Do, and live:" here, "it is no longer of works, but of grace." Now suppose those Scriptures belonging to the Jewish age, are applied to the gospel church, every one can see they would be grossly misapplied. *This* can be seen by all; but the fact that much Scripture belonging to the millennial age, is now as grossly misapplied to the gospel age, is not, though true, so generally understood. And this application of Scripture out of its true chronological order, is why so much apparent discord obtains. For instance, in this gospel age, there is no "bride." The bride of Christ is *being made;* and only when the "church of the firstborn" is complete, and made one with Christ, is she recognized as the "bride, the Lamb's wife" Now, she is represented as "a chaste virgin." And the *marriage* takes place at the *end* of this age, and therefore before the millennial age. And it is *there*, after the marriage, after the "chaste virgin" has become the "bride," that "the Spirit and the bride say, Come; and all, whosoever will, may come and take of the water of life freely." There the water of life is represented as a flowing *river*, not a "*well of water*," and there, free grace abounds: and "all the ends of the world, shall remember and turn to the Lord." Here, during this age, election obtains;—"many are called, and few are chosen." There, "All nations whom thou hast made, shall come and worship before thee." Hence, both the Calvinistic, and Armenian texts are true, when correctly applied.

Now let me make a statement of what

we claim to be the true Bible theology, and see if we do not prove our position.

God has a plan requiring a succession of *ages* for its development; and every part of this plan is first enacted on a temporal scale, in other words, on the *fleshly* plane. If there was to be a second Adam, eternal in all his attributes, and a race of sons on that plane, there must be a *first* Adam and his race. "The first man Adam was made a living soul; the last Adam a quickening Spirit." (Now notice the order which will be found to run through the whole plan of revelation) "Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual (1 Cor. 15: 45). According to this, if there is to be a kingdom of God set up on this earth, spiritual, and therefore eternal, in its nature, it must be preceded by a temporal kingdom; and the temporal must give place to the spiritual: for "those things which are seen, are temporal; and those things which are not seen, are eternal." Hence, Christ says to the Jews, or 'children of the flesh;' "The kingdom of God shall be taken from you and given to a people bringing forth the fruits thereof." And that dispensation, on the plane of the flesh, is a complete pattern, in all its parts, of the second, or spiritual; "For, said he, See thou make every thing after the pattern shewn thee in the holy mount." If there is to be a "tabernacle not made with hands, eternal, in the heavens," there must *first* be a tabernacle, made with hands (Exo. 26:); "for that which is spiritual, is not *first*, but that which is natural." If there is to be a *heavenly* Jerusalem, the city of the living God (Heb. 12: 22); there must needs have been the natural Jerusalem first. And here, in these exact parallels between the *natural* and the spiritual, lies the germ of "the mystery of God; God manifested in the flesh." "*Flesh*, is a generic term, and embraces all that pertains to the *natural*. The Word made flesh; began with Genesis, where God began to manifest himself through the natural; and culminated in the man Christ Jesus. "He who hath seen me hath seen the Father." How did God begin to be seen, in Christ, in Genesis; and seen through the natural? Adam was a type, that is, a *likeness* or picture of Christ, I answer. And here is the first lesson between that which killeth, and that which "maketh alive," that is the letter, and the spirit. The letter is on the surface, the spirit, that is, the real hidden truth, is beyond the superficial reader,—"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are *spiritually* discerned—1 Cor. 2: 14.

Adam was created first, then "the Lord God caused a deep sleep to fall upon him;" his side was opened, and his *wife* was taken out from him; and they were therefore one flesh (Gen. 2: 23). After God had made them, male and female, "He said, be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion—Gen 1:

All this is the mere letter; and unless we see Christ, in the Word, we see only what the "natural man" can see; but if we do see the spiritual, or that which shows us the spiritual man, we begin to discern *spiritual* things; which are *foolishness* to the natural man. But let them that are spiritual look at this "foolishness." Let it be remembered that in 1 Cor. 15: the first and the second Adam are compared; the first, made a living soul; the second, a quickening Spirit. And the statement immediately follows that not the spiritual, but the natural, was first. Thus clearly revealing the two stages of development. And the first, is the exact pattern of the second.

Christ was alone, the head of the *new* creation; and if he had not descended into the grave, and conquered death, he would have forever remained alone;—"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12: 24).—Let it be remembered, for it will be applicable on other occasions, that this *natural* death, or death of the fleshly life is called *sleep;* "the maid is not dead, but sleepeth;" "Lazarus sleepeth;" "Abraham slept with his fathers," &c. &c.—Now see how accurately every step in the development of the natural man, is made to correspond with that of the *new* creation, or spiritual man. The second Adam "slain from the foundation of the world," (in type) fell asleep, (see Acts 7: 60): his side was opened (John 19: 33); and his wife, the church, is partaker of his nature, "For we are members of his body and of his flesh and of his bones. . . . This is a great mystery, (this oneness of the man and his wife, refering to Gen 2: 23), but I speak of Christ and the church (Ephe. 5: 30, 33). After the marriage of Christ, he also "*subdues*," and is to have "dominion (See Rev. 19: 7–15).

Nothing can be clearer than that Christ

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does not receive dominion over the world until the end of the gospel dispensation; and therefore not until the completion of the gospel church; for the Devil is the acknowledged "prince of this world;" and the kingdoms of this world do not "become the kingdoms of our Lord and his Christ," until the sounding of the seventh trump (Rev. 11: 15). And the conversion of the world is not due until the kingdom is the Lord's (Ps. 22: 27).

Now look at the great plan of the ages: Christ, the second Adam, is the beginning of the *new* creation, the second and higher stage of development, the spiritual man; Ye must be born again, is the fiat; and every human being who attains to the *complete* condition, must pass this second birth. As in the development of certain insects, so we learn that man has two stages in his development, "first the natural, and afterwards the spiritual. The process for this *re*-generation of the race has its pattern in the natural; hence, as with the first Adam, so here, it is, first the man, the second *Adam*, then his *wife*, and after *that*" the restitution of *all* things."

As four thousand years, and more, passed before the development of the *man*, so almost two thousand years more are consumed in the development of the wife of this second man. That Christ is called the "second *man*," and the gospel church, the *wife* of that man, is not a fancy of ours, every Bible reader *knows* that it is so. And the whole Scriptures teach that the conversion or regeneration of the world is due in the millennial age, and therefore after "the church of the *firstborn*," are complete.

"The times of restitution of all things," (Acts 3: 19–21), we understand to mean the whole of the incoming age; not a single thousand, but a prophetic thousand, of one day for a year; in other words, 360,000 years. There are several reasons for this; first, the thousand years of Rev. 20: is a *prophetic* thousand; and second, as it takes all of the gospel age, for the development of the *wife* and spiritual *mother* of the *new creation*, a literal thousand years for the *re*-generation of the myriads of past ages, is out of proportion.

"As in the first man all die, both good and bad, so in the second man shall all be made alive; but every man in his own order." Those constituting the "church of the firstborn," at his *parousia*, and others in some consecutive order, as the work of regeneration shall progress. While *one* order, the *rest*, or *remnant*, a class refered to in Rev. 20; associated with the martyrs, but being evil servants, *smote their fellow servants*, these live not again until the thousand years are ended."

The times of restitution, begin at the second coming of Christ, (Acts 3: 21–23); and it is here the judgment of the *world*, begins. Judgment *means* trial. Christ had his *trial*, tried in all points, first; and the judgment on the church, both tares and wheat, began with the gospel; which is a savor of life unto life, or of death unto death, to all who are brought to the knowledge of the truth; but the great mass of mankind, must be *saved*, saved from the adamic death *before* their trial, for "It is appointed unto man, *once* to die, and *after* that the judgment;" and God "will have *all* men to be *saved*, and to come to the knowledge of the truth," And no man will die, the *real* death, which alone is eternal in its consequences, until he has had the chance of life by becoming acquainted with the truth.—This death of the fleshly life, called *sleep*, is for *all*, both good and bad, while the "second death" the *real* one, is experienced only by those who commit that sin which is unto death,

In the times of restitution of all things, the judgment, or trial for life, *eternal* life, for the great family of man, is to be accomplished (the *wife* and mother being an exception, she having had her trial in *this* age). And as we, the "church of the firstborn," have our reward for evil deeds, (chastisements for our sins), in this life; and *eternal* life, as a free gift; so the *world* have their rewards and punishments, in the next age.

They will receive reward for every deed, both *good* as well as evil; some "receiving few, and some many stripes." according to the light they have had; and *eternal* life or death, according to the conditions of the second birth in that age; as *we* now receive them at the end of *our* trial.

There is no future judgment, or trial for the saints, "they *have* passed from death unto life, and shall not come into judgment," are the words of our Saviour; while there *is* a future day (or time) of judgment for the *world*. And if life, or death, is a prize for which we who are now having our trial, are striving; then the trial of the *world*, is the time when *their* eternal life or death is to be decided, and decided *by themselves*.

This, we understand, is the teaching of the Scriptures in relation to the plan of salva-

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tion. And therefore the second coming of Christ, and glorification of the "bride," is the *hope* of the world, that for which "the groaning creation are waiting."

Now this being true, if we can show that this glorious step, in the great work for which Christ suffered, is *about to be realized*, should not both heaven and earth, rejoice?

THE TIME.

It is from these exact parallels between the *natural* and the *spiritual*, one of the strongest *time* arguments is drawn, viz. that of the equality of the two dispensations; and showing that we are now in the last half of the "harvest" of the gospel age; and that it will terminate in A. D. 1881.

The Jewish dispensation is the pattern of the gospel church, as the first Adam, was a pattern of the second. Old Jerusalem and her children, the type of the heavenly or spiritual Jerusalem, means *more* than the mere city; it means, the Jewish economy, or house of Israel, on the *natural* plane.

As the old dispensation was based on the twelve tribes, so the *new*, is built on the twelve apostles, Jesus Christ himself being the chief corner stone. And on examination it will be found that, beginning with this, parallelism holds true to a wonderful extent. Jacob was the head of the earthly house, even as Christ is head of the spiritual. Abraham was more, he was father to *many* nations. Isaac was more; "two nations and two manner of people" sprang of him (Gen. 25: 23). But Jacob was the head of the Israel of the flesh. Jacob went down into Egypt; and when Jesus, the head of the *spiritual* house, returned, the prophecy, "Out of Egypt have I called my son," was fulfilled, (Matt. 2: 15). Nominally, there were twelve tribes. but in fact there were *thirteen* persons. Jacob lost one, and for Joseph, that one, whom he never again claimed, he chose *two*, "and now are thy two sons, Ephraim and Manasseh, mine, even as Reuben and Simeon, they shall be mine" (Gen. 48: 5). Christ, the head of the spiritual house, lost one of his twelve, "that the Scriptures might be fulfilled;" and, like Jacob, chose two, Matthias and Paul. And so these parallels are maintained both in the details of worship, as well as the various measurements of the two dispensations; each having its temple, its vail, its holy place, its high priest, its sacrifices, its incense, its harvest, or closing work, and its advent; Jesus coming to the one, in the flesh, a body prepared for sacrifice, and to the other, "as the *lightning;* even thus shall the Son of man be, *in his day* –Luke 17: 24.

But this is not all, "Thou shalt make them of one measure and one size," clearly belongs to these two dispensations. And there are some wonderful facts, to say the least, marking the present time as *parallel* to the end of the Jewish age. The advent at that time, realy covered a series of years. Jesus came, as a sacrifice, at his begetting, and birth; thus covering two years. Now it is a fact that the 1843–4 movement parallels that at the birth of Jesus, in two ways; First, the time from the beginning of their dispensation, to the birth of Jesus was just 1811 years and six months; and from the beginning of this dispensation, at the death of Christ, to the 1844 movement, was precisely an equal period. This might be accidental, were it not that there is a prophetic period ending there, showing that the second advent, or at least, *work* connected with the coming of Christ, was due at that time. And also the fact that the above date is but a link in a *chain* of such parallels; each point having a chronological, or prophetic measurement to mark the parallel.

Again, thirty years later, or in 1873–4, as a parallel in *time*, to the movement at and during the three and a half years ministry of Christ, there are four lines of argument; three, or two besides the chronology, proving that the "*harvest*" of the gospel age began in the autumn of 1874; and one very clear argument proving that the dispensation *ended*, chronologically, in the spring of 1878; although, according to the same argument, there remains three and a half years more for "gathering the wheat." *Then*, according to these arguments, the church is to be glorified; that is, be *united* to Christ, "fashioned like unto his glorious body." Then the great work of the millennium will commence; first, a time of trouble on the nations, followed by a universal turning to the Lord.

The question may arise, if the church are glorified, so that they are like Christ's glorious body, seen by Paul, and striking him blind, how can the Scripture be fulfilled, "and hast made us unto our God kings and priests, and we shall reign *on the earth*" (Rev. 5: 10)? By the saints appearing under a "vail," I answer. The spiritual body is invisible to the natural man, hence the kingdom of God will not be visible to men in the flesh, (Luke 17: 20). "Those things which are seen are temporal, while

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those things which are not seen are eternal."

The *flesh* is called the "vail" (see Heb. 10: 20); and when the glorified saints shall desire to be visible to humanity, they will *appear* to them, just as God, or angels, appeared to Abraham, and others.

We understand that after his resurrection, Christ, who could 'vanish out of their sight,' appeared with a real body of flesh, just as the saints will when seen of mortals. And thus it is that "Abraham, Isaac, and Jacob, and all the prophets," will be seen, by the Jews, "in the kingdom of God; and they themselves thrust out."

There is no other way to reconcile the facts that the saints are to be "fashioned like unto Christ's glorious body," described in Rev. 1: and that they are to be "kings and priests, and reign on the earth," over mortal men. Nor is this *appearing under the vail*, when communicating with mortals, unscriptural. God has so appeared, angels have also appeard as men; and yet we must believe that God and angels are far more glorious than men. If after his resurrection Christ did not communicate with his disciples just as God did with Abraham, viz. under the vail of flesh, how is it that He was so different when seen by Paul? If you say, he was not *glorified* until after he left the earth, I would ask, will the saints, when fashioned like unto his *glorious* body, be any *less* glorious than was the *glorified* Jesus? and if not, will they be more glorious, when appearing to mortals, than was Jesus after his resurrection, and *before He* was glorified? If neither of these questions can be answered in the affirmative, then if the saints reign on the earth, and communicate with mortals, eating and drinking with them, as did Jesus, and as *God* did, will they not have to be *unglorified*, or pass through a change equivalent to that? If so, then all I claim, is admitted; for whether the change is *real*, or only apparent, is of little consequence.

If these things are not so, what do these Scriptures mean? "know ye not that the saints shall judge the world"? This is not some far fetched idea, such as preaching, or something of that kind; for the apostle argues that they should be able to adjust difficulties in the *church*, since they are yet to decide such matters for the *world*. Again, "He that overcometh, shall sit with me in my throne." "He that keepeth my works to the end, to him will I give power over the nations." And the promise Jesus made to his twelve, of judging the twelve tribes of Israel, (Matt. 19: 28)? What *do* these Scriptures mean?

If we have the truth on these things, the gospel age *is now ended*, and we are in the *gathering* time, the last work brought to view in the parable of the "tares and the wheat." And the wheat are being gathered *by the sanctifying power of present truth.*

A LAMP TO OUR FEET.

"Thy word is a lamp to my feet and a light to my path" (Ps. 119: 105).

Very few of those who profess christianity comprehend the full purpose for which the word of God was given, and in which he has revealed the whole plan of salvation.

"Surely the Lord God will do *nothing*, but he revealeth his secrets to his servants the prophets" (Amos 3: 7). And according to 2 Peter 1: 12, what has been revealed to the prophets, was written for *us*, *the gospel church*; so "we do well to take heed to the more sure word of prophecy, as unto a light shining in a dark place." David declares "the entrance (understanding) of thy word, giveth light." Because of a failure to comply with the conditions for understanding God's word, there is, in these days, an increase of scepticism in the church.

Thy word is a lamp to my feet, evidently refers to the eastern custom of a small lamp attached to the feet, when traveling in the dark. These lamps lit up the whole path, but only step by step; and the path of the just *is* as the shining light, that shineth *more and more*, unto the perfect day (Prov. 4: 18). This path, reaching from Eden, to the restitution of all things, is divided into steps, or ages; and the Bible gives the measure of these ages: and each one has light peculiar to itself, and yet in harmony with each of the others. Still the most of God's people are unable to see this beautiful harmony, and are therefore unprepared to advance with the advancing light.

The Jewish church rejected Jesus, when he came to them, although there were prophetic periods (the seventy weeks of Dan. 9:), and other clear scriptural evicence to mark that time. And though there is such a complete network of evidence *here*, showing that another great step in the ages is being taken, very few are to be in the light.

There is so much evidence that the Jewish age is a *pattern* of the gospel age, and that even the different stages of the first

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advent should have their parallel here, that one has only to investigate these things, to see it. There was a tarrying of Jesus of thirty years, in his earthly tabernacle, then a time of separation of 3 1-2 years, followed by a time of gathering, of 3 1-2 years. It does not matter what followed that work; or how obscure the termination of the last half of that "week," we know "*seventy* weeks" were determined on them, and that Christ made "the sacrifice and oblation to cease," when he offered himself "once for all," "in the midst of the week." Hence, a half week (3 1-2 years), was still due to them for *some* purpose, after the death of Christ, and after "the middle wall of partition was broken down." So to fulfil the *pattern*, there must be the same measurements here, and for a similar purpose. We also have prophetic measurements to support these parallels.

Now we can see that as the *angels* do the gathering of the "*wheat*," as well as of the "tares," and which could not possibly be translation, since God is to "*change* our vile bodies, *by his Spirit*," and *not* by "the reapers," that the Scriptures would be broken, unless there was a period of 3 1-2 years, for the gathering, here. And those who can clearly see this, although they have been disappointed, will rejoice in the light of present truth.

Those not in the light may ask, why all this was not seen before? Because the Bible being a lamp to our feet, is only designed to give light step by step, as it is due; and man's scrutiny cannot thwart God's plan.

In the spring of 1875, when "the harvest," was first seen, as covering a period of time, it was understood to be a time of *separation* of wheat and tares; and as time has advanced, we became perfectly satisfied the work of the "*reapers*," during that 3 1-2 years, was to separate those two elements in the churches. In taking a new step, the conviction increases that the special work of the next 3 1-2 years will be, *gathering* the wheat, and burning the tares.

Some ask, if we have "crossed the Jordan," how does it accord with the Elijah type to have a definite time here? There is no definite time for translation, but for gathering into the "barn," or "house;" and our "gathering together unto *him*, is quite another thing. These are perilous times for the superficial christian, but a glorious time for those in the light of *present truth*.

B. W. KEITH, Dansville, N. Y.

THE BOOK OF REVELATION,

Continued.

"I was envious at the foolish, when I saw the prosperity of the wicked. . . Their eyes stand out with fatness, they have more than heart could wish. . . Behold these are the ungodly, who prosper in the world, they increase in riches." (Ps. 73.) These are the Dives." "All the day long I have been plagued, and chastened every morning. When I thought to know this, it was too painful for me. Until I went into the sanctuary of God, then understood I their end. Surely thou didst set them in slippery places. . . They are utterly consumed with terrors." (Verses 14–19.)

In the next life, or "world to come," the order is to be reversed. There "Lazarus" is on the throne, and "Dives" is to be ruled with a rod of iron. "But while the lamp holds out to burn," some of the *brethren* of Dives may, if they "will believe Moses and the prophets," enter the family (bosom) of Abraham. "For if ye be Christ's, then are ye Abraham's seed and heirs, according to the promise." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7: 27.)

The seven seals (Rev. 6: to first verse of the 8th chapter) are, I understand, to be opened during the *conquest* of the nations; which conquest, according to our measurements, will begin in A. D. 1881, and continue thirty-three and a-half years, or to the close of the "times of the Gentiles," with the year 1914—thus making the conquest of the nations by Christ, the exact period of his earthly pilgrimage. Hence, all the seals are opened during the sounding of the seventh and last trumpet, for it is then he rewards his servants the prophets, and the saints, and destroys his enemies." (Rev. 11: 15 to 18.)

Six of the seven trumpets, and a part of the seventh, belong to the *gospel* age; since the mystery of God (the gospel of grace) is finished "in the days of the voice of the *seventh* angel." (Rev. 10: 7.) And we understand the "Mystery of God, as he hath declared unto his servants the prophets," is now finished, and is summed up in the "Song of Moses, the servant of God, and the song of the Lamb," viz: That all

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nations, the whole dead past, are, in "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began, to come and worship before him." In other words, the great plan of the redemption of the whole human family, in and through the second Adam and his "wife," the mystery hidden from the foundation of the world, is now understood.

The sounding of the seven trumpets shadows the instrumentalities by which the fourth universal empire was to be subverted, and finally overthrown.

Under the first four trumpets the two western divisions fell; and under the fifth and sixth, the eastern empire was crushed; but under the seventh, and last, great Babylon entire will sink to rise no more, and the kingdoms of this world will become the kingdoms of our Lord and his annointed Son, and the times of the Gentiles end.

In the opening of this great subject, I do not purpose to enter into details, but merely lay out the plan, showing what part is now fulfilled, and what is still future, maintaining under all circumstances, that unfulfilled prophecy *cannot be explained in detail.*

The trumpets, then, excepting the last half of the seventh, I understand to be in the past. The seven churches are also now fulfilled. The organizing of the kingdom, (Rev. 4th and 5th), and the opening of the seals, are, beyond all question, yet future. The 12th, 13th and 17th chapters are nearly all fulfilled. The 14th, 15th and 16th chapters are mainly in the future; while the 18th and onward is yet future; and a part of the 20th and 21st are more than a thousand years in the future. The 22nd chapter is a repetition of various parts, but mixed in its chronological order, a summing up of the whole subject.

NOT OF THE WORLD.

"If all should believe what you do" say some, "many of the great and important interests of the world would come to a standstill." That our faith tends to cut men loose from the world in many respects, we admit, but strange as it may seem to others, that to us becomes an evidence of its truth.

The christian never was of the world, and certainly as the end approaches that separateness must become more marked. He that believes in the presence of Christ, the change of dispensation now in process, and expects shortly to see Jesus, and be with him, can not certainly have an interest in worldly, social, or political distinction.

We are not in sympathy with the extreme indifference to worldly things that make men shiftless, and neglectful of business, saying, "If I only have enough barely to live until the change comes, that is all I care. Such indifference may have been produced by the idea entertained by many that when the saints were changed, all else both men and things would be annihilated by fire; bnt it is not a part of *our* faith; for when this age ends, and the church is translated, another age begins and men who are left will need bread to eat and clothes to wear as much as at any time in the past. We can even in this see why the command of Jesus should have been given. "Occupy till I come." But we are in sympathy with that degree of indifference to worldly affairs which is the natural outgrowth of what we believe to be truth. To believe the truth concerning the time in which we live, will tend to produce desires within us in harmony *with that truth.* If it is true that the world is to be converted by the gradual spread of the gospel, and without any dispensational change, then indeed we are in error, and our movements detrimental to that work. If christianity in its present stage of development is designed merely to adjust the conditions of society by making in the ordinary sense, good men and women, and good citizens, then indeed we are mistaken.

We fully believe good moral and *spiritual* results proceed from faith in Christ: but besides that, believeing that this dispensation is adapted by infinite wisdom, not to adjust the conditions of society, or convert the world, but to gather out a people, a peculiar people to be the bride of Christ; in which case our position is in harmony with the divine plan. That we are right in this, has been abundantly proved by the Bible. Let it be remembered that the human society is temporal, and that instead of being adjusted in the ordinary sense, it is to pass away, and the world to be ruled by the kingdom of God; and then it will be understood why the Lord calls out a people not of the world, to be kings and priests to reign on the earth.

To suppose how it would result if *all* believed these things, is no less absurd than to suppose how it would be should the sun rise in the west. It would be reversing God's order. He chooses the few for the benefit

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of the many; and no man can come to him unless drawn of the Father. As none can become babes in Christ, without hearing the gospel in its first principles, so no christian can believe the advanced truths, before he hears; and God has arranged these things so that they cannot be universal:—"many are called, but few are chosen." God is taking out a people to work with Christ, and the discipline of this age has been adapted to the development of the needed qualities. Because there are some things harmless in themselves in which the world may engage with impunity, pleasures perhaps without which their lives would be intolerable, it is by no means necessary that christians who have higher motives and spiritual pleasures, should run with them to the same excess of riot. Brethren, let the truth have its weight and it will keep you in the proper frame of mind, and sanctify you. J. H. P.

THE ATONEMENT.

How does Christ make an atonement? And why was it *necessary* for him to die?

Many theories have been advanced to answer these questions, not one of which is satisfactory. And the most obnxious of all, is the theory of "substitution;" based on such texts as, "Christ suffered for sins, the just, for the unjust. that he might bring us to God" (1 Peter 3: 18). "He was wounded for our transgressions. . . . And with his stripes, we are healed. The Lord hath laid on him the iniquity of us all" (Isa. 53: 5,6).

The doctrine of *substitution*, that is, punishing the *innocent in place of the guilty*, is unscriptural, and obnoxious to all our ideas of justice, or of right and wrong. But does not the Bible teach that if a man offended, the priest should sacrifice a lamb, and thus make an atonement? It so reads, and to one who only sees the "letter," it does appear as if God demanded the sacrifice of the lamb, to satisfy an offended law. But there is a deeper and better meaning than this.

Let us look at the monstrous doctrine of *substitution*, in its naked deformity. I do wrong, and the Judge of all the earth has made a law that if some other being *suffers* for it, I may go free, "For without the shedding of blood, is no remission." Let me illustrate; My son is a very wicked boy, he deserves severe chastisement, but I shrewdly hit upon a plan of "substitution; I say to my boy, or to one of the servants, when James bites his sister, you catch a fly, stick a pin through its body and impale it to the wall, and I'll forgive James. — ——— —

This illustrates the doctrine of substitution, with the *lamb*. But, says one, if the substitute is *willing* to take the punishmant, to the full extent, then it is right. Very well, my wife is a good woman, had rather suffer any time, than have her boy suffer, I'll flog her when *he* does wrong.

I do not wonder that men shrug their shoulders, when told that Christ died to appease the wrath of God towards offending sinners. But are you not running foul of Scripture, in opposing the doctrine of substitution? No, I answer, a thousand times NO. "The soul that sinneth, *it* shall die." "And death has passed upon all, in that all have sinned." And in the judgement, every man is rewarded for *every deed, whether it be good, or whether it be evil.* This, none can deny. The church, who have their judgment now, are chastised for their evil deeds, and rewarded "a hundred fold" for *good* deeds; and the *world* will be rewarded according to their just deserts; "he who knew his Lord's will, and did it not, shall be beaten with many stripes; but he who did commit things worthy of stripes, and knew not his Lord's will, shall be beaten with *few*," *That* is *Bible* theology.

But, are you not robbing Chrjst of the glory of our salvation, of bearing our sins in his own body? By no means; but it does rob theology of that God-dishonoring doctrine, of *substituting* an innocent victim, to receive the punishment of a guilty criminal.

Then why did Christ die? why suffer "the *just* for the *unjust?*

The answer to the above involves a great deal; no less than *why* God chose, in creating man in his *own image*, that before attaining to that image, he must attain to a *second* birth, by, and through a *second Adam.*

All can understand that in order to have a *race* of men, there must needs have been a *first* man. And that first man must have in himself, all that he could give to his posterity. "And the Lord God said, . . . lest he put forth his hand and take also of the tree of life, and eat, and live forever, . . he placed a flaming sword (spiritual barrier), to keep the way of the tree of life."

Then the "first man," could not impart immortality. Hence we are "by patient continuance in well doing, to *seek* for immortality, eternal life," through the *second* Man. I fully believe in the immortality of

man; but not until he is *finished*. He is a babe, indeed, in Bible lore, who does not know that God speaks of things *begun*, as if complete, and "of those things which are not, as if they were." Or that if the glorified Saviour is "the express image of his Father's person," we shall not attain to that image until "we awake in his likeness."

The embryo man is not immortal; but the *complete* man, in the image of God, will be immortal. Hence, two stages, two Adams, and two births, born of the flesh, and born of the Spirit, are a necessity.

This explains why Christ took on him our nature, and was born of the flesh. He was to complete the work of creation; "Let *us* make man in *our* image and after *our* likeness;" and when Christ shall have finished his part of the work, and our vile bodies are fashioned like unto His glorious body;" made one with him, "*by his Spirit that dwelleth in us;* then the work of making man, will be finished. But Christ could not be the head, or beginning of a re-generated race, and impart to them his own nature, without himself, being one of them. God may be the God of men, but he could not be the head, or first of a race of men, unless he himself wore a man. So Christ became a man; "made a little lower than the angels, for the suffering of death." But why? because to be the head, or first, of a *re*-generated race, he must himself be regenerated; that is born twice. And so he, "for the joy that was set before him, endured the cross, despising the shame" (Heb. 12: 2).

But why must he die? why not have partaken of our nature, suffered the ills flesh is heir to, and then like Enoch, been translated, without tasting death? How could he be the head, "the firstborn from the dead, that in *all things*, he might have the pre-eminence" (Col. 1: 18) unless he died? and how could he be "born from the dead," unless he had a resurrection? Now we have it, "For to this end (or for this reason) Christ both died, and rose, and revived, that he might be Lord both of the dead, *and* living" (Rom. 14: 9). Lord, means head, or father, "What think ye of Christ? Whose Son is He? They say unto him, The Son of David. He said unto them, How then doth David in spirit, call him Lord" Matt. 22: 43. In order to be David's Lord, he must be his *Father*, not his Son, is the idea. Then if Christ would be Lord of the dead, that is, the first, or *Captain*, he himself must be numbered with them.

"Let us make man in our image, and after our likeness," the Father, and the Son. And the plan was "first the natural (man); and afterwards the spiritual;" two stages, two births, and two heads. And Christ, in the *re*-generation of mankind, is carrying out the original work proposed, when God said, "Let *us* make man in *our* image." And if Christ had failed, in *his part of the work*, man never would have been *finished:* and hence, never would have attained to "the image of God." The Spiritual is eternal, the *natural* passes away. The first Adam did not partake of the tree of life, hence he could not impart that higher life, to his posterity. "The first Adam was made a living soul (*creature*); the second Adam a *quickening Spirit*. Howbeit that was not first, which was spiritual, but that which was natural, and afterwards that which was spiritual" (1 Cor. 15: 45,46).

Christ took on him the form of a servant and became flesh, that he might be the head, the firstborn among many brethren. He died, and rose, and revived, *that he might be the head of the dead*, as well as of the living; and by thus becoming the second Adam, impart to us *his own nature*, and complete the original design, of bringing man to *the image of God*. And he does all this, "for the joy set before him," in bringing "many sons to God." Heb. 12: 2

It was right to shed the blood of "bulls and goats," not to satisfy a broken law, not to make an atonement, or a oneness between God and the sinner (only in type); but to teach a great lesson. Hence, the sacrifices were not to appease God's wrath; nor was the great sacrifice; but to complete the plan of *re-generation*.

Does this rob Christ of his glory? It *does* rob theology of much of its sentimentalism; and its gross misrepresentation of God.

Christ, from the foundation of the *world*, took upon himself the work, "*for the joy that was set before him*," which involved the sacrifice of his fleshly life. And, "was made, (by a second birth), not after the law of a carnal commandment (like that to the first man), but after the power of an endless life" (Heb. 7: 16): And this is the hope of the world, a resurrection and regeneration, begotten, and born, of the "*second MAN*."

Now, How does he "bear our sins, and not only ours, but the sins of the whole world? and why did he die? It is all clear; If Christ had not given himself a ransom for all, then the race must have perished;

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for they have no spiritual life, until begotten by the Spirit; and no life *in themselves*, that is, *independent* life, until *born* of the Spirit; "That which is born of the flesh, *is flesh*, (all of it; that is, "of the earth, earthy); and that which is born of the Spirit, *is spirit:*" that is, the whole man when born of the Spirit, will be a *spiritual* being. And not until then, is man's creation, in its two stages, of "first, the natural, and afterwards the spiritual," complete.

The only way to produce your own likeness, partaking of your own *nature*, is to beget offspring. To partake of your nature, they must be a part of yourself. And this obtains both on the natural, and on the spiritual plane. The first Adam was the son of God by *creation;* while the second Adam is the "only *begotten* Son." The son by creation, did not possess the *nature* of God; while the only begotten Son, not only possesses the *nature*, but is "*the express image* of his Father's person" (Heb. 1: 3): "The image of the invisible God" (Col. 1: 15). God's law, is "first the natural, and afterwards that which is spiritual," (1 Cor. 15: 46). Hence, if man was ever to attain to the image, nature of God, he must be *born* of God. Therefore God was manifested in the flesh. This was the original purpose: Christ had undertaken it: and pledged himself to it, to consummate his own glory in the creation: and for this, he endured the cross, despising the shame: and these are his own words:—"O fools, and slow of heart to believe all that the prophets have written. *Ought not* Christ to have suffered these things, and to enter into his glory." And it was only in this way he could become the head, and impart to the *creature*, the divine *image* and nature.

EXTRACTS FROM LETTERS.

It may be imagined that the dreams of comfort, by babes in Christ, are earthly, though having seen, and in some measure appreciated the heavenly prize. We too much perhaps, imagine heaven to be a place where ease, rest, and such like things would be the great enjoyment; not realizing that to be saved, is to be saved from the *natural* desires into *spiritual* conditions; a union with Christ our living head; He in us, and we in him—*married;* two, in one combined. The real happiness arising not from idleness, but from doing; reaching down to help somebody; imparting life and spirit; and so uplifting, until God shall be all and in all.

Here, and now, we share the work and joy, which, always related, hereafter will be perfected. Then shall the righteous shine forth as the sun, in the kingdom of their Father. The creature itself *also* shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

No. 2. This natural life is but the basis, the stepping-stone; the spiritual is coming. We taste beforehand the "earnest" of that higher and better life,—Thank God for it. The Lord is reaching down through Jesus, the Anointed, to redeem the race. That grace reaching others, before us, through them reached us, so now is reaching us, that others may be blessed.

What is thus true individually, is also true on a grander scale dispensationly: The bride is chosen as a mother, to save a world lost. Is not our calling "high" indeed? How comprehensive, how glorious. What a beautiful and harmonious *theory*, and yet how practical. Some men's ideas of practical religion make one think of a huge monster, chained and struggling, frothing and foaming, whipping about to beat the ground beyond its limit.

It is not possible to save the world, in the gospel age, God having ordained that work for the next age. *This* is set apart for calling and perfecting the bride: and this, not by preaching morality, or urging the *natural* man to be good, not by reforming the social conditions of society, but by preaching the gospel of the kingdom. This is *practical* in the highest sense which moves men in harmony with God's revealed plan.

These glorious truths have power to sanctify wherever believed. In the gospel of the kingdom, lies concealed the germ of the world's life; because when the church is complete, and glorified, the kingdom shall be the Lord's, and then, "all the ends of the world shall remember and turn to the Lord." The world's conversion in this age, would be premature, and overthrow the plan of God, which, while He controls, is a moral impossibility. J. H. P.

ROCHESTER, May 28, 1878.

Dear Bro. Barbour:—Perhaps I ought not to trespass upon your space, which might be occupied to so much better advantage, yet I feel constrained to say a few words for your encouragement, by way of acknowledging my obligations to you and your asso-

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ciate editors, for the new light which has recently come to me through your teachings.

I am one of the number who embraced what I thought to be the truth concerning the second advent, in 1843; and then, and at other periods since, talked and wrote on the subject as I felt moved to do; publishing a number of different pamphlets for gratuitous distribution, not doubting that the personal second coming of Christ was an event which might occur at any time. And yet, notwithstanding all the light I was able to derive from the Bible, and other sources, it was left for you, under God, to bring me to such a knowledge of the prophetic Scriptures as I had not before attained.

You can well imagine how grateful I am to have been led to discover such new beauty and harmony in those prophecies relating to God's great plan of salvation, so glorious a feature of which is the second coming of Christ to claim his bride, in whom—in conjunction with her glorious Head—all the nations of the earth, according to the Abrahamic covenant, are to be blessed.

Ever since 1843 my conviction as to the truth of Christ's *pre*-millenial advent, has been unwavering; and I am amazed that the church as a body, are still holding to the old Whitbyan theory of the world's conversion in the present dispensation. How I wish they could see and embrace the "*truth* as it is in Jesus!" Do they fear the stigma attached to such a change of theology? Or do they cling to the old, old system of the fathers, *because* it was the creed of the fathers? This is no unkind insinuation; for my own spiritual teacher—an excellent doctor of divinity—said to me in a coversation on this subject some years since, that he had accepted the popular view regarding the world's conversion, as a matter of course—without question—not having given the matter a personal investigation. And I do not think it uncharitable to conclude that this is true of the great majority of our pulpit teachers. Now, in my humble judgment, the small class of christians who are to-day waiting and watching, with eagle eye, for the coming of the Lord, or who believe that he is *already invisibly present*, overseeing the harvest, immediately prior to the translation, are the class brought to view in the second chapter of Proverbs, who have emphatically "inclined their ear unto wisdom, and applied their heart to understanding;" who have cried after knowledge, and lifted up their voice for understanding, and sought her as silver, and searched for her as for hid treasures;" to whom God says, when they do this—"Then shalt thou understand the fear of the Lord, and find the knowledge of God." By no means is this application of Scripture made in any spirit of boasting; but it would be ungrateful not humbly to acknowledge its gracious fulfillment in the more recent shedding of so much light upon the pathway of those who have been trying to find out God and his revealed purposes, in Christ Jesus, concerning the nature and time of the second advent. And who can doubt that this crying after knowledge, and this trustful confidence that it would be bestowed, have been pleasing to God, in view of so much in the Bible bearing upon this point: "*The wise shall understand.*" "*Ye, brethren, are not in darkness that that day should overtake you as a thief.*" "*Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.*"

Although we may not know the day and hour of Christ's manifestation, yet to me the evidences are overwhelming that we are now passing the incipient stages of the great dispensational change connected with that august event.

The chronology of the world, the fulfilment of the sacred numbers of Daniel and St. John, the Jubilee argument, the parallels between the Jewish and gospel ages, the marked indications of God's renewed favor to the Jews, the signs of the times, as seen in the feverish unrest of the nations, "men's hearts failing them for fear and for looking after those things that are coming on the earth," all conspire to force upon us the conviction that the day of the Lord—as a day of trouble—is already here; and that the invisible work pertaining to the *parousia* of Christ—in the "harvest"—is now in process; and that while the "tares" are gathered and bound in "bundles, to burn, the 'wheat" will soon be gathered into the storehouse of God. The Lord be praised for the promise of

The Coming Glory;

I have heard a wondrous story sung by
holy seers of old,
Of a city full of glory with its streets of
shining gold;
Where is heard no voice of sighing 'mong
the myriads of the blest,
Where the wicked cease from troubling
and the weary are at rest.

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There have sometimes sweetest visions
burst on my enraptured eyes
Of that holy New Jerusalem descending
from the skies,
With its thrones, and crowns, and scepters,
and its forms of heavenly mould,
While there fell divinest music from
unnumbered harps of gold.

No burning sun is needed there, nor star,
nor silver moon;
One face alone doth lighten it more radiant than the noon,
Never falleth there a shadow, thirst and
hunger are unknown.
All sin and sorrow fly from him who sitteth on the throne.

Fain would I tread thy dazzling courts,
thou city of the Lord!
And share the glory promised in the sure
prophetic word;
Where the eye with scenes of beauty shall
be ravished o'er and o'er,
And the soul shall drink the fullness of thy
pleasures evermore.

S. WHITE PAINE. Rochester, N. Y.

NEWTON, MASS. JULY: 1878.

Dear Brother:—Do not stop my paper on any account, for without *it* and my Bible, I should be like a ship on a boundless ocean without chart, or compass, or any light to direct my course. To my mind all is perfectly clear that we are now occupying the position in fulfilment of the type of Elijah after he had crossed the Jordan.

We will stand upon the watch tower and see what the Lord will say unto us.

I will enclose one dollar; should be glad to send more: but with many others find it hard to get along these times.

Yours in hope: AARON HASTINGS.

WARREN'S MILLS, July, '78

Dear Brother: I am very glad to receive the last paper, it brought hope and more truth with it; although I had begun to think about the remainder of the "week" and of Christ treading the winepress "alone," and that the trouble should be about us, but only to be seen with our eyes. Well we can wait, if God still keeps the light burning just bright enough for us to see *present truth*. I am more convinced of the truth of these things than ever. I can see how plainly God is leading us, step by step. Oh for strength and grace to run the race to the end. It seems such a blessing to know our whereabouts. I do believe we have entered the time of trouble, that this truth will soon be known by the world. A month seems a long time to wait for the HERALD, but it will be gladly received when it does come.

Your sister, Mrs. L. M. HARRIS.

OAK GROVE parsonage, Wis, June 24th.

Dear brother in Christ:—I must write to tell you that I have experienced a perfect estacy of delight in the reading of some of the Bible expositions contained in your paper, the HERALD of the MORNING. The more I read, the more I am convinced you have the mind of God, and are taught of the Spirit. I thank God that your paper came to my hand, as the world would express it, *accidentally*. Yet not accidentally, but in His good providence.

For years the Lord's coming has been to me a subject of deep interest; earnestly I examined the signs of the times, and longingly scanned the horizon for the dawn of the morning. Your paper and pamphlet have been and are indeed to me its Herald. The mists are clearing away, the gentle dew is falling, and to my enraptured soul the Sun of righteousness is rising with healing in his wings. I have from time to time preached about the Lord's return, often mentioned truths connected with that event from the pulpit, but pray that now, with the help of God, it may be my principal theme; and that He may use me, for the giving of this meat to the household.—Enclosed find $2,—wish I could do more.

I am, dear brother, Yours in hope of the kingdom of God— J. C. deBruynkops: *Pastor of the Oak Grove Presbyt'n Church.*

North Easton, Mass. July 2nd.

Dear Brother: Your last paper came to hand bringing many comforting words. Some of the thoughts presented, were considered here before the paper came; but thanks be to God for the good news the HERALD always brings. If we have to pass a short way into the time of trouble, the Almighty Father is able to keep us. May He bless and comfort all who are proclaiming the dawn of morning. I would rather lose my life, than the hope I now have in Christ. Yours, in the hope of the soon coming kingdom, HENRY WOOD.

La Cross, Wis. June 19th.

Bro. BARBOUR: I wrote to you yesterday and to day I send you 50cts. as my subscription. I was not *sorely disappointed* when the 53 days went by; because, all along I

had thought there was something a little cloudy about the last "week," of the *seventy*, in the midst of which Christ "made the sacrifice and oblation to cease;" and the parallel to which, seemed to demand more time *here*. I assented to the view that translation would take place this spring, but more than half thought that instead of it, more light would be given to make the "week," more complete. And now surely it has come. I began to get hungry, but truly this is meat in due season.—A. J. MARSH.

ELYRIA, OHIO, June 23rd.

Dear Bro. I take the first opportunity of renewing my subscription, as I should feel lost without the HERALD. We are all strong in the faith. One of the brethren in Elyria said, that since he had read your leading argument in the June number, his faith was stronger than ever before; and it has filled all our hearts with hope and strength.

Yours in hope, AVIS.

AUSTIN, Ill. July, 17th.

Dear Sir: Inclosed I send the nominal price of your priceless paper. A friend let me have the reading of two copies, and I think I got more gospel out of them than any twenty sermons I ever listened to.

Please send back numbers if you have them. F. PAGE.

SPRINGWATER, July, 18th.

Dear Brother:—The papers came to hand and we at once read them carefully; the subject-matter seemed to us "meat in due season." The illustrations on the first page bring the great outline of our faith before the eye in a very small compass, and give a comprehensive view of the measurement of the ages; showing that we are now in the *gathering* time, of which I can have no doubt, it makes the parallels so perfect. 69 1-2 "weeks," terminated at the cross, when their dispensation clearly ended. Yet it took the other half week to fulfill the 70, of Dan. 9: 24. And it is clear that the *wheat* of the Jewish age was *gathered* at and after Pentecost; and yet *during* the last "week," determined on them. Harvest work embraces two things, reaping, and gathering. The first 3 1-2 years, was reaping, the last, was gathering; making the whole harvest seven years. Now to parallel the Jewish age, the wheat of the gospel church must be gathered during the next 3 1-2 years.

I was glad for the notice on the second up. for those who desire meetings to give ps a call. I am willing to labor to the best of my ability wherever the way opens: Yours in the blessed hope;

S. H. WITHINGTON.

NEW PRESTON, Ct. July 16th.

Dear Brother Barbour: I send you 25cts for N. W. Sprague, his subscription to the paper; but we, brother Barbour, are so put to it, to live, that sometimes I fear we shall be left out, being overcharged with the cares of this life. Debts contracted only to make our home comfortable, now due, and not a days work for two years; it almost drives me distracted; even the smallest necessaries of life are not for us without the aid of others. Now we dearly love your paper long for its coming, and can scarcely do with out it, but if you feel unable to send it, the will of the Lord be done.—Brethren, pray for us, that our faith fail not.

Yours, sighing for deliverance:

MINNIE A. BARNEY.

Wilmington, Del. July 6th.

Dear Brother: Enclosed, find price of subscription for the HERALD. O how sad, from our outlook, to see that the light is now, as at the first advent, shining in the darkness, and the darkness comprehendeth it not! May our dear loving Father open the eyes of our understanding.

Yours in hope; STEWART CARLISLE.

MONTROSE, Pa. June 32nd.

Dear Brother; The HERALD of June was duly received. The dear ones of Montrose would like to have you define by scriptural evidence the true length of the harvest, and publish it in the July number of the paper. It appears to us, now, that your first views of the length of the harvest, viz. 7 years, were correct. D. D. LATHROP.

This should have appeard in our last. ED.

GOOD HOPE, OHIO, July 6th.

C. T. RUSSELL.—Dear Sir:

A gentleman from Pittsburg kindly sent me the *Object and Manner* of our Lord's return, also a copy of the *Herald*, of the *Morning*. I can never estimate the great good they have done me. I have for years been groping for light, and thank God for directing the little book and paper to me, that I might, through them, find so much truth and happiness. Enclosed find subscription price for the paper: MRS. S. L. SLAGLE.

FREMONT, June 27th

Dear Brother BARBOUR, I may well call you my brother, as I have had so many joyful hours since reading the first number of the HERALD OF THE MORNING; and the

light so steadily advancing from the sacred Scriptures, is cheering indeed. I cannot express my thankfulness to God in casting my lot here, in this part of the world where the light of this glorious truth is so brightly shining. And although the *time* is three and a half years longer delayed, a little contrary to our hopes, I believe it will be the best for us all, and for many others who as yet, are not in the light. Please accept the enclosed, and send me the paper. G. Wood.

17 COUR DE VINCENNES
St. MAUD, (SIENE), FRANCE

N. H. BARBOUR, Dear Sir:

I have your last paper, June 15th, and enjoy it much; I feel the separating time has surely come. The Spirit is dividing His own, to himself; I can see it spiritually due, in this country, and England, as well as in America. And many receiving the *gospel* of our Lord joyfully.

Please send, "*Object and Manner* of our Lords return;" to *Madame Fleury Berger*. I would also like her to have the paper.

Yours in christian fellowship;

MARY R. DEUMAN.

QUESTIONS AND ANSWERS.

Does Rom. 2: 12, conflict with the doctrine of "a restitution of all things?" "For as many as have sinned without law, shall perish without law."

By no means; men *perish* with cold, and hunger, and in a thousand ways; and the Bible meaning of the word is the same: see Luke 13: 33, "For it cannot be that a prophet perish, out of Jerusalem."

Those who have sinned without law, *die* without law. But "sin is not imputed, where there is no law" (Rom. 5: 13).

"Gentiles, having not the law, are a law unto themselves (verse 14). These, according to Luke 12: 47, not knowing their Lords will, will be beaten with few stripes.

2. Is the trouble spoken of in Dan 12: 1, "Such as never was since there was a nation," the same as the *tribulation* spoken of in Matt. 24: 21; "For then shall be great tribulation such as was not since the beginning of the world to this time, no nor ever shall be." These are both *the greatest*, and must therefore be one and the same.

No, they are not the same; the one in Matt. was a tribulation on "the elect;" the other on the *nations*; and each, the greatest of its kind. I am often surprised to see on what a little point, men often build a large theory. The great tribulation under papal and other persecuting powers, during the dark ages, almost exterminated the church, but was shortened "for the elect's sake;" and ...ortened by the Lutheran reformation. The same tribulation is spoken of in Dan. 11: 33,34; where they "fall by sword, and by flame, and by captivity, and by spoil, many days. Now when they shall fall they shall be holpen with a little help." And God did thus help the church, by that reformation; and it was for the elect's sake.

It is *after* this tribulation, all the signs and events pertaining to the second advent, by which the church are to "know their redemption draweth nigh," were to transpire; "In those days, and *after* that tribulation, shall the sun be darkened," (Mark. 13: 24). This first of the signs occurred May 19, 1780. But the time of trouble such as never was, since there was a nation, spoken of by Daniel, is the last great trouble on the Gentile nations, and is the time of the *deliverance* of Daniel's people; and necessarily includes the battle of the great day; when the Jews are delivered (see Zech. 14:). And certainly it is not after that, the saints are to "*begin* to see these things come to pass, and know their redemption draweth nigh (Luke 21: 28).

3. Is not a large part of the race finally to suffer the "second death"?

There is no way of knowing what proportion will eventually be lost. Rev. 20: 8,9, seems to imply a great company; and, we understand, really covers the whole number; those who have sinned that sin which is unto death, either in this, or in past ages, and "live not again until the thousand years arer ended; and also the left of the nations afte all have been saved who can be reached, in the restitution age.

The fact that this last great gathering is said to be "as the sand of the sea," in number, does not prove much; "The Midianites lay along the valley, like grasshoppers for multitude, and their *camels* were without number, as the sand by the sea side, for multitude (Judg. 7: 12). "Their widows are increased to me above the sands of the seas" (Jer. 15: 8).

If *such* numbers answer to the above expression, then the whole congregation of the finally lost, as represented in Rev. 20: 8,9. may be only as a drop in the bucket, when compared with the numbers who finally attain to the complete image of God.

WATCH TOWER AND HERALD OF THE MORNING

"*All nations whom thou hast made, shall come and worship before thee,*"

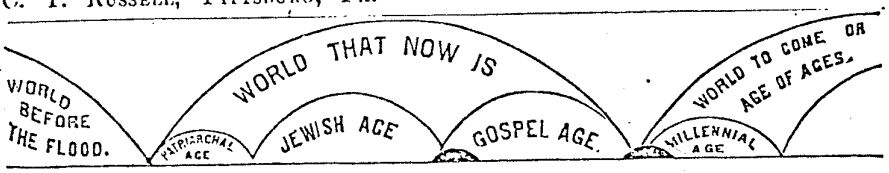
Vol. 7. ROCHESTER, N. Y. SEPTEMBER, 1878. No. 3.

THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

C. T. RUSSELL, PITTSBURG, PA. ELD. J. H. PATON, ALMONT, MICH.



PLAN OF THE AGES:

"*Both the Cherubim of one measure and one size.*"

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

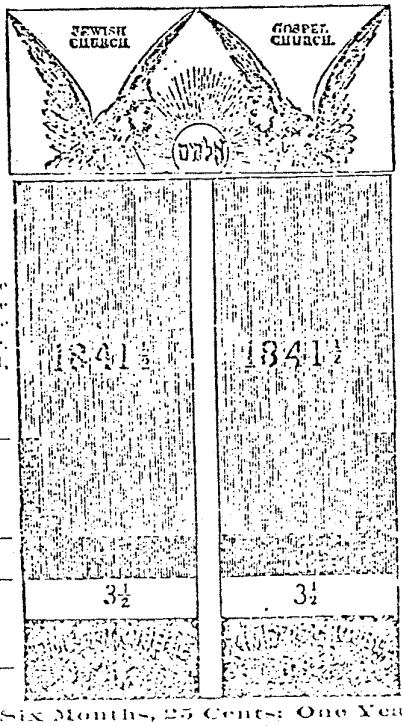
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843-4.

1335 days ended in 1874, also Jubilee cycles 1878, the *double* complete.

"Times of the Gentiles" end in 1914.

TERMS—Six Months, 25 Cents: One Year, 50 Cents.

September, 1878, p. 33

STOUFVILLE, Canada, Aug. 11, 1878.

Dear Brother:—I have just received the No. 2, of the HERALD OF THE MORNING, which gave me much light and pleasure to read. I can now see the beautiful harmony in the Scripture as never before, and also the glorious plan of redemption of the whole world. Surely the path of the just is as the shining light, that shineth more and more unto the perfect day, and the spirit of truth will guide us into all truth.

Dear Brother, my prayer is, may the Lord bless you and your labors, and keep us by his mighty power through faith unto salvation, ready to be revealed in the last time.

Please send me one copy of "Object and Manner of our Lord's Return," and oblige

Yours in Jesus,

ALEXANDER HAMILTON CLARK.

HIGHLAND CREEK, Ont., Aug. 22, 1878.

Bro. Barbour:—Find enclosed 50 cents. Will send more as soon as we can. We cannot in any way do without the paper. It is the only message of the spirit of truth.

Dear Bro. Barbour, the plan of the ages to come fills our minds with a glow of light and joy like a fire shut up in our bones. We are alone here, without any meeting. If you come to Canada, let us know before hand.

L. KERR.

BRISTOL, Ind., Aug. 24, 1878.

Dear Bro. Barbour:—I have read the HERALD OF THE MORNING for over one year; have examined your argument carefully, with a desire to know the truth. I have received more light in reading those papers than in reading the Bible for the last twenty years. When I read my Bible now, many passages of both New and Old Testament, which were before dark, now seem plain. I am like many others, ready to cry out beautiful, beautiful. O how glorious the plan of redemption. I am truly glad that I ever saw the HERALD OF THE MORNING.

May God bless you in your good work in heralding forth the plan of the ages. We have read and reread the glorious truths, and are astonished that we never realized them before. I must say the Bible is a new book to me.

Yours, in hope of the soon coming Saviour,

JAMES G. MITCHELL.

LETTERS containing *money*, to September 14th. This acknowledgment is a receipt for their contents.

J Miller, E P Perry, A B McCrea, J E Robbins, R Hoffa, D K Dean, Eliza Foster, B W Keith, 2; D D Lathrop, J Greenawalt, E D Smith, A M Cowan, I & M Batton, J H Gerry, Pa. N P Hall, F H Chesebro, Mrs L Robinson, J Weisberger, E Reck, Wm Swingle, G Bates, H Fellows, Mrs D H Keasey, Mich. A H Fleisher, C Lavane, Iowa. J J Allen, P J Hibbard, J Mitten, Mrs P Harp, H Landis, E W Moore, P Sharp, H Prudden, N. Y. L E Haywood, C L Gilbert, M Solbary, Mrs M Otis, Wm Strong, Wis. A H Clark, L Kerr, Ont. S Sloan, R Cutter, Miss L E Brown, H W Brown, Mrs S J Orcult, 2; B C Bancroft, H Capron, J Jamson, Miss L B Childs, E L Jordan, J Crawford, S N Chadwick, R M Johnson, Mrs M A Porter, Mrs E P Briggs, Mrs J C Thompson, Mass. H Camp, R H Smith, Ky. A J Cattle, Me. R E Tyrrell, Mrs H Sanders, Conn. W W Cushman, H D Brooks, D D C McMillen, Mo. H A Aldrich, Mrs S L Slagle, A Hamlin, 2; R E Nevin, M Lylle, D B Wolf, O. N Miller, Fla. L Record, J G Mitchell, J Vories, J B Everett, Ind. J Rough, G W Dean, L Fidler, Ill. L Morse, N H. J D Gebhart, Mary A Roberts, Kan. R W Moses, Oregon. Mrs I Wilson, Vt. Rev J E Fosteen, Minn. C J Davis, Md. J M N Nott, Del. C C McKernon, Colo. T A Atwater, R I. R P Cochran, Va.

NOTICE.

Eld. J. H. Paton, of Almont, Mich., C. T. Russell, 87 Fifth avenue, Pittsburgh, Pa., S. H. Withington, Springwater, N. Y., B. W. Keith, Dansville, N. Y., and myself, at Rochester, N. Y., will gladly respond to any call for meetings where a church, or hall, and the bare traveling expenses to and fro can be provided. And in localities near either one of us, the traveling expenses may be omitted,

OBJECT AND MANNER
of our Lord's Return.

A pamphlet of 64 pages, by C. T. RUSSELL. Just the book to place in the hands of those who are hungry for truth. Price 10 cents, or $1 per dozen.

THE BOOK OF REVELATION,

The Revelation of Jesus Christ, on the Isle of Patmos, is the last message of our Lord to his waiting bride, his, as it were, parting words. And O how dear it should be to every heart. A special blessing is for those who read, and keep the sayings of the prophecy of this book. To *keep* these sayings, of course implies that we should understand them; let us therefore pray for an understanding, that so we may receive the blessing. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city."

THE REVELATION OF JESUS CHRIST is the title of the book, while the first six verses are the

PREFACE:

and from verse 16 to 18 inclusive, is the

PORTRAIT

of the divine Author.

An inspired portrait of Jesus of Nazareth, as he appeared when under the vail of flesh, would be dearly cherished by those who love him, although "his visage was marred more than any man, and his form, more than the sons of men." How much more then, ought we to cherish his portrait, drawn as it is, feature by feature, as he now appears in his glorified condition, and with all the surroundings to make the picture complete. Christ in the midst of his church, the co-heirs of his kingdom; for the seven golden candlesticks "are the seven churches." No wonder John "falls at his feet as dead;" for "no man can see God and live;" and the glorified Jesus "is the express image of his father's person." And, dearly beloved, "we shall see him as he is;" and "as we have borne the image of the earthly, we also shall bear the image of the heavenly;" and hence differ as widely from our present form as he, when in the form of a servant, with marred visage, differed from the form here presented—a bare glimpse of which struck Paul blinded to the earth. But how little we can comprehend the change when we shall awake in his likeness, "fashioned like unto his glorious body;" "sown a natural body, but raised a spiritual body." Can this be true? Are we, indeed, called to so high a calling? and shall not we who have this hope, purify ourselves even as he is pure? Help us, O God, as we are to be sanctified by the truth, to read and understand, and receive the blessing. Prostrate at thy feet, we acknowledge

"GREAT Prophet of thy church, 'tis thine
To break thy Word's mysterious seal—
To touch with light each beaming line,
And all its glorious sense reveal.

THE SEVEN CHURCHES.

This book is a *prophecy*, not an epistle; and as it is dedicated to the *seven churches*, we must conclude the number seven as here used is a prophetic number, and refers to the whole church, as a unit; the names of the seven churches in Asia being used as symbols, because their significance exactly corresponds to the seven phases of the gospel church. 1st *Ephesus* means *chief, desirable;* and embraces the history of the church from its foundation on the day of Pentecost, until the death of the last of the apostles, at about A. D. 100.

In making the application of this prophecy, it will be noticed that in the summing up to each church, the language is addressed to the *churches*, "He that hath an ear, let him hear what the Spirit saith unto the churches;" that is, all the churches of that period. And it will be noticed how perfectly appropriate the language addressed to this first church is, when applied to the apostolic church. Notice particularly verse 2, but even that exalted church soon "lost their first love," and God removed their candlestick to a lower place. Special inspiration passed out of the church; and with the last of the apostles, miraculous power, given for the establishment of the gospel church, passed away.

2nd. *Smyrna.* The name applied to this the second state of the church means *myrr*, sweet odor. Having lost their first love, the church was permitted to pass through the famous "ten persecutions," and were thus purified and made white. It was during these terrible Roman persecutions that the church overcame the dragon—that is, conquered the empire. "They overcame by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death" (Rev. 12: 11). And the manner of addressing the church of that period is peculiarly appropriate, see verses 8 to 11. This second phase of persecution

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and of purity continued until the conversion of Constantine, at about A. D. 312.

3rd. *Pergamos.* This name means *elevated*, and was most appropriate to the church after it began to receive the support of the empire. Notice the character assumed by the Saviour in addressing this church, and how different from that in which he speaks to the previous one. To them he spoke words of consolation, but to this church, which had actually reached the seat of the empire, and began immediately to introduce many idolatrous customs, he speaks—"These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is" (verse 13). And it was during the existence of this phase of the church, the "falling away" refered to in 2 Thes. 2: 3, was brought about, by which "the man of sin" was revealed; that is, the monstrous union of the espoused of Christ, the church, with the world. In other words, the "mother" church-state organization. As the espoused of Christ began to fall away from him, she was received into the embrace of "the beast," the fourth empire; and when this adulterous union was consummated, she took the name of her husband, and *papal Rome*, the man of sin, was revealed. Rome, under the symbol of the "dragon," is called "the Devil and Satan" (chapter 12: 19). And when the church got into Satan's seat, it required only about two centuries to develope "the man of sin." But even during this "falling away," the real elect, the "wheat," fought bravely for the truth once delivered to the saints, and opposed the introduction of heathenism, and outward ceremonies; and these received the "hidden manna," (verse 17.) But they were finally overpowered, and had to withdraw from that degenerated church. This separation left the man of sin revealed, and the real church entered another phase of its prophetic history.

4th. *Thyatira* means *sacrifice*, and as the church left all, and fled to the caves and fastnesses of the mountains "from the face of the serpent," she is addressed by her watchful Lord: "These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass, I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last more than the first" (verse 19). How comforting to this sorely tried church; though they were driven to the dens and caves of the earth, his feet could follow them, and no dark parts of the wilderness could hide them from his pitying eye. "Nevertheless, I have a few things against thee, because thou sufferest that woman Jezebel to teach and seduce my servants," &c., (verse 20.) Thousands of these poor sufferers were seduced back to the bosom of that harlot church by persecutions on the one side, and the offer of restored wealth and position, if they would recant. This seducing and persecution went on for many centuries, until the true church was almost extinct, and had nearly ceased its opposition; the papacy had triumphed, and the true church was dead. This phase of the church lasted from about 538, when the man of sin was fully revealed, until about A. D. 1000. It was here the church reached its lowest ebb, and from that until the beginning of the reformation, merely had a name to live, but was dead.

5th. *Sardis. That which remains.* Of this phase of the church but little can be said. The gloom of the dark ages had become complete, and everything of light and truth was at a stand; but a brighter day was coming. There was to be a door opened which no man could shut, and in the reformation we have the next phase of the church in which new life was given, and like a sleeping giant it rose to its feet, and again grappled with the exulting foe, and hurled that foe prostrate at its feet. And in this sixth phase, it is again the church of his love.

6th. *Philadelphia. Brotherly love.* To this, the reformation church, he has no word of censure. And if ever men had power with God, it was the reformers. Said Luther, when warned by friends not to go to meet the council of catholic legates at Worms, "I would go, if every tile on the roofs of the houses were a devil." And the fact that God did then open a door which no man could shut, and has made that harlot church "to come and worship at their feet," is a matter of well known history. This 6th phase of the church, from the beginning of the 16th century, lasted until the great communistic and infidel reaction at the close of the last century, from which the power of the early reformers gradually died out; and the last sad phase of a rejected church, "spewed out of his mouth," brings us to the final.

Laodicea means *judgment*, and with this

the judgment age is introduced. "I know thy works, that thou art neither cold nor hot" (verse 15). This church, belonging to "the time of the end" (Dan. 12: 9), is *relatively* just where the last generation of the Jewish church stood. The vision is unsealed, knowledge is increasing, and the dawning of an incoming age is shining. But the Laodicean church rests on the laurels of its predecessor, and know not "that they are wretched, and miserable, and poor and blind, and naked." But like the apostle, we can say, "God hath not cast away his people which he foreknew, . . . there is a remnant according to the election of grace." There is a spiritual element pervading all sects, to be gathered onto, "as it were, a sea of glass;" and, according to the chronological and prophetic measurements, this gathering is to be consummated in the next few years; and thus the bride, "made ready," will "go into the marriage, and the door will be shut;" to be opened no more "until the seven last plagues are fulfilled." Rev. 15.)

EUPHRATES.

Ancient Babylon sat on the literal river Euphrates, and the river was in some sense a support to the great city until the waters were dried up, by being turned in another channel. Then Babylon fell. In the Book of Revelation we find a great city called Babylon, sitting upon many waters. There is also mentioned a river Euphrates, which is to be dried up, and great Babylon is to fall. In view of these facts, and the evident typical relation between the two Babylons, is it not a reasonable inference that the waters of Rev. 17, on which Babylon sat, is the Euphrates of that book?

There should be the same relation between the symbolic river and the city as between the literal river and the city, each river supporting its city for a time, and then each city falling by the waters being dried. That this is the case we believe to be fully sustained by the facts.

The great city (also called a woman) is the papal hierarchy, which has sat upon and been supported by the christian nations of Europe. "The *waters* which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues." (Rev. 17: 15.)

Let the nations be dried up, or in any way cease to support her, and she *must* fall.

We are compelled to believe that the christian nations of Europe are the symbolic Euphrates.

Many expositors tell us that Turkey, or the Mohammedan power, is the river Euphrates, partly because of the locality of the literal river; but great minds are often confounded by little things. If the literal river is referred to, then it no more can refer to the Turkish empire than to the American Republic, and the *drying* of Euphrates in that case must mean the drying of the literal river, instead of the downfall of an empire. To call it the literal river, and then apply it as a symbol, is an unwarranted use of language. To admit that it is a symbol, and then apply it to Turkey, is as much out of character, for the Mohammedans never supported Babylon, the Papal hierarchy.

"Loose the four angels which are bound in the great Euphrates" (Rev. 9: 14) is used by some as an objection to our views, because the "four angels" are the Mohammedans. I have before me as I write three translations of this river. The common: "Bound *in* the great river," Wakefield; "*At* the great river," and Sawyer, "*By* the great river."

We accept the last as being in harmony with facts. If the "four angels" represent the Mohammedans, that *by* which they were *bound*, must be another power. The period when they were bound was 150 years, during the sounding of the fifth trumpet. From 1299 until 1449, the Ottoman empire was seeking to conquer the Greek portion of the Roman empire, but only *tormented*, and could not kill. (Rev. 9: 15.)

At the latter date, however, they gained supremacy in Constantinople, and kept it until 1840—a period of 391 years and 15 days—during the sounding of the sixth trumpet. (Rev. 9: 15.) That the power of the Roman empire held them back, and so bound them during the former period, we cannot doubt.

When they gained the ascendancy, they were loosed, and killed the third part of men—i. e., the empire.

These facts seem to strengthen our position, that the power which *bound* the four angels is different from the angels themselves.

It may be objected to our view that ancient Babylon sat on a *river* only, while Babylon of Revelation sat upon *many waters*. Our view is not weakened, but

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strengthened by the facts. The ancient Euphrates in the rainy season overflowed its banks, innundating the region round, causing many pools—the inhabitants utilizing the water for many purposes, and making it a source of revenue. So Babylon literally sat upon *many* waters also, and the type is perfected.

The view that Turkey is represented by Euphrates, together with certain other misapplications of prophecy, has led many to make too much of the downfall of Turkey.

The "Worlds Crisis," of Boston, and several other papers devoted in part to the exposition of prophecy, have been teaching for years that the war between Russia and Turkey was the great battle of the day of Almighty God, and that it would result in the drying of Euphrates, or (as they say), the downfall of Turkey.

It has been with their leaders a favorite expression: "When Turkey goes down *Christ will come*, and the *dead will come up*;" looking as they do for the general conflagration of the earth at the same time. The eleventh chapter of Daniel has also been pressed into service on that line, with the bold assertion that Turkey is the king that should "come to his end, and *none shall help him*." (Ver. 45.)

Now, in view of the facts of the present year, the cessation of hostilities, the Anglo-Turkish treaty, giving assurance of religious liberty in Turkey, and special privileges for the Jews in Palestine, I would ask, with all respect for the honesty of these leaders, are they not, in this case at least, "Blind leaders of the blind?"

Lord grant they may rise and see!

If these brethren would but admit what is so abundantly proved by the Bible, that, in the time of trouble now impending, Daniel's people (the Jews, compare Dan. 12: 1 and 9: 24, "thy people") are to be restored, they could see light instead of darkness in the signs of the time. Those who have believed the "Two Dispensation" argument, which proves that the restoration of the Jews is due to *begin* this year (1878), and the argument on the "Times of the Gentiles," proving that it will require thirty-seven years to accomplish that restoration, as it required thirty-seven years to accomplish their overthrow, will be encouraged by seeing in the present attitude of England and Turkey an open door for the beginning of that restoration.

The fact that England theologically and politically favors the Jews, that Lord Beaconsfield, her prime minister, is a Jew, and that she now has opened the door for the Jew to worship his God *legally* in Palestine, a privilege never before enjoyed since they were scattered—all these are significant, and are certainly in harmony with the position taken by the HERALD OF THE MORNING. Why cannot our brethren of the "Crisis," and other papers, see that when Gog, and his many helpers come up against the land of Israel, it is not merely against the *land*, but against "my *people* of *Israel*" "dwelling safely," and in a state of prosperity, without fear, their "villages unrivalled," and "having neither bars nor gates?" (Eze. 38: 8, 11, 14, 16.) This certainly is not a picture of the warlike Mohammedan, and his strong fortifications.

Before the "battle of the great day" can be fought, the Jews now scattered must be gathered, after which the kings of the earth are to be gathered *against* Jerusalem, thus coming to the great battle. As a *means* to this gathering the "waters of Euphrates"—the christian nations of Europe—are to be dried up. (Rev. 16: 12–14.) Just *how* this breaking up of Europe will result in the gathering against Jerusalem, we can not say, but that it *will* thus result, we believe on the strength of the prophecy.

And we can now perceive the division of Europe into three parts antagonistic to each other—the monarchical, religious and communistic elements.

While we see a period of time allotted for all these things, and the causes at work to bring them about, we can afford to wait and watch fulfilments. Surely the time is pregnant with events of the most interesting character to students of prophecy.

One thing more we would notice: when the nations are gathered against Jerusalem, and that people are in a sad plight, half of the city in captivity, etc., (Zech. 14: 1–3,) then it is the LORD COMES WITH ALL HIS SAINTS. Then his coming *for* his saints, and our *gathering together unto him*, must precede that open manifestation. "When he shall appear, we *also* shall appear with him in glory."

"Whoever waits to *see him coming* thus, includes himself with the tribes of the earth, and *they shall* see him coming in power and great glory." (Matt. 24: 30.

But *ye* brethren previously gathered and glorified with him, shall be *with him* when he thus comes.

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This is our hope, and surely it is a better one than to wait for open manifestations. "*We* walk by faith, not by sight."

J. H. P.

THE ATONEMENT.

Unpleasant though it be, I feel it necessary to take exceptions to an article by my brother upon this subject, in the last number of this paper. I make the objection not from a spirit of controversy, but because I believe the doctrine of substitution assailed in that article to be one of the most important teachings of God's word.

One of the beauties of *our position* is, that we have no creed but the Bible, and we judge of each others' teaching and writing by the Scriptures only. If my brother can convince me that substitution is *not taught in the Bible*, I care not from whom it came, I do not want it; but if I can call his attention to passages in God's word, which do teach it, I know that he is ready to bend opinion, etc., to that word.

With the latter part of that article, in which Christ is referred to as the "beginning of the *New* creation of God," the spiritual man; and that this was effected by the death and resurrection of Christ; and that "it was only in this way he could become the head and impart to the creature the divine image and nature," we fully agree, and the error we apprehend lies in the supposing that if Christ died to become "the head of the new creation," he did nothing else by that death. Christ accomplished various good things for us in his death and resurrection. He was our substitute in death; he died the just *for* the unjust—*all* were unjust. Jesus Christ by the grace of God tasted death for *every man*. This dying *for* the guilty was one part of the work—substitution; but not all. No! He became the author of eternal salvation unto all them that obey him. Here is a different work as a substitute dying in our stead—we are made nigh by the blood of Christ. He became a mediator—a go-between—making us at-one with God; hence the work is called at-one-ment—for without the Christ's death bringing us nigh to God, it was impossible for us to obey. In a word, while Christ was the substitute for all—so that "as in Adam all die, even so in Christ shall all be made alive;" yet, Christ does not become the spiritual head to all for whom he died, but to those only who believe and obey. All men get life from HIS DEATH. Some (believers) will receive eternal salvation through *his life*. "Because he lives we shall live also. He ever *liveth to make intercession for us*," etc.

We recognize, then, these two phases to Christ's death and resurrection:

1st. Death (substitution) "for the sins of the whole world." Reconciliation (at-one-ment. "For God was in Christ *reconciling* the world unto himself, *not imputing their trespasses unto them*; but he laid upon *him the iniquity* of us all. "By his stripes we are healed. He died the just FOR the unjust, tasting death FOR every man."

2d. His resurrection, by which he became the captain or leader of our salvation—the beginning of the *new creation*, and makes it possible for us to come into the spiritual condition—the perfect condition—the image of God. By his resurrection he became our faithful high priest—our advocate and representative in the Holy of Holies, whither he hath entered, there to appear in the presence of *God for us*.

THE NECESSITY FOR ATONEMENT.

Through our family head Adam, "sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5: 12.)

Here, then, we were all under condemnation, subject to death. A law of God had been violated, and God allowed justice to take its course in the punishment of the guilty. But while the justice of God was taking its course, and the law of God being vindicated, the mercy of God was equally active; and while *mercy* may not thwart justice, it may satisfy it. As none of our race could in their fallen condition keep God's perfect law, they were unable to meet the claims of the law upon themselves, much less satisfy the back account of the remainder of the family.

God seems to have adopted this plan to teach the righteousness of his law—the perfection of his justice, and finally his great mercy and love: "For while we were yet without strength, in due time Christ died for the ungodly;" and "when the fullness of time was come, God sent forth his Son, made under the law, to redeem them that were under the law."

To redeem is to buy back. What did Christ buy back for all men? Life. We lost it by the disobedience of the first Adam. The second Adam bought it back with his own life. "By obedience unto death,

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even *the death of the cross.*" (See Rom. 5: 11 to 10.) "We were sold under sin to death, but Christ hath redeemed us, not with corruptible things such as silver and gold, but with his own precious blood—as of a lamb, without blemish and without spot."

The law, which was a shadow of good things to come declared by the death of bulls, lambs, doves, etc., that "without the shedding of blood there is no remission of sins." The type certainly did not illustrate the reality fully, because the lambs, etc., did not die willingly, while Christ, our lamb, gave himself a sacrifice. It will be noticed, however, that in the selection of a type, such animals were chosen as make least resistance—lamb, dove, etc. "He was led as a lamb to the slaughter, and as a sheep before her shearer, is dumb," etc.

Thus we see the justice, mercy and love of God manifested as no other way of saving the human family could display them; and the centre pivot of it all is, that "Christ died *for our sins* according to the Scripture," and Paul argues that this proves the wondrous love of God for us. "For scarcely for a righteous man will one die—yet peradventure for a good man some would even dare to die; but God commendeth his love toward us, in that *while we were yet sinners*, Christ died *for us.*" (Rom. 5: 7.)

Had he not died *for us*, we should have continued under the dominion of death. With no resurrection the first death would have been eternal death. *Our works* had nothing to do with bringing us *under dominion of death;* it was the first Adam's—our works have nothing to do with our escape from death's dominion; that is the second Adam's work.

If Christ had not risen from the dead, our resurrection, and that of all men, would have been assured by his death, for as "he tasted death *for every man*, the claims of justice to the life of every man had been forfeited, and they must go free; but they would be only natural men still, and must fail of entering the higher plane of existence—the spiritual—without a leader, a guide, a helper, an advocate—the very thing Christ became in his resurrection. So that we can say with Peter, "Blessed be God, the father of our Lord Jesus Christ, who hath begotten us again to a lively hope (hope of eternal life) through the resurrection of our Lord Jesus Christ from the dead." "For if while we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved through his life." (Rom. 5: 10.)

C. T. R.

REMARKS BY THE EDITOR.—Our brother is right in supposing that we gladly acquiesce in every statement of Scripture. And the only question with us is: What do they teach? It certainly is a scriptural statement that Christ died for us; the just for the unjust. But that he died *instead* of us, I do not believe. Christ "appears in the presence of God *for* us;" but he does not appear in the presence of God *instead* of us.

Many, indeed all christians, have been educated to believe it was wrong to allow their own judgment of right and wrong to be brought into play, when reasoning on these things. But I am satisfied this slavish fear has led into many a God-dishonoring dogma. "The man has become like one of us, to know good and evil," said the Creator. This then is man's birthright, bought and dearly paid for, and yet like Esau, many sell this birthright for a mess of pottage, and submit to many a dogma dishonoring to both God and themselves, because they think it is not right to use their reason. But without using this God-given reason, we believe no man can come to a knowledge of God. We do not teach that by reason alone man can find out God; but that without the exercise of reason we can no more know God than can a piece of inanimate nature.

The adamic penalty was, "dying, thou shalt die;" "And all the days that Adam lived were nine hundred and thirty years, and Adam died." Here was the execution of the penalty on Adam himself; hence Christ did not die *instead* of Adam, for Adam himself died.

A physician prescribes a remedy *for* you, and yet he does not do it *instead* of you. And it is in this sense Christ died for us, the just for the unjust. He is the great Physician, the restorer of all things. And the remedy was himself, his own life. And thus he *buys* the right to regenerate mankind by ransoming them from the grave. Then why did he die? Not as our *substitute*, we answer, but that he might be Lord of the *dead* as well as of the living. If he would regenerate mankind—that is, bring them to a second birth, on a higher plane of existence, he must impart to them his own nature. And in order to do that, he must be

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the head, or first man; and it seems he could not be Lord of the dead without himself partaking of that condition. And that *necessity* fixed the price of the ransom. Hence, he was made a little lower than the angels for the suffering of death.

Hence Christ suffered *for* the whole world, but not in *place* of the whole world; he gave himself a ransom for *all*, not to appease a broken law, but "for the joy set before him." God's broken law demanded the death of man, and man died. The regeneration makes it necessary for him to live again, and that necessity required the sacrifice of Christ's body, that he might be Lord of the dead.

Cause and effect are equal; hence God cannot create a being greater than himself. Then it follows that a finite being cannot commit an infinite act; nor can infinite punishment be inflicted for a finite act. If this self-evident truth had been recognized, that horrid doctrine that the slightest sin of a finite being is worthy of infinite and eternal torture, would never have disgraced theology, and dishonored the name of God.

This fact explains how a man *can* be rewarded for every deed, whether it be good, or whether it be evil. And also why the law of Moses, which deals only with the natural man, never offered eternal rewards or punishments. If they obeyed the law of God, they were to inherit the land, have abundant crops, and triumph over their enemies. If they kept the fourth commandment, it was "that it might go well with them in the land which the Lord thy God giveth thee." But "they broke his law, and profaned his Sabbaths, therefore the Lord thy God cast thee out of the land which he gave unto thy fathers." And nowhere in the *law* is eternal life promised, or eternal death threatened.

Death came by one man, independent of our individual actions; for, being the children of Adam, we partake of his dying nature. The resurrection of the dead also comes by one man, and independent of our individual acts. "For as in Adam all die, even so in Christ shall all be made alive." But the *gift* of God is *eternal* life."

The world pays the penalty, or in other words satisfies God's broken law. First, the law demands their death, and they die. And second, for each individual act they are "to receive a just recompense of reward." And justice demands no more, and will take no less. "Every man shall receive according to the deeds done in the body," whether they be good, or whether they be evil; that is, few or many stripes, according to the degree of guilt. So says the Master.

Now this could not be, if *infinite* punishment were to be inflicted for a *finite* act. But as only finite rewards and punishments *can* be inflicted on a finite being, and this is to be inflicted in every *case*, God does not require the penalty to be executed *twice*, once on Christ, and again on the offender. If the penalty of man's sin had been *eternal* death, and Christ suffered the penalty of that broken law, then Christ suffered *eternal* death. But if the penalty was temporal death, then man pays the penalty himself, for he himself suffers temporal death.

Christ died *for* our sins, it is true, but not in our stead, or to satisfy a broken law. He died in order that we might *live again*. And yet there is not a shadow of that false doctrine of substituting an innocent victim in the place of a guilty criminal. Substitution as it has been taught, implies that God's law demands a penalty, and if Christ would bear that penalty, man might escape. And yet the same theology teaches that notwithstanding Christ received the penalty in full, for every man, yet justice demands, and will execute it over again, on the greater part of the human family. I tell you such a theology is *false*, and such double-sided justice an abhorence to the principle of right and wrong. To say that Christ paid the debt in full, and then on the mere will of a finite being, justice will demand the payment a second time, is a false principle of equity.

The simple penalty of natural death, was that pronounced on the adamic race, and they pay that debt, since "death has passed on all men." Christ died that he might bring them up, *after* they had paid the penalty, and give to them eternal life. And he will bring up every one for whom he died. But the gift of God is eternal life, and they will get *that*, *conditionally*. But if they die again, there remaineth no more sacrifice. Still they cannot die again, unless they commit the one sin which is unto death. And every other sin can be expiated by something less than capital punishment.

Suppose there is an immense treasure lost in a foundered ship, and to go down in the diving bell and make fast the grappling

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irons is certain death. I consent to do that for the benefit of my wife and children. This is precisely what Christ does for his wife and children—viz: sacrificed his *natural* life, "offered his body a sacrifice." And yet there is no law appeased, no thunderbolt of an angry God crashing through his quivering flesh, *instead* of ours. We are to "honor the Son even as we honor the Father;" but we cannot honor Christ by dishonoring God.

Then where comes in the mercy, grace and forgiveness? I answer, the mercy and grace are manifested in the plan itself; that after man has received the penalty due to his own individual actions, to the full extent, whether they be good, or whether they be evil, he should not be *merely* restored to what he was, but should be exalted to that to which he never, even in his purity, had a claim. Brought into harmony with God not merely in *himself*, by a mere expiation of his sins, and so standing free from sin, as was the first Adam before his fall, but brought near by the blood (life) of Christ,—made *in him* a new creature.

Justice demands that where there is no law made known, no sin shall be imputed. (Rom. 5: 13.) But the natural man cannot deny his nature, hence, even in the restitution age, supposing that he should receive for every deed the exact equivalent, few or many stripes, as demanded by the law; he would still be liable, with the next breath, to sin, and so chastisement would again be due. And granting that he did not commit the sin which is unto death, he might live forever, and forever be punished. *Forgiveness*, as extended to mankind (the natural man) always follows in the track of justice. If a man steals from you, and makes restitution, you forgive him. And it is only on that principle that God forgives the natural man. "Cry unto her that her warfare is accomplished, and her iniquity *pardoned*, for she hath received at the Lord's hands double for all her sins." First the penalty is executed, and then, as with the man who makes restitution, they are forgiven. This, I believe is without exception on the natural man; first chastisement, to the full extent of his sin, and then pardon. Even under the ceremonial law, there was no forgiveness of wilful sin, without punishment. But sins they were not responsible for, were forgiven, *typically*, by the shedding of blood. That was to teach that only by the *life* of another, could they be made free from the law of sin and death. And in the application, the imparting to us, the *life*, or nature of Christ, demanded his death.

I believe it is possible for a man to live without sin, but only by the grace of God. Now what is grace? It is not forgiveness, since the natural man can be forgiven; but it is the free gift of God, that is, the implanting in him of a new nature. And this "new man" must grow in strength, and the "old man" in weakness until the new nature gets complete control, before it is possible for a man to live without sinning. And even then, so long as the old nature continues, the man is *liable* to fall. And so we are cleansed by the blood of Christ. But how? The blood and life, used in this sense, mean precisely the same. And so we are cleansed by his life. That is, as his life, his nature, is imparted to us, the old nature dies out; and this gift is purely a matter of grace. And when the victory is complete, we are ready to be delivered from the bondage of corruption into the glorious liberty of the sons of God. And I do not believe any mere babe in Christ is ready for that deliverance, or ever will be, until he comes to the full stature of a man in Christ Jesus. And only the bride elect, ever attain to that full stature in this life; all others must come to maturity, if at all, in the restitution age, and share in the restitution salvation, heirs of the kingdom indeed, but not a part of "the bride, the Lamb's wife."

This view, to my mind, reconciles all conflicting ideas. It gives all the glory of our salvation to Christ, since the natural man, although he can, and must suffer for his own sins, can never accomplish his own salvation. The *nature* of Christ must surely come through him, as the second Adam, even as our present nature comes through the first Adam. Hence, the fiat, "Ye must be born again." Christ ransoms us from the grave with his own life; not to appease a broken law, but for the joy set before him in bringing many sons to God. He bears our sins in his own body on the tree, in the fact that sin brought death, its own penalty, and in order to bring us from the grave, he must go there himself, that is, he died that he might be Lord of the dead.

One statement of our brother, I think, is entirely unscriptural, the first few lines

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of the last paragraph—viz, That if Christ had not risen, "our resurrection would have been assured by his *death*." "If Christ be not risen, . . . then they also which are fallen asleep in Christ are perished." Paul clearly teaches that the resurrection of the dead depends, not on the death, but on the *resurrection* of Christ. (See 1 Cor. 15: 12–22.) "But now is Christ risen from the dead, and become the first fruits of them that slept," without the first fruits, there could hardly have been a *remainder* of the harvest. The *death* of Christ, *in its self*, does nothing; it is not because he *died*, but "because he *lives*, that we shall live also."

That forgiveness is extended in some way to the *body of Christ*, as it is not to the remainder of the human family I am satisfied. And in that sense "Christ is our passover." Though "we must all appear before the judgment seat of Christ," and receive according to our deeds, I believe the church of the first-born are in some way an exception. We, the house of God, are now having our judgment, and in some degree we receive chastisement for our evil deeds, and reward for our good deeds; and these chastisements are purely temporal, so is the *reward* of our good deeds, "A hundred fold in this life," etc., while our spiritual blessings are not a matter of rewards, but of grace. Still I believe we do not receive chastisements "according to our deeds," to the full extent, because we have an advocate with the Father; and forgiveness is extended to us as a favor extended to Christ, since we cannot suffer without the whole body, even the head suffering with us. But in the restitution age, the *world* are to receive the full penalty for every deed; and hence the "creature" can be delivered from the bondage of corruption only after receiving the full penalty. But as they are brought near by the blood of Christ, that is, as they become "new creatures," and gradually put off the "old man and his deeds," their chastisement will diminish until by growing up unto Christ, the "new man" gets the victory, and then their deliverance comes. Hence, the favor shown the bride is a special dispensation of grace, belonging only to this age, and while Christ is appearing in the presence of God for us. This makes the present salvation a *special* salvation, not only because it is to the "high calling," but one of special love and favor. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

How does he *cleanse* us? *by his own life*, "The blood of Jesus Christ cleanseth us from all sin." How beautiful is this, when understood. Of course it is not the literal blood; but it is the *life* of Christ not his *death*, that cleanseth us. "And the blood is the life." Now, how are we cleansed? By partaking of his life, I answer; the new life, the new man, "And we receive this in the process of *regeneration*. "Not by the *works* of righteousness which we have done, but according to his mercy he saves us by the washing (cleansing) of *regeneration*." (Titus 3: 5.) Thus as we grow up in him, we become clean. Cleansed, by the *blood* of Christ, says the apostle in one place, and by the washing of *regeneration*, in another place. And we are certainly not regenerated by the *death* of Christ, but by his *life*, putting on the new man. And this "washing" goes on during the process of regeneration, until we come to the full statue in Christ. Never before have I fully understood what being *cleansed by his blood* meant, or that it was the process of regenerating, growing up into Christ. Man truly suffers for his sins, but Christ lays the axe at the root of the tree, and cures the disease. O how beautiful and *just* does the plan appear, when understood.

WITNESS OF THE SPIRIT.

The spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together. (Rom. 8: 16, 17.

The Spirit was given to the church—always considered as one body, at Pentecost, and has since been given to every one who has come into that one body, and by it they are *sealed* unto the day of redemption,

So Paul, writing to the Ephesians, 1: 12, 14, says: That *we* should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were *sealed* with that Holy Spirit of promise, which is the earnest—or pledge—of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

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And again, 2 Cor. 1: 21, 22: Now he which establisheth us with you in Christ, and hath anointed us, is God; who hath also *sealed* us, and given us the earnest of the Spirit in our hearts.

The Spirit was given to guide into *all truth.* (Acts, 1: 8; John, 16: 13; also, 15: 26.) "But the Comforter, which is the Holy Ghost, whom the Father will send in my name; he shall *teach* you all things, and bring all things to your remembrance, whatsoever I have said unto you." "But ye have an unction from the Holy One, and ye *know* all things." "But the anointing which ye have received abideth in you, and ye need not that any man teach you."

A knowledge of truth has a sanctifying effect. Jesus prayed that we might be sanctified through the truth. This is the *will* of God, even our sanctification. (Thes. 4: 3.) And this is the confidence that we have in him; that if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask we know that we have the petitions that we desired of him. (2 John, 5: 14, 15.) If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.

God's word is truth, (Jno. 17: 7). It is also a lamp to our feet, and a light to our path. (Ps. 119: 105.) And the entrance, understanding, of the word giveth light. The path of the just is the path of the church, and is as the shining light, that shineth more and more unto the perfect.

The holy Scriptures are able to make us wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be *perfected,* thoroughly furnished unto all good works. (2 Tim. 3: 15, 17.)

Prophets wrote as they were moved by the Spirit of Christ which was in them; and they wrote for us. (Pet. 1: 11, 12.) We must have the *same* Spirit to guide us, if we would understand what has been written. Jesus said: If any man love me, he will keep my *words.* (Jno. 14: 23.) And the words or testimony of Jesus is the spirit of prophecy. (Rev. 19: 10.)

If any man have not the spirit of Christ, he is none of his. (Rom. 8: 9.) As many as are led by the Spirit of God, they are the sons of God. (Rom. 8: 14.) So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the *Spirit; if* so be that the Spirit of God dwell in you. (Rom. 8: 8, 9.)

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. (Jno. 4: 13.) If then, we search for truth as for hid treasures; as men search for silver—Prov. 2; and ask with unwavering faith for the spirit of truth, it shall be given to bear witness with ours, that we are the children of God, by doing its office work; guiding into *all truth.*

God hath given us precious promises; but it hath not entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searches all things, yea, the deep things of God—1 Cor.: 2. Then if the eyes of our understanding have been enlightened, so that we understand the *deep* things of God, we know we have been led by the Spirit of God; for the natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither *can* he *know* them, because they are spiritually discerned. Now we have received, not the spirit of the *world,* but the Spirit which is of God; that we might *know* the things that are freely given us of God; which things we speak, not in words which *man's* wisdom teacheth; but which the *Holy Ghost* teaches; comparing spiritual things with spiritual—1 Cor. 2.

We see then, that while *faith* is required; and without faith it is impossible to please God; and the end of faith is salvation—1 Pet. 1: 9; faith is based upon *knowledge,* which is not acquired without *study,* assisted by the Spirit. We are to show ourselves workmen, worthy to be *approved,* rightly dividing the word of truth.

Knowledge is also the basis of responsibility; so after they have escaped the pollutions of the world through *knowledge* of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse than the beginning; for it had been better for them not to have known the way of righteousness, than, after they *have known* it, to turn from the holy commandments delivered unto them.

Let us press forward, then, being assured that in due time we shall reap, if we faint not; and grieve not the Holy Spirit, whereby we are sealed, unto the day of redemption.

B. W. KEITH.

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QUESTIONS AND ANSWERS.

How is the offering of sacrifices in the future, as predicted by Ezekiel, to be harmonized with the declarations of the 10th of Heb.?

The body of Jesus Christ was offered once for all, as a sacrifice for sin, as taught in Heb. 10: 10; and these bloody sacrifices of the law did not, and never could, take away sins (verse 11); they merely pointed to the great sacrifices, as instructors; in other words, "the law was a schoolmaster" to those to whom it was given. Now, if it served that purpose for the *gospel* church, in bringing us to Christ, why should it not be used again in the restitution age, for a similar purpose, in bringing the heathen world to some degree of knowledge? I see no reason why sacrifice cannot point back to Christ as well as forward. Hence, when sacrifices and the Levitical priesthood are again restored, it will doubtless be for that purpose. We have to deal only with the revealed facts of the great plan of redemption, and not with the wisdom of that plan. The teaching of Paul is, that Christ is the only real sacrifice, that all others were a mere shadow of the real. But a shadow can point back as well as forward.

Former sacrifices taken away during the gospel of grace; that is, during the perfection of the bride and body of Christ, are, according to Ezekiel, to be *restored*, when the time comes to bring the groaning creation to the knowledge of Christ. Of the details of the plan, in the restitution age, we know but little. And yet, it is easy to see that if a ceremonial law was necessary to bring the Jews to a degree of knowledge of divine things, it may be necessary for the heathen world. And the Scriptures seem clear on this point, viz: that in the incoming age the "commandments of God, and the faith of Jesus, will be united." In other words, there will be a combination of the elements of both the Jewish and the gospel ages.

It is a mistaken idea to suppose that the earth is at once, in the beginning of "the times of the restitution of all things," to be "filled with the knowledge of the Lord;" that blessed state is the outcome, the point to be reached, and which the incoming age is to accomplish. But it will require the use of means, as in all past ages, to bring about the purposes of God.

Born again. In what does it consist? When does it take place? If we are not born again at regeneration, what will you do with John, 1: 13; 1 Peter, 1: 23; 1 John, 3: 9, and 4: 7; and John, 3: 3?

Being born again, we understand to consist in entering fully into the spiritual life, which all must admit does not take place until this mortal shall put on immortality. Christ was certainly as perfect before God, and as spiritually *minded*, as any christian can be. But he, as our fore-runner, entered into that life which is beyond the vail, when he became "the first-born from the dead." (Col. 1: 18.) And in the resurrection we certainly enter a new and higher type of life; for we shall be equal to the angels, which no mere christian, in this life is, since they are no better than Christ, and he was made a little lower than the angels. This entrance into that higher life is entering into a new life, and as there are but two births, born of the flesh, and born of the spirit, we understand the entrance into the higher state of being is the second birth, and is the completion of the "*regeneration.*"

To the second question. When does it take place? we answer. The process begins at conversion, at which point we are "*begotten* unto a living hope:" and ends at the resurrection, when having been sown a natural body, we shall be raised a spiritual body, and "being children of the resurrection," we become equal to the angels.

As to what we do with the various texts referred to, representing the process as now complete, our answer is found in Rom. 4: 17, "As it is written, I *have* made thee a father of many nations, before God, who quickeneth the dead, and calleth those things which be not, as though they were." This principle obtains in every part of the Bible, things in process are spoken of as if they were complete. "And now are we the sons of God," (that is, sons in process,) but it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is."

The word *Gennao*, rendered *born* in John 1: 18, is rendered *begotten* no less than forty-three times, and should be so rendered in this, and many other places, where our translators have called it *born*.

"The wind bloweth where it listeth, and thou hearst the sound thereof, but canst etc. so is every one that is *born* of the Spirit."

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CORRESPONDENCE.

BEVERLY, Aug. 21, 1878.

Dear Brother:—I have been desiring for some time to write to you, but was "let hitherto." I am glad to improve the present opportunity to send a few words of greeting to you, and to express my love for those precious truths that you are proclaiming through the HERALD. I wish that more were interested enough in these things to investigate, for they are so clear that it seems to me no one can honestly examine them without being convinced of their truth.

We have been somewhat disappointed and mistaken (as for instance in supposing the gathering into the barn was translation), and yet I think that our position is stronger than ever, and my faith is not at all weakened that we are in the path of the just—which, as the shining light, shineth *more and more* unto the perfect day.

The latter half of the 70th week of Daniel is now clear, which before was obscure; the "double" now is complete The idea that the song of the victorious ones on the ("as it were") sea of glass is the restitution song, is especially beautiful to me. There is no subject that is of such absorbing interest to me as—"the restitution of all things." My soul swells with gratitude and praise when I think of it; I could talk and write, and read about it continually.

We have just started a meeting in Beverly, for the special purpose of considering these precious truths. There are a few that are interested, but of course not many. About twenty met last Monday evening, and we had a very interesting meeting; we shall continue the meeting at least once a week—as long as there are any interested I expect the number of the interested ones will increase, for it must be that there is considerable *wheat* in the nominal christian church waiting to be gathered into the *barn*.

No subject is so dear to me as these things connected with the second coming of the Lord, and the setting up of his kingdom. I am pressing on toward the mark for the prize of the *high* calling of God in Christ Jesus.

The HERALD is a welcome visitor every month, and is the only paper out of more than a half dozen I receive, that I read *through*, almost *every word*.

God bless you brother in your glorious work, and strengthen you for the labors and trials yet to come.

Your brother in the "blessed hope,"

A. P. ADAMS, Pastor.

ANTES FORT, Pa.

Brother in Christ:—I thank God for the light you and others have brought out; and there are others with me in this place that can thank God for the earnest opening of the truth by Brother Keth. Why have we tarried so long in darkness? Surely we have been feeding on husks, while in our Father's house there is plenty, and to spare.

May God help us to fight on faithfully. The warfare will soon end; then we shall receive the crown of glory.

JOHN F. HARMAN.

NASHUA, N. H.

Brother Barbour—Dear Sir: Accept my heartfelt thanks for sending me your excellent paper; also accept the mite I send you for the continuance of the same. The paper is indeed worthy of the name HERALD OF THE MORNING, and how gladly each number is received, and perused over and over. It has been a great help to me. I now love my Bible as never before. I never thought of the second advent of Christ being near until I saw your paper last fall; but kept living on in a lukewarm state a professor, but not a possessor, honoring God with my lips, but my heart far from him. But *now*, since March 1st, I am a new creature in Christ Jesus. I have attained to greater heights. I love as the restitution (which I never heard of till I saw your paper, and the Three World tracts) makes me. Every day I wonder at the goodness of God in bringing such a poor impatient, ignorant being as I into the light of these great and precious truths. But he is allwise and good.

Your sister, KATE MCNEIL.

SO. HAVEN, Mich., Sept. 7, 1878.

Dear Brother:—As the time of my subscription is about out, I enclose 50 cts. for one year. I never want to be without the HERALD. The burden of my prayer for more than a year has been to be guided into the truth *just as it is in Christ Jesus*. Last spring I heard of the HERALD OF THE MORNING. I sent for it, received it, now I esteem it an answer to prayer; for since reading and comparing it with the Bible, my understanding of the Bible is enlightened, my hope ever brightening, and I ex-

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pect to go on to perfection in Christ, my head.

You have proven so clearly that the world's conversion does not belong to this age, that I feel as though I was indeed in darkness, for I often wondered greatly why God did not convert the subjects of my prayers, *and sometimes almost doubted him a prayer hearing and answering God.* But by understanding rightly, there is no occasion for doubt or stumbling. He will in his own good time and way save. I see that we are not to dictate to the Allwise God, but say thy will not mine. That others who are in darkness, and almost given to doubt, may see the true light and rejoice with us, is my prayer; then let us not fear the world, God is our refuge.

Yours in the blessed hope,

MRS. D. H. KEASEY.

GAGETOWN, Mich., Aug. 1, 1878.

Dear Bro. Barbour—Sir: I send you this card to tell you that I was made to rejoice in the Lord, and to praise his holy name, for the receipt of the two last numbers of the HERALD OF THE MORNING last mail day. I do believe that the position you have taken in regard to the great plan of salvation is right; and if we hold fast to the end, the crown is ours.

May God bless you with means and light, through the Holy Spirit, to give the children meat in due season.

DR. L. WILLIAMSON.

BUCHANAN, Mich., Aug. 26, 1878.

Bro. Barbour:—I must acknowledge my gratitude to you and Bro. Russell for the great light and comfort you have shed forth in this dark place, Buchanan. But with many of us darkness has become light, and we are rejoicing in this great light which is set forth in the HERALD OF THE MORNING. I am thankful to the good sister who sent us a pamphlet of the "Three Worlds," and six numbers of the HERALD OF THE MORNING. I read and reread, and began to see I did not know all the truth. I read and talked these views to my friends and brethren, but always found opposition. Bro. Russell came to our place and gave us a number of lectures with his chart. First lecture on the Three Worlds. It was good to many of us, but a certain class when they read the chart and saw worlds and ages, concluded not to patronize such lectures. However, their seats were filled the night following.

He has many friends in this place. Before he left a goodly number subscribed for the HERALD. I gave him some names in different States, and have been made glad to see many of these in the HERALD, and letters of rejoicing from them.

A few days ago I was traveling through Bristol, Indiana, found an old brother and sister, whom I had not seen for many years. The question was soon introduced concerning our progress in the divine life. The HERALD OF THE MORNING was mentioned, and its advanced truths. He said some one had sent his address to the HERALD. I replied it was I. While we communed of its contents, I thought of the two disciples on the way to Emmaus, when they met our Saviour.

Did not our hearts burn within us while we talked on these glorious truths?

Yours waiting, ELIJAH BECK.

WEST BOYLSTON, Aug. 11, 1878.

Dear Bro. Barbour:—Perhaps you have thought strange that you have not heard frome me. Nothing but sickness could prevent my writing.

I am eighty years old, and encompassed with infirmities. I have been out of money, but the good Lord provides. How wonderful his goodness, long suffering and forbearance. I think there was never any one had *so much reason* to praise God as I

I herewith enclose $1 for the paper, &c. As I have no smaller money, I think it the will of the Lord that you should have it all. I send it most cheerfully.

I love your paper, and the plan of God you advocate looks so grand and God-like.

It grieves me to hear of the persecuting spirit you meet with from the Advent brethren. They had better follow the advice of "Gamaliel" of old.

I should like a copy of "The Object and Manner of Christ's Coming."

Yours, in the blessed hope,

LYDIA B. CHILD.

THE TITLE PAGE.

The three worlds represent the world that was (2 Pet. 3: 6), the world that now is, and the world to come, (Luke 18: 90.) These three, really meaning great dispensation changes, occurring on this globe, which globe, or earth, is to endure *forever*. These, with their subdivisions, constitute the "plan of the ages."

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The cherubim, the one looking forward to Christ, the mercy seat, and the other back represent the two dispensations the Jewish, in all its types, sacrifices, etc., pointed forward; and the gospel dispensation looking back to the great sacrifice. These were "of one measure and one size;" and there is chronological and prophetic evidence that the Jewish dispensation lasted just 1845 years, and ended at the death of Christ; and also that the gospel dispensation was to last 1845 years, and therefore *ended* in the spring of 1878, just 1845 years from the crucifixion.

The Jewish dispensation ended with the advent of the Messiah. And this advent *began* at the birth of Jesus, but covered a period of 33 1-2 years, and ended at his crucifixion, in the spring of A. D. 33.

The gospel dispensation is of equal measure, and ended in the first month (Jewish time) of 1878. But 33 1-2 years before it ended—viz: in the autumn of 1844, the work of the *second* advent commenced; and Christ left the Holy of Holies, and came into the outer tabernacle. But, as at the first advent, when he tarried in the "*tabernacle*," or earthly temple (John 2: 19) *thirty years*, before he commenced the harvest, or closing work of that dispensation. So he now tarried thirty years in the tabernacle not made with hands, or until the autumn of 1874, before he began the harvest, or closing week of the gospel dispensation. The first point, that of 1843–4, was marked by the ending of the 2300 days of Dan. 8: 14; while the second point, that of 1873–4, is marked by three chronological and prophetic measurements. And the end of the gospel dispensation in the spring of 1878, is marked by the fact that its full measure and equality with the Jewish age was reached at that time.

The next 3 1-2 years following the end of the Jewish dispensation, was the last half of the seventieth "week." (Dan. 9: 24.) Sixty-nine of those weeks ended at the baptism of Christ, because it was then he became the Anointed (Acts 10: 38); and *Messiah* (*Mah-shee-agh*) means *anointed*, and is so rendered in every other case in the Old Testament. As the "seven weeks, and three-score and two weeks, reached to his baptism, the time he became the anointed, there remained "one week" (7 years) still due to the Jewish church. But he made the sacrifice to cease in the midst (Lit. *half*) of the week. Hence, after his death, where, having offered himself once for all, the sacrifice ceased, there was still 3 1-2 years due to that people, for some purpose, notwithstanding their dispensation had ended; and that purpose was for gathering the "wheat" from that *rejected* church: A remnant according to the election of grace (Rom. 10: 5), and among which Paul includes himself; while the rest were blinded. Hence, the harvest of that dispensation really covered *seven* years; 3 1-2 for separating wheat and chaff, and 3 1-2 for gathering the wheat. Then followed the destruction of their nationality, completed in A. D. 70; that is, 33 1-2 years from the end of that gathering time. Now in the ending of the times of the Gentiles, we have the exact parallel; seven prophetic times are twice 1260, on 2520 years; they began with the treading down of Jesusalem under Nebuchadnezzar, B. C. 606, and therefore terminate with the year 1914, or just as long after the end of the gospel dispensation as was the ending of the Jewish nationality, after the end of their dispensation.

The 3 1-2 years twice told, at the end of the gospel dispensation, and parallel to the equal periods at the end of the Jewish dispensation, are for precisely a similar purpose; since the gospel dispensation also ends with a harvest, (Matt. 13: 30), and divided, like the other, into two parts; first the work of separation, between tares and wheat, and then the gathering of the wheat. And after this 3 1-2 years of gathering, (not to a locality, but to a condition, the bride being now ready,) follows the 33 1-2 years of trouble, reaching to the end of the Gentile times.

Let it be remembered, this is only an explanation of the title page, not the *proof* of the position. The proof, drawn from almost the entire Scripture, is clear, convincing, and grand in its simplicity, and sheds a glorious light on the plan of the ages, and gives our exact whereabouts on the stream of time. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known to you." (John, 15: 15). And if our position be true, the time has come when the "mystery of God should be finished." (Rev. 10: 7.)

Report of the campmeetings in next No.

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HERALD OF THE MORNING

"All nations whom thou hast made, shall come and worship before thee,"

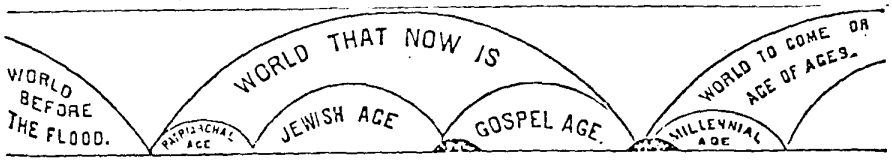
Vol. 7. ROCHESTER, N. Y. OCTOBER, 1878. No. 4.

THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

C. T. RUSSELL, PITTSBURG, PA. ELD. J. H. PATON, ALMONT, MICH.



PLAN OF THE AGES:

"Both the Cherubim of one measure and one size."

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

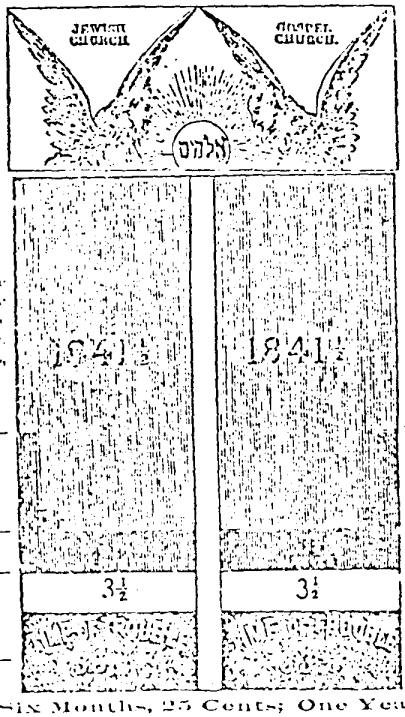
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843–4.

1335 days ended in 1874, also Jubilee cycles 1878, the *double* complete.

"Times of the Gentiles" end in 1914.

TERMS—Six Months, 25 Cents; One Year, 50 Cents.

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THE CAMPMEETINGS.

As many of our readers would like to hear of the Springfield, and Alton Bay meetings, we would here say: To all appearance a good worke was done, and the name of the Saviour honored by the setting forth of *present truth*. At Springfield the cheering testimonies and words of rejoicing from those in the light, gave evidence that there is a shining pathway,and that the speakers where of the class called, "Ye, brethren."

We shall ever remember with kindly interest, those friends who came from Ocean Grove. They had received much light by reading Object and Manner of our Lord's return, and came, as they said, "to hear more of these blessed truths." Nor shall we soon forget our friends from Chicopee Falls, who so bountifully supplied our temporal wants,

The tent was piched near where it stood last year, but on ground belonging to the city of Springfield, the use of which was freely given. Notwithstanding the opposition of those who are blinded by prejudice, there was a deep-felt interest from first to last; and many prayers of thanksgiving went up to God, for the priviledge of attending the meeting.

From there we went to Alton Bay, N. H. where many hearty welcomes awaited us. Here we found precious ones, hungry for the "meat in due season," for the household; and willing to brave all, for the truth.

The meetings were at no time largely attended, yet a very observable feature was the good attention, and christian spirit manifested, especially by those from other and various denominations, among whom were some of our nonresurrection brethren. The interest of the meetings were increased by the presence, and assistence of our dear brother Arther P. Adams, of Beverly Mass.

At Alton, we occupied the old ground, and very unexpectedly found the plank and stakes, as we left them last year.

Although the bitter feeling of our Advent brethren was very marked, yet the truth cut its way, and many hearts were led to rejoice in the light now shining on the glorious plan of the ages. And we have reason to believe that God favored the efforts, both at Springfield and Alton Bay.

On breaking up, husband felt unwilling to leave the ground, perhaps for the last time, without a memento of the old hillside backed by the beautiful grove, and enlivened by the folds of white canvass, and kind faces of friends. So he employed an artist to photograph tent, hillside, and faces; a glance at which, as I now write, recalls to my mind many pleasant recollections.

MRS. N. H. B.

LETTERS containing *money*, to Oct. 4th. This acknowlegment is a receipt for their contents.

Mrs H Haviland, N. Y. E D Smith, Pa. G M West, Mich. R Austin, Wis. H Prudden, N. Y. R P Cochren, Va. Phebe Harp, N. Y. Mrs D B Wolf, O. M Wheeler, N. H. W H Marriett, Pa. A Meekins, Mass. C H Cornell, Ct. H McCown, Pa. B F Milton, Ky. Mrs L Remington, Minn. Mrs M Blackwell, N. J. C M C Luover, Mich. S E Brown, Mass. M Beck, O. G E Pickell, Ont. D S Morse, Wis. S Claybroch, Mo. A F Sties, Pa. C Davis, O. G W Fisher, N. Y. Mrs A A Guild, N Y. L H Conover, Pa. M A Belding, Ct. Mrs M A Beasley, N. Y. A Hamlin, O. W G Hubbard, R. I. Wm D Forsyth, Mass. D D Burgess, Mo. A Hughs, N. Y. F W Hashall, Mass. J Ray, Ct. E Allen, Mo. R P Garey, Del. J W McCogg, Pa. M C Waterbury, Cal. Dr Hobron, Ct. L H Beckwith, Mich. Mrs A Prather, Mo. B F Milton, Ky. A A Steadman, N. Y.

NOTICE.

Eld. J. H. Paton, of Almont. Mich., C. T. Russell, 82 Fifth avenue, Pittsburgh, Pa., S. H. Withington, Springwater, N. Y., B. W. Keith, Dansville, N. Y., and myself, at Rochester, N. Y., will gladly respond to any call for meetings where a church, or hall, and the bare traveling expenses to and fro can be provided. And in localities near either one of us, the traveling expenses may be omitted,

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OBJECT AND MANNER
of our Lord's Return.

A pamphlet of 64 pages, by C. T. RUSSELL. Just the book to place in the hands of those who are hungry for truth. Price 10 cents, or $1 per dozen.

THE investigation of the subject of the *atonement*, we believe, is giving us a better knowledge of God and Christ, than any other part of the great "Plan of the Ages."

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HARMONY OF THE SCRIPTURES.

Those who believe the Bible must also believe in the absolute harmony of its teachings; that when understood, all apparently conflicting doctrines must reconcile themselves. Now there are more than twelve hundred sects, each having some special views which they fully believe are at variance with the views entertained by others. And they each and all, in their doctrinal preaching, bring that class of texts to the foreground upon which their distinctive theology is based, while they modify those Scriptures made prominent by other sects.

With this we have no fault to find; nor do we expect to harmonize, and bring these thousand and one sects into one new organization. For during the gospel age, this confused and mixed condition was to obtain. And yet we do believe there is a theology by which each and every one of these hitherto clashing views can be reconciled; and reconciled, not by modifying one side, and magnifying the other; but in a way that shall give full weight to each class of texts which have been used as the foundation of each and all the different theological views. And we believe this advanced light, now so brightly shining, is due, not to any deep penetration, or worthiness in us, but merely to the fact that the gospel age is ending, and the advanced light of the millennial age is now beginning to shine; and that in the millennial age, the "watchmen are to see eye to eye."

Our position, as all readers of the HERALD are aware, is that we are already in the transition between the gospel, and the millennial ages; and those who have carefully investigated, are aware that there is abundance of proof to substantiate this position. And the fact that so much light is shining on hitherto dark and apparently conflicting Scriptures, is in *itself* proof of the truth of our general position.

We understand that during the present age God, by his Holy Spirit, has been selecting out a people to become the bride of Christ, that is, the "mother church" of the millennial age;—called, in another place, "the church of the firstborn." That in the incoming age this glorified church, fashioned, in the twinkling of an eye, like unto Christ's glorious body, are to be the rulers of this world, "sit with Christ in his throne, even as he overcame, and sat down with his Father in his throne." In other words, they are to be "kings and priests, and reign on the earth." And it is here, during the gospel age, and the selection of this company, "the body of Christ," taken out of "every kindred, and tongue, and people, and nation," (Rev. 5: 10,) that the doctrine of election, than which nothing is more clearly taught in Scripture, obtains. Hence the special texts on which the Calvinist bases his theology, are not only true, but have had a full and complete application.

The kingdom of God, we believe, is a spiritual kingdom, and when "set up" on this earth, will be composed entirely of spiritual beings, invisible, under all ordinary circumstances, to men in the flesh." "The kingdom of God cometh not with observation, neither shall they say, Lo here, or lo there." The gospel church, we understand, is a part of the kingdom—*now*, that is, the kingdom in the embryo state; but the kingdom of God is not yet set up on the earth, since the Devil is now the prince of this world. But the kingdom of God is to be set up, and Satan bound a thousand years (a prophetic thousand).

The prophetic measurements, so often given in these papers, demonstrate (not so much by the strength of each independent argument, though even thus they prove it conclusively, as by the wonderful harmony existing between arguments of so entirely different a character), that the kingdom of God will be set up over this world, and "the powers of the heavens shaken;" that is, the spiritual powers, and Satan bound, within the next coming *thirty-seven years*. (I need not repeat here, that these measurements prove that the second coming of Christ, which is in various stages, *is now actually transpiring*, although his visible manifestation, *in his glory*, is not due, according to these measurements, until near the close of this *thirty-seven years*.) During the ending of the "times of the Gentiles," that is, this thirty-seven years, which began this present spring, 1878, there is, according to these arguments, to be a time of trouble among the nations such as this world has never witnessed; and it is during this time of trouble the living Jews are to be restored to Palestine, and the final battle of the great day fought around Jerusalem. And at that battle, the *visible* manifestation of Christ (with all his saints) takes place. The *parousia*, that is the actual *presence* of

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Christ, precedes his *phaneroo*, or *appearing*. And the *parousia* is to be "as the days of Noe" (Matt. 24: 37); but "when Christ, who is our life, shall *appear*, (*phaneroo*,) then shall ye also *appear with him*" (Col. 3: 4). This is the word where it says Christ "*appeared* to Mary," "*appeared* to the eleven," and "*appeared* in another form unto two of them." The same word is also rendered *shew*, "If thou do these things, *shew* thyself to the world" (John 7: 4, and 21: 1). But *phaneroo* is generally rendered *manifest*, or *manifested*, "For there is nothing hid which shall not be *manifested* (Mark 4: 22.) Thus we learn that when Christ *shews* himself to the world. or is *manifested*, "then shall ye also be shewn, or manifested with him in glory." Here then, when he comes *with his saints*, is the first *manifestation*, or *shewing* of himself to the world: "And then shall all tribes of the earth mourn, and *they*, not the church, shall see him coming in the clouds, with power and great glory." But at that time his saints, taken away during his *parousia*, or individual presence, will be with him, and will be manifested, or seen in the clouds with him.

Bowin's chronology, shewing the ending of the 6000 years from Adam, in the autumn of 1873, was preached for many years prior to 1873, and their terminus at that time, was clearly marked by the *beginning of this time of trouble* upon which we have now entered. And "the day of the Lord, (now commenced,) is a day of trouble, a day of darkness, and not of light," (to the world.) The time of harvest, is by Christ called "the end of the age" (Matt. 13: 30). The harvest, or end of the gospel age *began*, according to these arguments, in the autumn of 1874. This also was clearly marked in several ways, one of which we will name: In Dan. 7; 26, we learn that the Papal organization, the "little horn," was to have its dominion taken away. (This occurred when that organization was abolished, and the Roman republic of 1798 organized). But the language of prophecy is, "They shall take away his dominion to consume and to destroy it *unto the end*." Now it is a fact, that although the dominion of that power was taken away at that time, still it has been so ordered that a gradual consumption of the papal dominion, or states, property, etc., has been maintained during the present century, down to the last of Bismark's work of confiscation, in the autumn of 1874, or "*to the end*;" and since that time the papal power has been in the ascendant; and its worst living enemy, Bismark, is now working in harmony with the See of Rome. Again, according to another argument, preached and published long before 1878, the work connected with the restitution of the Jews was due to *commence* in the spring of 1878. And those familiar with the news of the day know what occurred this present spring between England, with a Jew at the head of its government, and the Sultan, in reference to the Jews, and Jerusalem.

Jesus was set for the fall, and rising again, of many in Israel (Luke 2: 37). After the *end* of the Jewish dispensation, at the crucifixion, that people were *thirty-seven years* in falling. Measuring from the spring of 1878, where, according to these arguments, the gospel dispensation *ended*, (the work, so far as the gospel church is now concerned, being merely the "gathering of the wheat," under the angels, who are ministering spirits,) that people are to be *thirty-seven years* in rising again. But as the Gentiles were put off, for three and a-half years (the last half of the seventieth "week"), after the *commission* was given to "preach to all nations," for the gathering of the "wheat" out of the Jewish church; so, according to these arguments, the work of restoring the Jews, although its beginning is clearly marked at this time, must be postponed for three and a-half years, or until the gathering of the "wheat" of the gospel church is accomplished. Hence, the real "rising again of Israel" can not begin until the *autumn* of 1881, at which date, the presumption is, that the gospel church will be taken away to meet her Lord. "And so shall be forever with the Lord." "And when Christ, who is our life, shall appear," shew himself to the world, "then shall ye also appear with him."

After what is called, "the marriage of the Lamb," that is, the union of Christ and his church, made one with him, "even as he and the Father are one," the plan of redemption will be enlarged; and the water of life now represented as "a well of water," will become "the *river* of the water of life;" and while in the gospel age, "No man can come unless the Father draw him;" then, in the millennial age, the Spirit and the Bride will unite in the call, and "whosoever will may come and take of the water of life freely."

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If the "well of water" imparted to us by Christ means something which has to do with our salvation, the salvation of the "church of the firstborn," then the river of water of life, and the broader invitation has something to do with the salvation of another, and a larger class. The *river* of life, "the *tree* of life," the leaves of which are "for the healing of the nations," and which river proceeds out from the throne of God, which throne is represented as being in the city, the heavenly Jerusalem, although a symbol like that of the "well of water" is clearly in some way for the cure of sinners, the "healing of the nations." And yet it is a representation which does not belong to the gospel age, where the way is narrow, and *few find it.*" And the whole teaching of Scripture is in harmony with this. Here the church are called "espoused virgins" (2 Cor. 11: 2), there they are represented as "the bride, the Lamb's wife," here is the well of water, there is the *river.* And it is then, in the millennial age, the Arminian texts, preaching free grace, have their application. In other words, the millennial age is a *new* dispensation, differing as widely from the gospel dispensation as that, in its turn, differed from the Jewish. And texts of Scripture belonging in one dispensation, with its peculiar conditions, make discord, when applied in another dispensation, and under different conditions; whereas, with a proper understanding of the three kingdom ages, the kingdom of God, as it existed on the fleshly plane, in the Jewish age, the embryo kingdom of the gospel age, and the fully organized *spiritual* kingdom of the millennial age, and all is harmony. These three kingdom ages appear also to be the solution of Christ's parable of the "*three* measures of meal."

During the Jewish age every thing taught in the law was taught as if that was all of God's plan. They were to do this, and that, *forever*, etc. And yet although the Jewish church had not the slightest idea of any such thing, the gospel age came right along, and came at the time appointed:—"And when the fullness of time had come, God sent forth his Son," (Gal. 4: 4.) It is true the prophets had foretold a future far more glorious than any thing in that dispensation; but they did not understand it, and even supposed that the Messiah, and his glorious reign was to be merely a continuation of their own fleshly dispensation. Nor was it designed that they should understand any thing of the gospel age, until their own was actually being ended. So it has been with the gospel church; the gospel to the Gentiles has been preached just as if *this* was all of God's plan. And during the gospel dispensation it has been right to think and work as if the plan of redemption had nothing beyond this age. And yet, when "the fullness of the Gentiles be come in," there is a mightier work for the glorified church than has ever yet been done by the church millitant; the bride will accomplish more towards perfecting her husband's house, than has the espoused virgin. And the water of life, instead of being a mere "well of water," will become a "river." "That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus." "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out."

I can understand why the Jewish church were roused to bitterness when told that the Gentiles were to be fellow heirs; and that blindness had happened to them, until the fullness of the Gentiles had come in. But I can hardly comprehend the bitterness of some at the present day, when told that, not the Hottentots, not the idolatrous heathen, but they *themselves*, the gospel church, are to receive "power over the nations" (Rev. 2: 26); and, united to Christ, are to do far greater works than ever Christ himself did, when on earth. That they are indeed to be as a city set on a hill; and that "the nations are to walk in the light of it." That the saints shall judge the world, that "*Saviours* shall come upon Mt. Zion;" and that they are to have a hand in the work of "restoring all things." I should think the church would begin to see, in the fearful reign of evil, so manifestly on the increase, that an accession of power was needed, before the church can convert the world, and that this *necessity* would make them willing to investigate, and see if God has not revealed a plan by which it is to be accomplished. All must know that the Scriptures teach that "all the ends of the world shall remember and turn to the Lord; and all the kindreds of the nations shall worship before thee; for the kingdom is the Lord's, and he is the governor among the nations," (Ps. 22: 27, 28.) And that the kingdoms do not be-

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come his until the sounding of the seventh trumpet, at the *end* of the *gospel* age, (Rev. 11: 15.) And let them also remember that the "little flock," the "few," out of "the many" who compose the *real* church, are found, on all occasions of a change of dispensation like the present, in *the light*, so as to "*know* what their Lord doeth."

I am aware that we, like the Jews, have supposed that *our* dispensation, a period Paul speaks of as one of blindness to the Jews, "*until* the fulness of the Gentiles be come in," was all there was of the plan of redemption, while instead of that the light, as now coming out, proves that this age is merely a preparatory step.

God is a God of order, and although the *Scriptures* cover the whole plan, they are designed to be understood only as they become due. And all that pertains to the resurrection, and other great events due at the end of the gospel age, "were closed up and sealed even to the *time* of the end" (Dan. 12: 1–4); hence the church have watched and prayed, and waited, not knowing the time of her deliverance. But now that the end has come, and the events connected with the coming (*parousia*) of Christ are in actual process, though the "parousia is to be as the days of Noe," and the world are to "plant and build, and know not," still the *church* should be in the light. "Ye brethren, are not in darkness that that day should come upon *you* as a thief;" Hence it is high time for them to awake out of sleep, and "buy eye-salve, that they may see."

LIGHT AND FELLOWSHIP.

"This, then, is the message which we have heard of him, and declare it unto you, that God is light: and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not speak the truth. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."—1 Jno. 1: 5–7.

According to the above statement, light and fellowship are inseparable. Fellowship is partnership,—and in this case, family relationship,—He the Father, and we the sons of God.

Light is the evidence of fellowship, and darkness is the evidence of not being the sons of God. Some seem to think they can walk in the light, and yet remain almost, if not entirely ignorant of God's plans. What is light but God's revelation of himself and his plans? for what God is, can only be shown and known by what he does. Christ is the light of the world, because he is the exponent of God. "*God* so loved the world that he gave his only begotten Son" etc. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us."

Light or revelation has two phases, undeveloped and developed. What God has *said* is a revelation in one sense, even though it is not understood. That is what we mean by an undeveloped revelation. Many, if not all, the prophecies were of this character when first given. They were not intended for, and therefore were not understood by the prophets themselves. (1 Pet. 1: 12). They contained the light, which when developed, was intended for the church, as oil contains in a latent state, all the light which can be produced from it. A *burning lamp* may serve to illustrate the process of developement of God's word to the church. Hence, Peter speaks of the sure word of prophecy, as a *light* that *shineth*. (2 Pet. 1: 19).

Revelation is not complete until it is understood. (To reveal is to make known.) And it requires the same spirit of truth to enable the church to understand the word, as it required to enable the prophets to write it.

These thoughts and references may show that to be "in the light," or to "walk in the light," is not an abstract condition of mind, but such a condition as is produced by the *knowledge of the truth*. Christ calls the Comforter, "The Spirit of *truth*;" and His work is to "guide you into all *truth*." "He shall take of the things of mine, and shew them unto you." "As many as are led by the Spirit of God, they are the sons of God.

"Henceforth I call you not servants, for the servant *knoweth not* what his lord doeth; but I have called you friends, for all things that I have heard of my Father, I have made known unto you."—John 15: 15.

These and many similar passages prove that light in our hearts is *truth understood*. Seed sown by the wayside is, "When any one heareth the word of the kingdom, and *understandeth it not*; then cometh the wicked one and catcheth away that which was sown."—Matt. 13: 19. When it is

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understood, it is so good the enemy cannot take it away. "He that received the seed into good ground, is he that heareth the word, and *understandeth* it; which also beareth fruit." (verse 23.)

These thoughts have been suggested by the writings of some who have much to say about being in the light, and who know nothing, and care as little for God's revealed plan of the ages. The plan of the *ages*, (translated *worlds* in our New Testament), formed by and for Christ, is the plan of both revelation and salvation. Can God be known in any other way? To be ignorant of the truth is darkness. The friend of God knows what his Lord is doing. Abraham was the friend of God, and father of the faithful. The representative of all God's elect. "Shall I hide from Abraham that thing which I do? (Gen. 18: 17). No: Abraham must know about the crisis at hand. Then God's elect must know the truth, know what their Lord is doing—that is "present truth."

Aside from the general principles of right and truth, which may be properly regarded as eternal, God has always made known to his church, especial dispensational truths, adapted to the time in which they lived. A flood was coming. Noah,—God's representative man—was warned. That was a present truth, and to him it was absolutely necessary. Believing *that* truth sanctified him, (i. e. separated him from the world,) he obeyed and was saved from the flood.

Sodom was to be burned. Lot was warned. Building an ark would not do. He must flee from the city. He believed and obeyed a present truth. In A. D. 29, Messiah came, as introduced by John the Baptist. From thence, that *presence* must be recognized. That was a present truth which it was fatal to reject. Light was necessary to fellowship. "As many as received him, to them gave he power to become the sons of God." Jerusalem was to be destroyed. Jesus gave his disciples special instructions: "When ye see Jerusalem encompassed with armies, know that the desolation thereof is nigh, then let them which be in Judea, flee to the mountains," etc. Obedience was the only safe course. To disobey would be to perish. If anyone imagines we are teaching that *any* of these calamities were eternal, they are mistaken. Temporal death—personally or nationally, was all that was involved.

The day of the Lord is coming. "The day of the Lord," says the prophet, "is a day of trouble." "All the kingdoms that are upon the face of the whole earth shall be thrown down." God has given prophetic measurements, and much other instruction which indicate that we are *now* entering the great day, and Jesus said, "Take heed lest your hearts be overcharged, (dull of apprehension,) and so that day come upon you unaware."

To be ignorant of the instruction is to be in darkness, and on such, whoever they may be, or whatever their moral character may be, the day must come unaware, and Christ says to such it will be as a snare.

Before the saints are translated, and after they are gathered into the "barn," they pass through a scene of judgment where "A thousand shall fall at their side" etc., (Ps. 91.) And all protected by the angels, shall escape the calamity. They shall *stand*. Why? Because they have the *truth* for their shield. The truth will protect against *error*, and all its results, and because of this, *physical* calamities also will be avoided, as in other cases in the past. Such necessity for the truth, it will be seen is no solitary case in God's dealings with his people; indeed, judging from what is revealed as to those other dispensational changes, it would be most strange if the present change should be an exception, and men should be as secure against impending calamities, without the present truth, as with it. To build on Christ as a foundation, is right, and will secure salvation for the builder, in due time; but temporal calamities can only be avoided by the knowledge of the truth concerning them.

And though the Bible teaches that none are rewarded with eternal life until "The world to come," and at the sounding of the seventh trumpet, yet it as clearly teaches that some enter that state *sooner* than others, as the "First fruits unto God and the Lamb." To believe and teach that at the last generation all, building on Christ, are to be taken without regard to the spiritual stature, is to disregard many statements of Scripture concerning the order of events, and to ignore the importance of Christian faithfulness and advancement.

Some shall be saved so as by fire, suffering loss; but may we be of the number who shall pass unharmed through the fire, because of the presence of one like unto the Son of God.

J. H. P.

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THE ATONEMENT.

I will not say much about the atonement now; I have often said, I have never seen a theory that satisfied me. I say so still.

Brother Russell makes *too much* of the *death*, perhaps, in a certain statement; and in a similar way I think your article makes too much of the resurrection.

I believe there is as yet an unrevealed principle involved; so that to the Jew it is a stumblingblock, and to the Greek, philosophers, *foolishness*, but to the saved, it is the power and wisdom of God. The *why* is not made known, to my mind, in either article, nor in the Bible. I believe in *a sense*, the Bible teaches substitution. But I *never* believed in substitution in *the* sense in which you attack it mainly. The wrath of an angry God, I have always maintained, would not have sent Christ,—*Love* moved him. But to *me*, the Bible teaches *reconciliation* by the *death* of his Son.

I much regret the entrance of the subject in the HERALD. I wait to see how God will overrule the evil for good. I am glad we can all receive the benefit of his death, without understanding the philosophy of it, as we can reap the fruit of digestion, without *its* philosophy. J. H. P.

REMARKS BY THE EDITOR.—Our brother is most certainly right in saying that the Bible teaches the reconciliation of the world by the *death* of Christ.—"For if when we were enemies, we were reconciled to God, by the death of his Son, much more being reconciled, we shall be saved by his life." (Rom: 5: 10).

As this is comparativly a new field of inquiry, I will preface the answer by remarking:—The subjects of the atonement, reconciliation, &c. although fully explained by the Scriptures, have been thought to be too mysterious for us to grasp, and so theologians, and the church have accepted certain set words and phrases, "death," "blood," etc. and have been satisfied to *believe*, without trying to understand *what* they believe; supposing that blind belief, in some cases at least, was just as good as to try to understand the Scriptures.

Our brother would not be willing to admit that Christ did not understand that *unrevealed* principle, or that he did not know *why* he died. *If* Christ understood it, and "All things which he has heard of his Father, he has made known to us," then, although it may not be given to the Jew, or Greek, "it *is* given to *us* to know the mysteries of the kingdom." And as to reading, believing, and *not understanding*, please notice what Jesus says, "When any one heareth the word of the kingdom, and *understandeth it not*, *this* is he which receiveth seed by the wayside." And because there are mysteries in *nature*, which we do not comprehend, because we are left to ourselves, is a poor excuse to make for not understanding the plan of redemption, especially by one who claims to be led by the Spirit, given to lead the gospel church into *all* truth. And more especially as our brother, with us, claims that, "The mystery of God, as he hath declared unto his servants the prophets," is now *finished*.

The explanation, by the apostle, of *how* we are reconciled to God by the death of Christ, will show that it was indeed a stone of stumbling to the Jew, and *foolishness* to the natural man, because of its *simplicity*.

The seed of Abraham are never counted as, the *world*; and nowhere is it taught that *they* were to be reconciled to God. In all cases, it is "the world," "the uncircumcised," "the Gentiles," "aliens from the commonwealth of Israel," etc. Neither the word, nor the idea, is found in the epistle to the Hebrews. And when the apostle's *meaning* in the use of the word, is understood, the reason for this will appear. (The word occurring in Heb. 2: 17, is quite a different word, in the Greek, and occurs in only one other case, Luke 18: 13, and is then rendered, *merciful*), "God be *merciful* to me a sinner."

The meaning of *reconciled, reconciliation*, etc. as used in Ephe. 2: 16, Col. 1: 20, Rom. 5: 11, 1 Cor. 7: 11, and 2 Cor. 5: 18, (being all the places where these words occur), is, that by the death of Christ, the Gentile world were brought nigh to God; that is, within reach of his plan of salvation. In other words, by his death, the *world* were brought from a state of *enmity*, into *favor* with God, by a *removeal* of something which kept them apart. I think all will admit the above expresses the full and exact meaning. Now do not be surprised, for the *reconciling the world*, the outside Gentile world, was nothing more nor less, than breaking down the "wall of partition" between them, and the Abrahamic family; and which wall (the law), was the *enmity*. When that was taken away, lo and behold, the world was *reconciled to God*. Remem-

ber, *reconciling*, was not, being brought into harmony, or friendship with God, for we were reconciled, while we were yet *enemies*. The law *was* the enmity; it was taken away, and the enmity was gone; and it was the *death* of Christ, that broke down this wall; and *this* was the reconciling of the world. And this simple fact is the *mystery*, "Which in other ages was not made known unto the sons of men, . . . that the Gentiles should be fellow heirs, and of the same body," Eph. 3: 5. "Wherefore remember that ye being in times past Gentiles, . . . aliens from the commonwealth of Israel, and strangers from the covenants of promise; having no hope, and without God in the world. But now, in Christ Jesus, ye, who sometimes were afar off, are made nigh by the blood of Christ. For he is our peace (to make peace, is to reconcile), who hath made *both one*, and hath broken down the middle wall of partition. Having abolished *in his flesh*, the enmity, even the law of commandments contained in ordinances, for to make in himself one new man, *so making peace*. And that he might *reconcile* unto God, in one body, by the cross; having slain the enmity thereby," (Eph. 2: 11—16).

Then it was the cutting off of the Jew, from his special priviliges, or birthright as the seed of Abraham, which removed the *enmity*, and *reconciled* the world. "For if the casting away of them, be the reconciling of the world, what shall the receiving of them be, but life from the dead," (Rom. 11: 15).

The cross was indeed a stumblingblock to the Jew, for in his death, they fell to the level of the world, lost their birthright; and this transfer of the birthright, through, and beyond the wall, was bringing the covenant and promises of God down to the platform of the world, and thus reconciling God and the world. "Now if the fall of them be the riches of the world, (riches indeed if it reconciled the world to God), how much more their fulness." (Of this *much more*, we shall speak hereafter).

Here then were the facts; God, by his oath, which could not be broken, had given all things to Abraham, and his seed. Now the mystery was, How could the Gentiles become 'fellow heirs, and of the same body.' in other words, how "God could be just, (keep his word to Abraham and his seed), and a justifier of him that believeth in Jesus.' The plan of Nicodemus could not be adopted; they could not enter the womb of a Jewish mother, or be born of a Jewish mother. But Christ solved the mystery when he carried the birthright outside of their nationality, by the sacrifice of his own body.

No wonder the apostle cries out, "O the depth of the riches both of the wisdom and knowledge of God."

When Christ died, all the race were counted as dead; not alive, free from death, because he died, but *dead*:—"For if one died for all, then were all *dead*. And he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. . . . Wherefore if any man be in Christ, he is a new creature" (2 Cor. 5: 14–17).

The death of Christ destroyed his relationship to the Abrahamic family "according to the flesh. Hence, when he rose, *born again*, he was no longer a *Jew*. And being the *real* seed, and heir, he carried the birthright with him, outside the Jewish nationality, and so brought the *world* within reach of the promises; so that to become a legal heir, we, being counted as *dead* in Christ's death, have only to become *new creatures* in *him*, to become heirs of God.

Then why did Christ die? That in the sacrifice of his flesh, not only the Gentile world might be brought nigh, but that all, both Jew and Gentile, might be counted as *dead*, and so the *new* creation could begin.

If one died for all, then were all dead, says the apostle, and adds, "Wherefore, henceforth know we *no man* after the flesh; yea though we have known Christ after the flesh, henceforth know we *him*, *no more*." All are now dead; and if the second *Adam* had remained dead, eternal sleep would have been the doom of the natural man; "If Christ be not risen, your faith is vain; ye are yet in your sins, and they that sleep in Jesus have perished.

But now is Christ risen, and become the firstfruits of them that sleep."

The new creation could not *begin*, until the first Adam's race was dead; "First the natural, and *afterwards* that which is spiritual," was God's arrangement.

The law had killed the *Jew*, "For I was alive without the law, once; but when the commandment came, sin revived, and I died. . . . O wretched man that I am! who shall deliver me from this body of death"? But how are the Gentiles to be killed? in Christ's Adamic nature, I answer. Adam, means man of the earth. The husband of Eve was nothing in himself, any more than

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any other one man, only "he was a *figure* of him that was to come" (Rom. 5: 14). And the apostle teaches that Christ became the earth-man, when he took our nature *for the suffering of death*, and in his death, the earth-man, or Adam's death, *we* die. Remember, Adam was but a figure, or type of Christ. And therefore as a *representative* character, *Adam*, means *Christ*. And as all die in Christ's death, all shall be made alive, in his life. "And he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

We do not yet see how "abolishing in his flesh, the *enmity*, even the law of commandments,' breaking down the middle wall of partition, and so casting the Jew down to a level with the world, which *was* the reconciling of the world to God, has any bearing on the doctrine of *substituting* an innocent victim to *shield* the sinner; nor do I see any "unrevealed principle." But I do see Christ "tasting death *for* every man;' 'the just *for* the unjust." And *what for?* that he might carry out his part of the glorious work commenced in Eden, when his Father said, "Let us make man, in *our* image, and after our likeness." And "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor;" and know "that he endured the cross, dispising the shame, for the joy set before him." And I love this bright side of the plan of redemption.

SUFFERING WITH CHRIST.

The condition given, upon which we may reign with Christ, and be glorified together with him, is, suffering with him here.

As so much depends upon our compliance with conditions, and such infinite interests are at stake, it becomes a question of vital importance to us, to know what it is to suffer with Christ.

Being in the closing scenes of the earthly career of the church, when she is preparing for graduating, as it were, the subject comes to us with greater force than ever before, and we ought to understand it better than it could be understood in the past.

As suffering *with* Christ, must mean to suffer for the same purpose, it is necessary to know why he suffered. If he is the head and the church is his body, and the body is to "fill up that which is behind of the afflictions of Christ," would not the plan be a failure, without the suffering of the body?

He is the propitiation for our sins; and not for ours only, but for the sins of the whole world (1 John 2: 2). I apprehend it is for the sins of the world that the body is to share with him, or "fill up." So if he gave himself for the good of the world, we must be ready to give ourselves for the same purpose. He gave himself a sacrifice for sin, to condemn sin in the flesh; we are exhorted to present *our* bodies a *living* sacrifice, holy, acceptable to God, which is our reasonable service.

I know some may reject the idea that the *body* is to complete the sacrifice for the world, but if reigning with him, and being glorified together, means to share with him, in reigning and glory; then suffering with him, means to *share* in the sufferings. "It became him for whom are all things, and by whom are all things, to make the captain of our salvation perfect through suffering; for both he that sanctifieth, and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren."

Christ also suffered for us, leaving us an example, that we should walk in his steps. Is not the church, or body, to be perfected, for the purpose of bringing the *world* unto glory? "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed *in us*." "For the earnest expectation of the creature waiteth for the manifestation of the sons of God, . . . because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the sons of God."

John 17th seems to teach the same idea; He says, I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world. As thou hast sent me into the world, *even so* have I sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified through the truth. Neither pray I for these alone, but for them also that shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the *world* may believe thou hast sent me. And the *glory* thou hast given me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them as thou hast loved me."

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He, for the joy that was set before him, —the whole plan of salvation—endured the cross, despising the shame; and is set down at the right hand of God; so we are exhorted to run with patience the race set before us. The temptations and trials he suffered were not for himself alone, but for others.

If we shall be faithful to him who hath called us; if we hold fast, firm unto the end, we shall be made like him, "a royal priesthood; and having been tried in all points, *we* shall be able to sympathise with, and deliver those who shall be tempted in the future dispensation.

How it exalts our sufferings and trials, when we comprehend the idea that it is for the same purpose for which Christ suffered. It enables us to press forward toward the mark of the prize of the nigh calling of God in Christ Jesus. "Beloved, think it not strange, concerning the firy trial which is to try you, as though some strang thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory is revealed, ye may be glad also, with exceeding joy." 1 Peter 4: 12.

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DEFINITE TIME.

The raids being continually made by this one and that, against *definite time*, and aimed, of course, in the main, at this paper, when coming from certain sources, really cause a smile, mingled with pity. One brother claims that although he preached definite time, in 1843–4, he has become wiser, and he can now turn his back on these definite prophetic measurements as if they were not a part of the Scriptures of truth; and "does not believe the time of the second coming of Christ is revealed."

This darkness, especially with the brother referred to, and which can make him "draw back," and give up the whole subject of "the time, and manner of time the Spirit of Christ which was in the prophets did signify," comes from not understanding the *manner* of the advent. If he could see the whole network of evidence proving that the second coming of Christ actually *began* in 1843–4, as surely as the first coming of Jesus began at his begetting and birth; and that the second coming, like that of the first, has its various stages, he would not so readily let the little light on the definite time, question which he once had, be so easily extinguished. Nor would he be so ready to misconstrue and misunderstand the later phases of this movement of the "going forth to meet the Bridegroom." (Matt. 25: 1-13.)

No teacher loves to be misunderstood, even by those for whose opinion he has little or no respect; but it is especially unpleasant to be misunderstood by those for whose opinion he has great respect. I will therefore make as clear a statement of our position in reference to this subject, as language will admit. We believe the Scriptures teach that the time of the advent of Christ, both the first, and the second, to "the sufferings and to the glory," was revealed to the prophets; but in a way they could not understand, nor yet could the angels, (1 Peter, 1: 11, 12.) And the reason they could not understand it, is given in Dan. 12: 9; viz. Because "the words were closed up and sealed till the time of the end." Hence, Christ could say, "Of that day and hour knoweth no man, no not the angels in heaven." And he could say this at his first advent because "the time of the end" was then in the far future; and God had arranged that it should not be understood until "the time of the end." But when the "time of the end" should come, the seal was to be broken; and, though "the wicked shall do wickedly, and none of the wicked shall understand, the wise shall understand," (verse 10.)

We claim, and think we can prove, that "the time of the end" has now come; and that therefore what no man or angel could know while "the words were closed up and sealed," can now be understood by "babes and sucklings;" having only that wisdom which cometh from above.

As the second coming, like the first, is made up of various stages, but as different from the first, as everything else pertaining to the children of the promise, differs from the dispensation to the children of the flesh, so there is a point at which the first stage of the second coming begins. And the evidence that this first stage was due in 1843–4 is exceeding clear; in fact, nothing which we are to receive by faith, could be more so. Our brother, and thousands of others, run well up to that point. But the world was not burned, there was no literal trumpet sounding in the sky, and Christ did not "come in all his glory;" in other words, the whole series of events did not transpire in one grand smash-up, at the first stage of his coming; hence, the disap-

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pointment and drawing back. And our brother, like many others who run well for a season, appears, on these things, to be away back, at least forty years behind the present light, and where the seventh trumpet *began* to sound, and before "the mystery of God was finished" (Rev. 10: 7).

The 1843–4 position was clear, strong and unanswerable. The "seventy weeks" of Dan. 9: 24, were fulfilled "a day for a year," and ended at *about* the time of the crucifixion. And these "seventy weeks," or 490 years, "cut off" from the vision of the 2300 "days" of the previous chapter, left a remainder of 1810 years to transpire after the end of the seventy weeks. This was the 1843–4 argument, and there was a power in it which few could see and resist. It is true there was obscurity over the last half of the seventieth week, in the "midst" of which Christ "made the sacrifice and oblation to cease." But notwithstanding that obscurity, there were few who would make the simple calculation of 490 from 2300, leaving 1810; and 1810 to A. D. 33, reaching 1843; and turn away unmoved. The brother above referred to, staked his reputation and his all, on the truth of this prophetic measurement; but Christ did not come in all his glory, as we then expected, hence, supposing that *time* had proved the argument wrong, it was soon given up. And he, and many others, becoming discouraged, gave up all further investigation of the definite time.

Now let us look at the manner of the advent, its various stages, and its peculiar character, in keeping with the spiritual seed, and perhaps even the brother can see that time *did not* overthrow that argument, but merely overthrew some of us, because of our entire ignorance in supposing that the advent was to be consummated in one grand and universal smash, instead of progressive stages.

The evidence is that the second coming of Christ began in 1843–4. That then he left the Holy of Holies, and tarried in the outer tabernacle *thirty years*. "And while the Bridegroom tarried, they all slumbered and slept." In other words, they all got into darkness. At the end of that thirty years, a second stage of the coming was due, the one spoken of in Matt. 24: 37; viz., his *parousia*. "But as the *days* of Noe were, so shall also the *parousia* of the Son of man be; for as in the days that were *before* the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the *flood* came, and took them all away; so shall also the *parousia* of the Son of man be." (It will be noticed that his *presence* is not compared to the flood, but to the "days of Noe," the "days that were *before* the flood. The second stage of the advent having transpired, and during which period men have eaten, drank, married, etc., and *knew not*, the next thing in order is the rapture of the saints, "Then shall two be in the field, the one shall be taken and the other left; two grinding at the mill, the one shall be taken and the other left."

Perhaps the brother may wonder how we know all this, how we can tell when Christ left the Most Holy, and came into the outer tabernacle, and when his invisible presence, or *parousia* was due; in other words, how we can tell what is transpiring on the *other side the vail*. Our answer is, we have a pentegraph, the long arm of which reaches to that within the vail, while the short arm is now on our table. And we know that the tracing of the short arm, even to every jot and tittle, has its counterpart in "the tabernacle not made with hands." There was a definite order in every movement, both in going in and coming out of the high priest, under the law, while making the atonement. And this is the short arm of the pentegraph. Hence, I can walk by faith, and do not need to *see* on the other side the vail; for I knew it is easier for heaven and earth to pass, than for one tittle of the movements of the short arm to fail of having its counterpart at the other end of the line. "To the law, and to the testimony;" *this* is our guide; and "the entrance of thy word giveth light."

But it may be objected, that although we do get the facts in relation to the coming out of the high priest, his tarrying in the outer tabernacle after he leaves the holy place, until a certain work of blotting out sins, by the scapegoat is accomplished, still we do not get any definite measure of the *time* he was to tarry. True, we merely get *facts*, while our measurements come, not so much from the *law*, as from the *testimony*. And "My two witnesses" are full of that testimony.

If the advent people had dug deep for truth, they never would have made the mistake of looking for the coming of Christ "*in all his glory*," at the end of the 2300

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days. Christ does not come in his glory until he comes with all his saints to the mount of Olives, *after* the nations are gathered about Jerusalem, and the battle takes place. (See Zech. 14: see also Matt. 25: 31.) "When the Son of man shall come in his glory, and all the saint angels with him." This combination of *hayios* (saint), and *angelos* (angel), occurs only three times in the New Testament, and is always associated with Christ's coming in his *glory*.

Unto two thousand and three hundred days, the word *then* is not in the Hebrew, shall "the sanctuary be cleansed," or margin, *justified*, is the statement in the prophecy. While our interpretation in 1843 was, "Unto two thousand and three hundred days, then Christ will come in his glory."

Now I will put it to the good sense of any one, whether or not "then shall the sanctuary be cleansed," *might* not mean something very different from, the coming of Christ in his glory; and if it *might* mean something else, whether it is not an act of wisdom to carefully examine and see what that something is, before giving up an argument which all alike admitted nothing but time could overthrow.

We then supposed the "sanctuary" was something to be cleansed (justified) by fire. Under the law the sanctuary was cleansed, not by fire, but by blood; and not only the sanctuary, but every other thing was cleansed by blood, even the land, (See Num. 35: 33.) And the apostle teaches that, "It was necessary that the pattern of things in the heavens should be purified by (the blood of bulls and goats) but the heavenly things themselves, with a better sacrifice" (Heb. 9: 23). Now we maintain that whatever is to be cleansed at the end of the 2300 days, must be cleansed by this better sacrifice, since the other method of cleansing is now done away. Hence, whatever "the sanctuary" means, it must be something of the "*heavenly*" order; since *earthly* things were cleansed by the blood of bulls and goats, and *only* heavenly things, by this "better sacrifice."

The primary meaning of *sanctuary*, is God's dwelling place. And we purpose to show that the sanctuary to be cleansed at the end of the 2300 days, means God's dwelling place,—"In whom ye also are builded together for a habitation of God" (Eph. 2: 22). And that this spiritual house, or dwelling place not only is to be cleansed, but that it is the *only* order of things to which this *better* sacrifice applies.

The word rendered "sanctuary," (Dan. 8: 14), is *koh-desh*, the same word also occurs in Deut. 33: 2, "He shined forth from mount Paran, and he came with ten thousands of his (*koh-desh*) saints." "How long the vision concerning the daily sacrifice, and the transgression, to give both the sanctuary, and the host, to be trodden under foot? was the question to which the 2300 days is the answer. And in the explanation by the angel in the next chapter, we learn that "seventy weeks," is the measure of the part of the vision "concerning the daily sacrifice," while the *remainder*, relates to something else. Two things were to be trodden under foot, the *sanctuary*, and the *host*. The natural seed, are almost every where called, "the host;"—"And it came to pass after three days, the officers went through the *host*," etc. (Josh. 3: 2). And the one who appeard to Joshua, said, "Nay! but as captain of the host of the Lord, am I now come." And the body of Christ is God's *real* dwelling place, or sanctuary, every thing else, so called, and which has been *trodden under foot*, is but a shadow of the true. Now make the distinction between the *people* of God, the natural seed, or host, and the gospel church, or body of Christ. And Dan. 8: 13, reads thus, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the gospel church, and the Jewish church to be trodden under foot? And he said unto me, "Unto two thousand and three hundred days, then shall the *gospel* church be cleansed." And yet the vision *itself*, reaches "to the last end of the indignation" (Dan. 8: 19). And therefore reaches to the end of the times of the Gentiles, or until the *host*, Jerusalem and *her* children shall cease to be trodden under foot, while the 2300 days only reach to the time when the cleansing of the sanctuary was due to begin. "Repent, that your sins may be blotted out, when . . . he shall send Jesus Christ" (Acts 3: 19, 21). In the law, the high priest came out of the most holy place, just the last thing, when on his way to come out to the people, but stopped in the outer tabernacle; in other words, *tarried*, until a certain work of removing their sins, by means of the scapegoat, was accomplished. The blotting out or putting away of their

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sins being the last feature in the atonement. And according to Acts 3: 19, 21, the blotting out of our sins is the last feature of Christ's atoning work, and is not due until he "sends Jesus Christ." And "unto them that *look for him*, he will appear the second time without sin unto salvation." But, as can be seen, there is the counterpart of the scapegoat (see Lev. 16), that is, the blotting out of our sins, to be fulfilled after the high priest starts to come out, and yet he tarries in the tabernacle, where no man is to be, (verse 17,) until that part of the atonement is completed. And this is what has been going on at the other end of the line, since the cleansing process commenced, at the end of the 2300 days.

The length of time during which the high priest tarries is found, first by prophetic measurements, and second, by the *pattern* dispensation. Christ tarried in his tabernacle of clay, just thirty years, at the first advent, between the first and second stage of his coming. So, according to a number of prophetic measurements, he now tarries thirty year. Then, his personal supervision of the "harvest," or closing work of the Jewish dispensation required three and a half years. So, according to clear chronological and prophetic evidence, his *parousia* must be an *equal* period, during the harvest of the gospel dispensation; which, three and a half years, terminated this present spring. But the translation of the church is not due, according to the same arguments, until the year 1881. And Christ does not come, "in all his glory," until the battle of the great day; at which time he comes "with all his saints," to the mount of Olives. And it is *then* "every eye shall see him"

We claim to be no more servants, but *friends* of the Bridegroom:—"Henceforth I call you not servants, for the servant knoweth not what his lord doeth: but I call you friends for all things that I have heard of my Father I have made known to you."

God help not only our brother, but all others who are still in darkness in relation to the time and manner of the advent, to anoint their eyes with eyesalve that they may see. The church is full of *servants*, and many of them faithful servants of God, and who have borne the burden and heat of the day, and their "penny" will be given them. But there is a "little flock" counted as "friends," and who are in the light, and *know* what their Lord doeth. And this is the "mark of the prize of the *high* calling," for which we run. God help us all to so run that we may win.

HOLINESS.

The doctrine of holiness as taught in the Scriptures is, we find, much misunderstood by Christ's professed followers. They seem not to realize that it is taught in the word of God.—or apply it to others than themselves. Do you remember, beloved, you who are "turned from idols to serve the living God, and to wait for his Son from heaven," that "without holiness, no man shall see the Lord"? Do you remember, you who feel that you are called of God, that "God hath called us to *holiness*" (1 Thes. 4: 7)? and that Paul denominates those, "holy brethren, partakers of the heavenly calling."? Do you remember, you who feel that you are the servants of God, that as such, you are to yield your members servants of righteousness unto holiness"? Do you remember, you who are desirous of learning the will of God, that "this is the will of God, even your sanctification"? Do you remember, you who expect to have part in the first resurrection, that none but the holy will be of that company? "Blessed, and holy is he that hath part in the first resurrection." Do you remember, the word so frequently rendered "saint," means holy-one? Do you remember, you who expect that "when he who is our life shall appear then shall ye also appear with him in glory," that all the company with him are *saints*, holy-ones? "at the coming of our Lord Jesus Christ *with* all his saints." Do you remember, you who read the epistles by the apostles, that they are addressed to the *saints*, the holy-ones,—"To the saints at Ephesus,' 'at Collesse,' 'at Phillippi,' 'at Corinth,' etc.? And only as you are saints, have you a right to claim the promises therein, to yourself? Do you remember, you whom God has blessed with much knowledge of himself, his plans, and the riches of his grace, that the object of all this light and truth is to sanctify you wholly, and preserve you blameless unto the coming of the Lord, even as the Master prayed, "sanctify them through thy tauth, thy word is truth" Do you remember, you who hope to sit with him in his throne, that "he that hath this hope in him, purifieth himself even as he is pure"? If so, what manner of persons ought we to be in all holy conversation and Godliness. "As he which hath called you

is holy, so be ye holy in all manner of conversation; for it is written, Be ye holy, for I am holy "(1 Peter 1: 15,16). What is it to be holy, we will consider at another time. C. T. R.

CORRESPONDENCE.

Springwater, Sep. 25th '78.

Dear brother: It is known to you, and many others, that we have of late, had sore trials in the way of bereavements, which have been, under the circumstances, very afflicting. Our hearts have been made sad, for it has been to us a bitter cup. We do not feel to murmer, knowing that it is among the "all things," that work together for good, to them that love God, to "them who are the called, according to his purpose. The Lord does not willingly afflict; and although things may seem mysterious, a time will come when we shall see it was all for the best. No chastening is joyous for the time but grievious, nevertheless it worketh out the peaceable fruits of righteousness to them who are exercised thereby. May the Lord help us to profit by these trials.

We are truly living in a grand and awful time; what a glorious event is about to take place, the "marriage of the Lamb;" his wife making herself ready; the ending of the world that now is, and the dawn of the world to come. To those who have given these things an earnest and prayerful study, how very clear this present truth, seems to be.

The great light as now being published in the HERALD, is truly beautiful:—hope for our race, the "groaning creation;" how it magnifies the love of God,—"God is love." And a theology that does not harmonize with *that*, we have a right to question.

The promise to Abraham, "In thee and thy seed, shall all the families of the earth be blessed," as now being understood, is glorious. The seed being Christ and his body, *the Christ* complete; which will bring about the great restitution of our race. And according to the evidence, the angels are now "gathering the wheat into the barn," the last condition of the church, prior to translation. The last half "week" of the harvest is now in process of fulfilment, as is clearly shown by the *pattern*, the closing work of the first house. As these two houses, symbolized by the cherubim, were to be "of one measure and one size," it follows, to make the parallels complete, that a half week is due, to gather the wheat of the second house, after their dispensation ends; as such was the case with the first house. This being true, what a glorious position we now occupy,—the kingdom about to be set up, that is to "break in pieces and consume all other kingdoms, and stand forever."

May the Lord bless in publishing the good news and glad tidings of the kingdom.

Yours in the blessed hope:

S. H. WITHINGTON.

EAST HARTFORD, Sept., 1878.

Dear Bro. Barbour:—It is a beautiful Sabbath morn; and not being where I can have the privilege of meeting with those of like *precious faith*, my mind runs out after those I met with at Springfield, C. M. It was a *blessed* privilege to me—and one I never expect to forget while I tarry here. It was such a feast I do not often enjoy. It is not often we meet so many kindred spirits—those that speak the same language and *sing* the same *song*. I did not wonder they felt to exclaim, beautiful, beautiful. God's plans are beautiful when understood. They are so *full* of *love*, and they are so harmonious. I do not wonder they are called a song, and that none can learn that song but those that are redeemed (bought) from among men. These are the overcomers; they will be without fault, and in their mouth will be found no guile (malice). My faith takes hold of the plan and promises of God more and more day by day as they open to my understanding. I feel that the Lord is leading me himself, and bringing me to a condition which is acceptable to him. I feel the *spirit of gathering together unto him* more from day to day, as time passes by. I believe he gives his angels charge over me to *keep* me, and in their hands to bear me up, that no evil shall harm me, or destroy me. Truly it is as a sea of glass (or a condition of safety), mingled with fire (or judgment), for they are on every hand; and I think the people are *beginning* to see and acknowledge it more than they have. And this is only the *beginning* of trouble. What will the end be? And the world don't know they are in darkness. O how I do pity them, and especially those that profess to love the Lord, and don't seem to care to know. They say peace and safety, and sudden destruction cometh upon them. But there are some grains of wheat here and there. They will understand, and be gathered into the barn. How good it is that the Lord *knoweth* his own, and he will not suffer a grain of wheat to be lost. *O what a*

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blessed hope is ours. It is a foretaste of what is in reserve for the faithful—those that overcome; and this is the *victory* that *overcometh* the *world,* even our *faith.* I am striving to get these truths before the profeseed people of God as opportunity offers. Some are Congregationalists, Methodists, Adventists; some will read, but few seem to understand, or receive. They think they are all right, and don't care to search as for hid treasure. But God's will must be done, whether men will bear or forbear.

How I would like to see you and those I met with at S. I did desire to go with you to Alton, but I knew it was not Father's will, and I could say, "thy will not mine be done." Wherever my lot is cast, there I feel it is his will I should be, whether it is to suffer or enjoy. I hope you will not think strange of my writing so long a letter to you; but when I tell you I am isolated and alone, as far as our hopes are concerned, you know that separates generally, you will understand this is the only way I have to speak to the children of God, those that *love* these things. I felt to go with you in spirit to Alton, and I often think of you at your home. I never expect to meet with you again this side of the kingdom, but I *do expect to meet you* there, and all of the dear *chosen* ones. The HERALD is a welcome visitor, for it is laden with good things, and it is all the preaching I have.

The Lord bless you as you labor and bring before the people these blessed truths.

MARY A. BELDING.

Alton N. H. Sep 23rd '78.

Bro. Barbour: As we took up the HERALD OF THE MORNING, (which by the way, is very welcome to our house), our eye fell on the last item, "Report of the campmeetings in next number;" we thought, Why not send our report? We were right glad when the New York tent was again pitched at Alton Bay, for we are deeply interested in the plan of the ages, and God's wonderful love to our race.

We have a special interest in the bride, and believe she will be ready in due time when the marriage takes place, and the work of regeneration commences. We were greatly blessed in hearing on these themes during camp meeting, under the folds of your tent. We were glad to see so many intelligent people listen with such deep interest as these truths were set forth, with clearness and earnestness.

Bro. Paton stopped with us after campmeeting, and preached the next Sunday in the Congregational church. A goodly number were out to hear, and we think the meetings have resulted in removing prejudice; and some have been led to inquire, Are these things true? while others are embittered, and for lack of argument endeavor by calumny to injure the reputation of those who belive these glorious truths. But God will "make the wrath of man to praise him."

We wonder, sometimes, why the truth enrages people. It was the same in Christ's day. At one time he told the people two incidents, that they knew to be facts in their history, and "All they in the synagogue were filled with wrath." (Luke 4: 25–28. But Christ kept about his work. He is our example.

God bless you with strength and wisdom to work for Him.

Yours, waiting,

G. AND M. S. TILTON.

BOOK OF REVELATION.

With the end of the Laodecean phase of the church, the scene opens on a new order of events. The kingdom of God, the throne, and its surroundings, as represented in Dan. 7, is brought to view in chapter 4. And the "sea of glass," a condition into which we belive the church are now being gathered, is represented as "before the throne." From the beginning of the 4th chapter, to the first verse of the 8th chapter, we understand to be events upon which we are now at the very threshold; and that they all belong to the next thirty-seven years, or time of trouble on the earth. Although we may have the *measure,* we cannot speak with certainty as to the details of unfulfilled prophecy. The fourth chapter seems to be the organization of the kingdom; the fifth, a preparation for the opening of the seven seals, which *opening* clearly belongs to the time of trouble and conquest of the nations, while the kingdom of God is breaking in pieces the Gentile kingdoms (see Dan. 2: 44, Rev. 2: 26; 17: 14; 19: 11–21), the 7th chapter is the holding of these judgments, to some extent, while Dan. 12: 1, is being fulfilled, viz: The deliverance of Daniel's people. Six of these seals cover all this time of trouble, while the seventh is merely a "seven days silence."

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MERALD OF THE MORNING

"All nations whom thou hast made, shall come and worship before thee."

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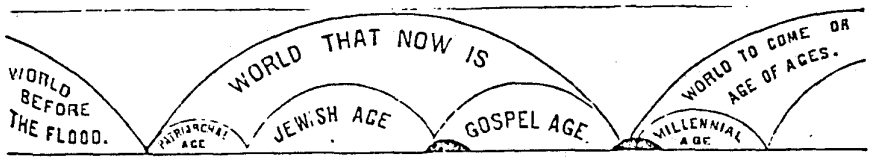
THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

C. T. RUSSELL, PITTSBURG, PA. ELD. J. H. PATON, ALMONT, MICH.



PLAN OF THE AGES:

"Both the Cherubim of one measure and one size."

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

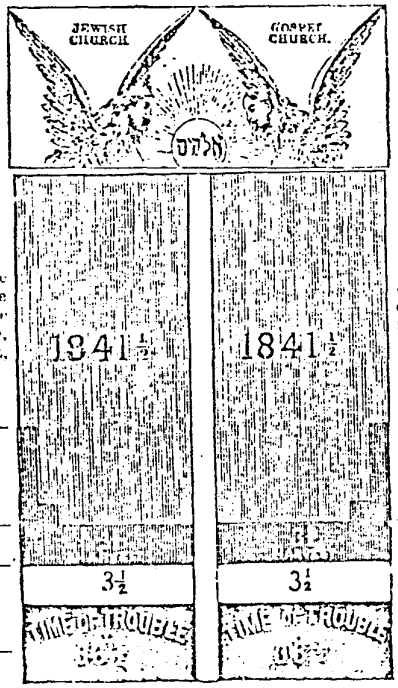
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843–4.

1335 days ended in 1874, also Jubilee cycles 1878, the *double* complete.

"Times of the Gentiles" end in 1914.

TERMS—Six Months, 25 Cents; One Year, 50 Cents.

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CORRESPONDENCE.

ALLOW me to ask you a question! The right-hand company spoken of in the latter part of Matt. 25: I believe are of the restitution class; the overcomers, those who attain to the *high* calling, being already seated with the Son of man on the throne of his glory, at the time this judgment transpires. And yet the Lord bids this right-hand company to come and *inherit* the kingdom prepared for *them* from the foundation of the world; language which, it seems to me, according to the analogy of other Scriptures, would be more fitting to be applied to the overcomers. Will you please to give your views on this point? Arthur P. Adams.

EDITOR:—In speaking of the future, it becomes us to be modest, but I see no difficulty in the above language: from the fact that the earth was made for the family of man, prepared for them from its foundation: "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner" (Prov. 21: 31).

Christ did not leave the glory he had with the Father before the world was, *merely* to obtain a kingdom on earth for himself and bride. He undertook the work of restoring both the man, and the lost kingdom; for when the work is complete, he gives up the kingdom to the Father; "and the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, (the Father), whose kingdom is an everlasting kingdom. Hitherto is the end of the matter (Dan. 7: 27, 28). Paul also shows the end of the matter:—"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father (1 Cor. 15: 24). And verse 22, shows when the *end* occurs, viz. When all who have died in Adam, have been made alive in Christ. As one "order" live not again until the thousand years are ended, the end *here* referred to does not come until the great plan is consummated; and then he gives up the kingdom; for he reigns—on earth—only, "till he hath put all enemies under his feet" verse 25). Now bear in mind that the *body of Christ* is not, and never again will be, of the world; although the *world* will *believe*, and he that believeth shall be saved. But *they* become a part of the Godhead; they are the SEED; it is the perfect Christ, who is to restore all things; and "put down all rule, and all authority and power." Then earth, restored, is left to the people of the saints of the Most High; while *Christ*, Bridegroom and Bride, seek broader domains:—"He that has freely given us Christ, will he not with him, freely give us all things."

LETTERS containing money to Nov 2nd. This is a receipt for their contents.

J Buhl, Cal. S E Hooker, Vt. A K P Burgess, Me. W Bates, Ct. O Ozdrey, Mich. P Rathbone, N Y. Mrs H M Logan Ill. Geo Hayden, Ky. E D McUmber, Ct. J Williams, Mass. G L Havens, O. Mrs A Fuller, Minn. Mrs N Parsons, Mass. J N M Nott. Del. Mrs N J Bailey, N Y. D Slater, Mo. Mrs U E Pooler, N Y. Mrs E Stucker, Kan. Mrs M F Gordon, N Y. F W Haskell, Mass. S Bushnel, Mass. Mrs J D Hyde, N J. P Fisk, N Y. S C Webster, Mass. C T Russell, Pa. C H Brown, Mass. C L Beers, N Y. Mrs T Riley, Min. Miss L E Brown, Mass. S A Boyd, Pa. E M Morgan, Ill. C Wire, Ill. J A Stow, N Y. A H Fleishier, Ioa. W F Nutt, O. J W Phillips, N J. F Page, Ill. S G Osborn, Texas. D B Salter, N J. A M Chapman, Minn. Avis Hamlin, O. G C Alexander, Mass. H B Woods, Vt. Rev A P Adams, Mass. Mrs S Slagle, O. S N Chadwick, Mass. M A Belding, Ct. J W McCagg, Pa. S H Withington, N Y. J W Drew, Mich. J W Hillis, Ind. C Hibbard, N Y. Mrs Dr J Bryan, Ky. Mrs M S Tilton, N H. H Prudden, N Y. J H Paton, Mich. Mrs D B Wolf, O.

NOTICE.

Eld. J. H. Paton, of Almont, Mich., C. T. Russell, 82 Fifth avenue, Pittsburgh, Pa., S. H. Withington, Springwater, N. Y., B. W. Keith, Dansville, N. Y., and myself, at Rochester, N. Y., will gladly respond to any call for meetings where a church, or hall, and the bare traveling expenses to and fro can be provided. And in localities near either one of us, the traveling expenses may be omitted,

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An article by J. H. P. on the atonement will appear in our next.

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PROPHETIC LIGHT.

The following is written mainly with an eye to the delegates about to assemble in New York City, to investigate the subjects here discused. Now, brethren, if it is *truth*, and *facts* you are after, please notice a few concerning the Jewish nation, and the *time* of their chastisement: facts, which if recognized, would startle the world.

The Jews have existed, as a nation, nearly four thousand years; but under two entirely distinct conditions. First, as the acknowledged favorites of Heaven; and second, as the cursed of God. The former, prior to the crucifixion; the latter, since the "vail of the temple was rent,' 'and their house was left unto them desolate."

Now we will neither lay down a *premise*, or make a *deduction;* but simply state facts which will prove that the time of Jewish dispersion is ended, and that the long foretold restoration of the Jews has in *fact* commenced, this present year, 1878.

According to *Bowen's* chronology, [of the real Bible merits of which, we will not now speak], the duration of the twelve-tribe dispensation was *eighteen hundred and forty-five years*. And from the crucifixion, in A. D. 33, to this present year, is another equal period. And there are scriptural statements clearly showing that this latter phase of their history *was* to be equal to the former. And with the end of this second period, a marked change has occurred, Palestine is once more *practically* under their control, and once again, after so many centuries, the Jew has a *legal right* to rebuild his temple, and worship, even by sacrifices, *in Jerusalem*.

Now if the reader will look, he may become convinced that the time from Jacob's death to the death of Christ, and which by Bowen's chronology, measures 1845 years, was the exact duration of the twelve-tribe dispensation. Prior to the death of Jacob, *one man* at a time, and *only* one, represented the chosen people of God. Abram was alone; and one of his sons was chosen. Isaac had two sons, but only one was taken; while at the death of Jacob, the *twelve*, with all their children, good and bad, were taken; and from that time, to the death of Christ, whether being chastised in Egypt, in the wilderness, in the promised land, by "the nations left as thorns in their side;" under their own kings, or by Babylon, Media and Persia, Greece, and Rome; still, during all that time they received special divine favor. But since then, they have been "cast off where God would not shew them favor."

They have now received chastisement in two equal parts; the first was *conditional*, the last, *unconditional*. But with the end of this *second* 1845 years, a marked change has begun; and God is again showing them favor.

In Jer. 16: 13, God declared that he would cast them off, where he would not shew them favor,—their condition since the crucifixion. In verses 14, 15, "Behold the days come when I will bring them again, into their own land, that I gave unto their fathers." And in verse 18, he says, "And *first*, I will recompense their iniquity and their sin, *double*." The word *mishneh*, means the *second part*. Now in Zech. 9: 12, the same word, *mishneh*, again occurs, "Even to-day do I declare, I will render unto thee, the *second part*." And by reading the previous verses it will be seen that the "day" to which the prophet refers, was the time when Christ rode into Jerusalem, wept over the city, and left their house desolate. Now turn to Isa. 40. 2, "Comfort ye, comfort ye my people, saith your God; speak ye comfortably unto Jerusalem, and cry unto her that her *appointed time* (see margin), is accomplished, and her iniquity pardoned, for she hath received at the Lord's hand, *double*, for all her sins."

This word, although translated by the English word "double," is not *mishneh*, but *kepel*, and comes from the verb *kapal*, meaning, to divide *equally*, to double, (see Exo. 26: 6, "*couple* the curtains together;" and 28: 16, "they made the breastplates *double*," i. e. two equal thicknesses. This *second part* of their chastisement, and during which, he 'would not shew them favor,' is now past: and the reader knows just what *favor* is being extended to that people.

There is also evidence that they are to be *thirty-seven years* is rising again, even as they were from A. D. 33, to A. D. 70, in their downfall; and that with this thirty-seven years, measuring from 1878, "the times of the Gentiles" will end, and Jerusalem cease to be trodden under foot.

From the covenant with Abram, when he came out of Haran, at the age of 75, (Gen. 12: 4), to the death of Jacob, was 232 years, i. e. 25 from the covenant to the birth of Isaac, (Gen. 21: 5); 60 years to the birth of Jacob, (Gen. 25: 26); and 147, to his death, (Gen. 47: 28). From the covenant to the law, was 430; (Gal. 3: 17).

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Therefore, from the death of Jacob to the exodus, was	- -	198 years.
In the wilderness	- -	40 "
To division of the land.	- -	6 "
Division of land to Samuel,	-	450 "
Samuel to David,	- -	40 "
David to Captivity,	- -	473 "
Captivity,	- -	70 "
Cyrus to Christian era,	- -	536 "
End of A. D. 32 (*Jewish time*),	-	32 "
Total	- -	1845 years.

The Jewish year, ending, of course, in the *spring* of A. D. 33; when our Lord was crucified.

Thus from the death of Jacob to the death of Christ, was 1845 years: and from the death of Christ to the present changed condition of that prophetic people, is also 1845 years. And the God of Abraham, and of Isaac, and of Jacob, has remembered his covenant, "and come down to deliver his people."—"And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time," (Dan. 12: 1).

"THE TIMES OF THE GENTILES."

"And they shall fall by the edge of the sword and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," (Luke 21: 24).

"Therefore the days come, saith the Lord that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt, but, The Lord liveth that brought up the children of Isreal from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers" (Jer. 16; 14,15).

That Jerusalem has been trodden down by the Gentiles, and is still trodden down by them, requires no proof. But is there means by which to determine the *duration* of the times of the Gentiles? There is evidence making it very probable, I answer, that they terminate in thirty-seven years from A. D. 1878.

"A thousand two hundred and threescore days" (Rev. 12: 6), is made synonymous with the "time, times, and half a time," of verse 14; and also with the "forty and two months" of chapter 13: 5. Hence thirty days, is used to represent a month i. e. 30 times 42 are 1260. By comparing Gen. 7: 24, with verse 11, and 8: 4, it may be seen that a hundred and fifty days, or five times thirty, are reckoned as five months.

"Forty and two months," or "a time, times, and half a time," is believed by most expositors, to mean 1260 literal years; and if so, *seven* prophetic times, measure twice 1260, or 2520 years.

In Lev. 26: 17, it says, that their enemies, those that hated them, should reign over them "*seven* times." Now it is a fact that from 606 B. C. when their captivity under Babylon began, the Jews have, to the present day, been under Gentile rule; and this period measures 2483 years, leaving but 37, to complete *seven prophetic times*.

Jesus was set "for the fall and rising again of many in Israel" (Luke 2: 34). From their rejection of Christ, when their house was left desolate, at A. D. 33, they were until A. D. 70, in falling. Now the evidence seems conclusive that the second phase of their chastisement, that in which they were to receive *no favor*, is ended; and from the time favor is again restored, the evidence is, that they are to be 37 years in being restored.

Perhaps the "seven times" of Lev. 26: is not meant as a definite measurement, some may say; but the fact that the Jews have now been under Gentile rule *almost* seven prophetic times, and that now, just 37 years before they terminate, a marked change has commenced, which is again bringing Palestine and the Jew to the foreground, is good evidence in favor of these arguments.

The Jews are to be restored in the midst of "a time of trouble, such as never was since there was a nation" (Dan. 12: 1); and there are not only indications of their restoration, but the coming time of trouble is also clearly indicated. Turn to Zech. 8: 1–10, and you will find a clear statement of their restoration, "and I will bring them and they shall dwell in the midst of Jerusalem." Now read verse 10, "For before those days [the days in which they are represented as *returned* to Jerusalem], there was *no hire for man, nor hire for beast*, nor peace to him that went out or came in, because of the affliction; for I set all men every one against his neighbor." And does not just this state of things already begin to obtain? Certainly a want of confidence, and lack of employment are already leading features in the present time of trouble.

One would think that where facts are in

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such perfect harmony with prophecy, that christian teachers and leaders, to whom the flock of God rightfully look for truth, ought to be willing to *investigate*.

There is no room, in this connection, for the arguments complete, but I can assure the reader that they can be made to appear very plausible, and are *seemingly* unanswerable; and will be furnished *free*, to any one who will read, by their paying the postage.

During the second part of Jewish chastisement, that is, during the 1845 years in which he has shown them *no favor*, the plan of redemption was not to stop, for during this *blank* in their history, the gospel church, the people for his name, from among the *Gentiles*, (Acts 15: 14), have come in. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part, has happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11: 25). [The gospel and Jewish churches are evidently to be in some way associated, in the incoming age]. The curse of "*blindness*" came upon them at the exact point when the second phase of their chastisement was about to begin, you will notice:—"And when he was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou, in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes" (Luke 19: 41). And this blindness "happened *until* the fulness of the Gentiles be come in;" Hence, with their restoration, comes the fulness, or completion of the gospel church. But as they did not fall until the gospel church began, so there is evidence that they do not rise, until the gospel church is complete.

THE CHURCH GLORIFIED.

Will the gospel church remain on earth in the mortal condition, during this thirty-seven years of trouble?

This question can be answered in the negative, and beyond all reasonable doubt: and evidence given, that the church will be glorified before *any* of the judgments are executed. Hence, as indicated by the argument on the "Two Dispensations," the rapture of the saints must occur, not far from the year 1881. While the *parousia*, or *presence* of Christ, compared to the *days* of Noah, precedes the rapture:—"But as the days of Noe were, so shall also the *parousia* of the Son of man be, for as in the days that were *before* the flood" &c. (Matt. 24: 37). The above can be proven by the type of Moses, and in many other ways.

The type of Moses and Aaron, is exceedingly clear and scriptural. Moses was a type of Christ,— "A prophet like unto me will the Lord your God raise up unto you" &c. Aaron was the type of "the church of the firstborn," head of the tribe of Levi, the tribe chosen to *represent* the firstborn, (Num. 3: 12). And the deliverence of the Jews from Egypt, is the type of their deliverance, "when the Lord shall set his hand a second time for the recovery of the remnant of his people which shall be left [not from Babylon, as some would tell us, but] from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth" (Isa. 11: 11). And the gathering takes place during this time of trouble, under the supervision of Michael, "the great prince that standeth for the children of thy [Daniel's] people." And although at this gathering, it is not to be said, "The Lord liveth that brought up the children of Israel out of the land of Israel, but, The Lord liveth that brought up the children of Israel from the land of the north, and from *all* the lands whither he had driven them," still it is to be, "*According to the days* of thy coming out of the land of Egypt, the nations shall see and be confounded at all their might; they shall lick the dust like serpents, they shall be afraid of the Lord our God, and shall fear because of thee, for he will turn again and have compassion on us, . . . and will perform the truth which thou hast sworn to our fathers from the days of old" (Micah 7: 15—20).

THE TYPE OF MOSES.

When Moses came the first time, to his people, he came merely as a man, and was compelled to flee for his life, "Who made thee a prince and a ruler over us"? When Christ came to his own, he came merely as a man, and fled, but took his life with him. When Moses came back, he came, not as a man, but as a god, "And the Lord said unto Moses, See, I have made thee a god to Pharaoh" (Exo. 7: 1). And in executing the judgments on Egypt, Moses had only to lift his hand, and all Egypt trembled. So Christ comes the second time, as a God:

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"He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure."

While Moses was absent he took a Gentile wife. Between the first and second advent of Christ, he "turned to the Gentiles to take out of them a people for his name" (Acts 15: 14). "I have espoused you as chaste virgins unto one husband." The *black* wife of Moses represents the church only in its mixed and impure condition, for it takes many types to completely represent the church, even as she is called by many names, his "brethren," his "body," "bride, church of the firstborn, Jerusalem, mother, &c. &c. As "the general assembly of the church of the *firstborn*, and priests unto God, they are more fully represented in Aaron.

The *time* of the two visits was divided into *two equal parts*. Moses was forty, at his first visit, and twice forty, at his second. The time, so far as the church are concerned, is thus divided by the two advents. On the return of Moses, but before he reaches Egypt, the call to Aaron, was, "Go meet thy brother, and he went and met him at the mount of God" (Exo. 4: 27). The church are to meet *their* brother at "Mount Sion, the city of the living God" (Heb. 12: 22); "Caught away to meet the Lord in the air." But *before* Aaron met his brother, the scene at the bush, introduces the idea of the resurrection: "Now that the dead are raised, even Moses shewed at the bush, when he called the Lord, the God of Abraham, the God of Isaac, and the God of Jacob" (Luke 20: 37). And the dead in Christ rise *first*, before we go to meet the Lord. It was Moses *and* Aaron as one, "He shall be to thee instead of a mouth, and thou shalt be to him instead of God," (Exo. 4: 16), who came to execute judgments on the Egyptians. And "the Lord cometh *with* ten thousand of his saints, to execute judgment upon all." "Know ye not that the saints shall judge the world?" "He that keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron." Rev. 2: 26; see also 17: 14; and 19: 19.

Moses and Aaron executed not only the seven last plagues, but all of the ten plagues. Hence it follows that no plague, or judgment, *belonging to this time of trouble*, can come upon the world, until the church are glorified, and *return with Christ*.

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GOD'S PURPOSE BY A FIRST-BORN.

By a firstborn, it was God's purpose to bless and save the later born. This fact is the substance of the gospel, [including the *atonement*, or reconciliation]; but, like all of God's secrets, comes out by degrees—not all at once. It is scarcely to be discerned at first, though contained in the promise of Gen. 2: 15. But it shines more clearly in the promise to Abraham,—"In thy seed shall all the families of the earth be blessed" (Gen. 22: 16): and the *seed*, is distinct from, and must be blessed, prior to its blessing others, or becoming a blessing to others.

The purpose of blessing all families of the earth by a firstborn, is further revealed and confirmed in the law, (Rom. 11: 16): though even yet, the "vail" of type and shadow hides, from most persons, the face of Moses. But in Christ the purpose of saving others by a firstborn, is unvailed, and made manifest by the Spirit. Christ, says the apostle, is the promised seed, (Gal 3: 16); the firstborn, (Col. 1: 18); and in and through him blessings shall flow down on the later born. [But bear in mind that all that is said of Christ the *head*, applies to Christ the *body;* and that if the apostle says "Unto thy seed, which is Christ;" he also says, "the children of the promise are counted for the seed." And if Christ is called, "the first-fruits," so are "we a kind of first-fruits;" and "the *church* of the firstborn."]

Christ, as Paul shows, is firstborn in a double sense. He is firstborn from above, first out of life, as the only-begotten of the Father, "the firstborn of every creature," for "by him were all things created which are in heaven and which are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things were created by him and for him, and he is before all things, and by him all things consist," (Col. 1: 15, 17). He is also firstborn from the dead, first out of death, "that in all things he might have the pre-eminence, Col. 1: 18; and it is in this relation, he is the head, and "firstfruits" of every creature. [And it was for *this*, that he might be first, of the *new* creation, which made his death a nescessity]. All thing are indeed of God, but it is also true that all things are by man, as it is written, "since by man came death, by man came also the resurrection of the dead," (1 Cor. 14: 21). Therefore as by one firstborn, death came into the world, so by another firstborn, shall death

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be overthrown; and it is by virtue of this relation, as "firstborn from the dead," that he fulfils all those offices which are included in the work of *re*-demption.

According to the law, the duty of *Goel, Redeemer*, devolved on an elder brother or kinsman; and does not Christ, head and body, (the antitypical Elias, who is to 'restore all things, (Matt. 17:11), fulfil these conditiond? And when the work of the firstborn, in *redeeming* their younger brethren, is fully commenced, the worke of the firstborn will be better understood by the world.—*Selected.*

REDEMPTION.

All that was lost in Adam (and his wife, for the woman was first in transgression), is to be restored by the second Adam and *his wife*. Redemption means restoring back that which was lost; and according to the law, "not one jot of which can fail, until all be fulfilled," it must be accomplished by a kinsman, or brother, (Lev. 25:48). Hence if the church of the firstborn, together with its head, constitute the "*Elias*, who is to restore all things;" then it follows that they *share* in the work of redemption. And not until the "second man, and his wife" are complete, will the plan of salvation reach the *world*. Christ "gave himself a ransom for all, to be testified *in due time*," (1 Tim. 2:6). And if the giving himself a ransom, means his suffering *in the flesh*, then in our sufferings, by which we "fill up that which is behind of the afflictions of Christ, in our flesh, for the body's sake, which [body] is the church," (Col. 1:24), then we also, as members of his body, complete what was begun by the head. And so the body of Christ actually shares with the head, in the work of the atonement.

As only the body, or bride, "bone of his bone, and flesh of his flesh," is as yet being developed, it is not strange that only gospel salvation is understood by the gospel church. But we are in the midst of great changes, the gospel age is passing away, and the restitution age is soon to be made manifest; and we should not like the Jews, set our faces like a flint against any advanced light. God's real *ecclesia* are children of the light, hence dispensational truths always separate the few from the many, the wheat from the chaff; and this is the "fan," or "sieve." Christ used this "fan" at the first advent, "whose fan is in his hand, and he will thoroughly purge his floor;" and under the the supervision of the "reapers," it was to separate wheat and tares at the second advent. *We are now in the sieve:* shall we let our creeds and traditions which have been mixed with the pure word of truth, hold us in this trying hour? or, regardless of merely educated belief, shall we boldly take our stand on the "foundation of the holy apostles and prophets"? If you choose the former, you will have the current with you, if the latter, you must stem the tide of opposition. In this struggle for advanced truth, all who obtain the victory will have a new song put into their mouths, even the "song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways thou King of saints. Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy, for all nations shall come and worship before thee, for thy (*dikaioma*), *righteousness* is made manifest," Rev. 15:4.

THE SONG.

"All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name; for thou art great, and doest wondrous things," (Ps. 86:9). And to day many are learning this song, the song of the restiution of all things. In the old Adam all die, in the new Adam all are to be made alive, but every man in his own *order*. *This* is the restitution of all things;—"All nations whom thou hast made (even the Sodomites), shall come and worship before thee, and glorify thy name."

This magnifies the love and *plan* of God. Oh, but the Sodomites were wicked! Are we any better by nature? Did not Christ die for *them*, if he "gave himself a ransom for *all*"? Is he not "the true light that lighteth every man that cometh into the world"? And yet that light was in the world, and the world comprehended it not. Not that his word is to fail, but at the first advent, the *time* had not come, for all nations to come and worship before him: for the SEED in whom all nations are to be blessed, was, as yet, undeveloped; only the *head* being begun.

I know some try to dispose of these texts by applying them to the "little flock," who are to *inherit* the kingdom; but this effort is very unsatisfactory; a few of these texts can be so understood, it is true, while others must be passed over in silence, as they will work into no such theory as the salva-

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tion of *merely the wife* of "the second man."

No! brethren, the Bible plan of redemption is designed to reach all, *in due time*, "For there is one God, and one mediator, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time," (1 Tim. 2:5).

Because God is no respecter of persons, and designs, before the plan is ended, to bring all men to the knowledge of the truth, it does not follow that everlasting life is to be attained by all. God's natural laws of *generation* are inflexible, and no respecter of persons; and yet every embryo human being does not attain to *this life*. Neither will every one attain to the second birth; but the second Adam gave himself a ransom for all, and all will have the opportunity to win eternal life.

"And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things," (Acts 3:21). "Elias shall truly first come, and restore all things" (Matt. 17:11). A restitution of all things necessarily implies a resurrection of the whole human family, as taught in 1 Cor 15: 22. And yet the coming of Christ, while it introduces the times of restitution of all things, is also the introduction of *the day of judgment*.

Here is where the misunderstanding begins. *Judgment*, not only implies pronouncing the doom of man, but it also means the *trial*. In Matt 25: Christ pronounces sentence, in the parable of the sheep and goats, it is true, but it will be noticed that the scene is laid in the next age; when he comes in his glory, he will sit on his throne, and he sits on his throne, i. e. reigns, all through the restitution age, or "until he subdues all enemies;" hence that phase of the judgment may, without doing violence to the language, be supposed to cover the whole of the restitution age. But merely witnessing against them, or for them, is not all the word implies. "I will put my Spirit upon him, and he shall shew judgment to the Gentiles," (Matt. 12:18), is the same word in the original, as in Heb. 9:27, "It is appointed unto man once to die, but after this the judgment." And certainly his showing judgment to the Gentiles "Lo, we turn to the Gentiles," has been something more than merely pronouncing their doom. The judgment, trial for life, has been going on with the *church* ever since the gospel age began, (see 1 Peter 4:17); but with the *world*, it begins in the *restitution age*, for it is appointed unto man (the wife of Christ, being the exception), once to die, and after that the judgment. The judgment for the world differs somewhat from that of the church: *our* sins go before to judgment, and *theirs* follow after' (1 Tim. 5:24). If the body of Christ are having their judgment now, we know the judgment, or trial, means *probation*. That is, our trial at the bar of God is for life, or death, and involves the opportunity of winning life. Then the judgment of the world involves the same. Our sentence is pronounced at the end of our *trial*, when like Paul, we have finished our course. Their sentence will be pronounced at the end of their trial. But the *trial*, means for the *world*, just what it means for the church. The judgment began with Christ, (John 12: 31); and he was tried in all points. It followed on the church, or house of God, (1 Peter 4:17); and ends with the world.

Our sins are forgiven for Christ's sake; it is true we are rewarded for good and for evil deeds, to some extent; the former often "a hundred fold, (Luke 18:30), and are chastised, not as *servants*, but as sons, and not for punishment, but that we may bring forth fruit. Hence we suffer for the same purpose for which the only begotten Son suffered and died, viz. *to bring forth fruit*. (Compare John 12:24; and 15;2). Thus both we, and the *Captain* of our salvation, are made perfect through suffering.

The judgment of the world differs from ours also in that *they* are to receive according to their deeds, "The *servant* that knew his Lords will and did it not, shall be beaten with many stripes; ["I call *you* no more servants, for the servant knoweth not what his Lord doeth," etc.]; but he that knew not his Lord's will, and did commit things worthy of stripes shall be beaten with few.' The world will therefore receive even-handed justice, rewarded to the exact degree of guilt, for every deed whether it be good or whether it be evil. *Good* deeds, even the giving a cup of water to a disciple, because he belongs to Christ, shall not lose its reward; and so men can make to themselves friends with the mammon of unrighteousness.

It shall be more tolerable for the land of Sodom in the day of judgment, than for the generation of Jews who rejected Christ, and yet that was not the unpardonable sin, for all manner of sin and blasphemy against the Son of man shall be forgiven unto men, but

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the sin against the Holy Spirit shall be forgiven, neither in this world, neither in the world to come. Paul was one of that generation who rejected Christ all through his ministry, but Paul did not commit the unpardonable sin. Hence if Paul had died without seeing the light, and "no man can come to me except the Father which sent me draw him," he would not have sinned a sin which could not have been forgiven in the world to come.

Is it not possible that we have seen only in part, that the great plan, when the *well* of water of life shall become the *river* of the water of life, will include the nations who are to be healed by the leaves of the tree of life, and that *all* nations shall come and worship? "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that Unto me every knee shall bow and every tongue confess (Isa. 45: 23). If the plan is a *re*-generation of the human family by a "second Man" and his wife, is it not beautiful? We can then understand why only the bride of Christ is as yet being developed; and why all the heathen nations of the present and past ages were left to sleep the sleep of natural death until the morning of the resurrection. They are dead in the first Adam, but they are to live again in the second Adam; and as surely as God has promised a restitution of the Jews, so certain has he promised that of other nations.—"The heathen shall know that the house of Israel went into captivity for their iniquity; therefore hid I my face from them, and gave them into the hand of their enemies; *so fell they all* by the sword. Therefore thus saith the Lord God: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel; *after they have borne their shame, and all their trespasses* whereby they have trespassed against me. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them, in the sight of many nations, then shall they know that I am the Lord their God which caused them to be led into captivity among the heathen; but I have gathered them into their own land, and have left *none of them* any more there" (Ezek. 39: 23–28). Here is the statement that they were scattered and died in their enemies land, and yet he brings them back and leaves *none of them any more there*. There is no *possible* explanation which can for a moment stand criticism, only that God will bring them from the grave. And when he brings them, he will at the same time bring the Sodomites back to their former estate. "When I bring again their captivity, the captivity of Sodom and her daughters, then will I bring again the captivity of *thy* captives in the midst of them (Ezek. 16: 53). And in verse 61, he further declares what he brings them back for,—"And I will give them to thee for daughters, but not by *thy* covenant." They will be *daughters*, as a younger church is now called, the daughter of the mother church. No *other* Sodom is meant, than the one God destroyed, for in verse 49, he *says* that he took them away; and tells what was their sin; and it was not the unpardonable sin. And Christ says it will be *more tolerable* for them, in that day, than for some of the Jews. More tolerable, implies that they will not have so *bad* a time as some of the Jews. They are all to receive for both good and evil deeds, but the latter sinning against the greater light, will receive "many stripes."

In the *cosmos* [inhabitable earth] to come men are to be ruled with a rod of iron, (see Ps. 2: Rev. 12: 5; and 2: 26); that is with a strong hand. They are to be punished according to the light, or opportunities for light, they have neglected; and besides this, they are to be subject to a restored *law* to be enforced with a heavy hand:—The law shall go forth from Jerusalem, and the nation or people that will not obey, will be terribly punished, and if persistant, will be destroyed, (compare Zech. 14: 16–19, and Jer. 12: 14–17).

But it may be asked, how can the Sodomites be restored, when they are suffering the vengence of eternal fire. (Jude 7)?

Notwithstanding king James' translation of the Bible is perhaps the best, all things considered, still, to accept of *all* the renderings in all cases, we must also accept of king James' theology. The word translated *eternal*, in Jude 7, is *aionios*, the plural of *aye*, and means exactly what the word implies, a plurality of ages. They were destroyed by fire rained from heaven in the patriarchal age; and have been an example during that, and the Jewish, and gospel ages; but when God brings again Jerusalem and her daughters back to their former estate then will he bring Sodom and her daughters back to their former estate.

If God has been trying to regenerate the world, before the second Adam and his wife are complete, he has taken a strange way

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to do it. Why for more than half of the world's history did he let death reign, and make no effort to bring men to a knowledge of the truth? "death reigned from Adam to Moses," and no law, that could give life, even if they had kept it. And in the Jewish age, why make it unlawful to "give the children's meat to dogs;" in other words, *unlawful* to teach Gentiles the way of life.

With no restitution, these things cannot be reconciled with the love of God, or with the fact that Christ "tasted death for every man." Those who do not think, may say, They could have looked *forward* to Christ. How could a man who never heard, look *forward* to a Christ? nothing but prophetic vision could do that. "How could they believe on him of whom they had not heard? and how could they hear without a preacher? The Gentiles were dying every day and every hour, and if modern theology is true, were going to hell; and yet Christ would not suffer his disciples to teach them the way of life:—"Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not;' 'I am not sent but to the lost sheep of the house of Israel." And every one knows that until the day of Pentecost, and even for some years after, it was forbidden to preach the gospel to Gentiles.

Do not these things prove that God has time, and order, and a *plan*; and that as the second Adam is the firstborn from the dead, the *beginning* of the new creation, and the gospel church is called the *wife* of this new Man, and when complete, a spiritual union is fortold, after which, she is recognized as a *mother:* I say, do not these things prove that the *re*-generation, not of the gospel church, the bride and future mother, but of the *world*, the world for whom Christ died, belongs to another age? And this explains why he did not pray for the world at his first advent, it was not time, any more than it was time to preach to Gentiles before the gospel age began:—"I pray not for the world, but for them thou hast given me" (John 17: 9). And yet the very purpose and plan is that at the proper time, "the *world* may believe" (verse 21).

But, say some, suppose these things are true, why disturb old theological views? Have not our fathers lived and died with the firm belief that the greater part of mankind are already suffering eternal torment, and that all there is of the plan of salvation belongs to this age and this life? and is not that good enough for us? We are living, I answer, in the end of the gospel age, and the light of the incoming age, like the beams of morning, are beginning to shine; and the *church* are expected to see and recognize the fact, hence that day does not come on them as a thief. Not all that say, Lord, Lord, but he that doeth the will of my Father. During the end of the age, the reapers [ministering spirits, or angels] are to gather the "wheat into the barn." And there is evidence, not only that we are now in "the time of harvest," but that this gathering is in *process*. The gathering is not to a locality, but to a *condition*, that represented in Rev. 15: 2, a condition of *victory over the world*, the beast of Rev. or last one of Daniel 7: representing the fourth universal empire, it therefore represents the *world*. —The *mark* of the beast, being the mark, or characteristic of the man of the world. All this company, sing the song of the restitution; "All nations shall come, &c.

The dominion of the earth given to man was lost, but when the new Man and his wife are complete, then Christ takes the kingdom and possesses the kingdom under the whole heaven; "And thou O Tower of the flock, the strong hold of the daughter of Zion, Unto thee shall it come, even the first dominion" [that lost by the first Adam], and when the kingdom is the Lord's "all the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall come and worship before thee:" "For Unto me every knee shall bow and every tongue shall confess to God." And this, the song of the restitution fills both the Old, and the New Testament; and hence, it is the song of Moses, the servant of God, and the song of the Lamb. And why the church are represented as on a sea of glass, singing this song at the *end* of her earthly career, is because the Holy Spirit, given to lead her into all truth, has there finished that work; and when on the sea of glass, the church is represented as standing in the clear light of gospel truth, understanding *all* that pertains to the *gospel*, or *good news* of the kingdom. And it is then, having become acquainted with her Lord, by learning his real character and ways, the *wife* is made ready and receives her beautiful garment:—"For this is eternal life, to *know* thee, the only true God, and Jesus Christ whom thou hast sent." And it is then, "the mystery of God is finished, as he hath declared unto his servants the prophets."

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BOOK OF REVELATION.

The Seven Trumpets.

"*And the seven angels which had the seven trumpets, prepared themselves to sound*" (*Rev.* 8: 6).

A trumpet, under the old dispensation was literal, while under the gospel it is a symbol. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain," I presume no one believes refers to a literal trumpet, but rather to a message, or proclamation.

The sounding of the seven trumpets shadows forth the events by which the Roman empire was to be broken, and finally destroyed. Hence the first trumpet began to sound at the time the empire began to fall. Until the days of Constantine, the empire remained unbroken, but at his death the sovereignty was divided into three parts, by his three sons; hence the frequent use of the term, "*a third part*; meaning a third of the empire. And here we may notice the difference between the trumpets, and the seven last plagues; the scourges of the trumpet being mainly confined to a locality, while the plagues are to be universal.

The first four trumpets, represent scourges that came upon the two western divisions; while the fifth and sixth, had a fulfilment on Constantinople and the eastern division. But under the seventh trumpet the kingdom of God is to be set up and shall break in pieces and consume all these kingdoms, and it shall stand for ever. This is why it is called "the trump of God." "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he has declared unto his servants the prophets." And we purpose to show that we are now under the sounding of the seventh trumpet, and are indeed living in grand and awful times; but that we are not children of the night, nor of darkness, but are walking in the light, so that day cannot come upon us as a thief in the night.

We do not purpose to enter fully into details in the application of these trumpets, as the application of six of them is so universally accepted, but refer the reader for many of these details, to Dr. Adam Clark; giving most of our space to the last three, but particulary to the last one.

Beyond all other books this is especially a book of symbols, and it is not unusual to find two or three different symbols applied to one and the same thing; for instance, in chapter 17: 1, 3, "I will shew unto thee the judgment of the great harlot that sitteth upon many waters. . . . So he carried me away in the spirit, into the wilderness, and I saw a woman sit on a scarlet colored beast." *Waters*, and *beast*, both refer to the Roman empire, and *woman*, and *harlot*, to the papal church. So in chapter 8: 8, a mountain means a *government*; and in verse 12, the sun, moon, and stars, also mean governments and rulers. The same symbols are also used in other places, "There shall come a star out of Jacob, and a scepter shall arise out of Israel, (Num. 24: 17). *Fire*, generally, and perhaps always, in Revelation, means judgments. But, among all symbols, words and phrases occur which must be understood as literal, as in verse 12, "a third part of the waters became wormwood; and many *men* died of the waters." Wormwood means bitterness; and under that terrible scourge, they had a bitter cup to drink, and many *men* died. The word *men* cannot be symbolic; but *died*, or *death*, may or may not be symbolic, since it has at least three different meanings. It sometimes refers to *national* or political death, as under the fifth trumpet, chapter 9: 6; or *ecclesiastical* death, as in chapter 13: 15. The meaning in such cases can be determined only by the context. *Rules* of interpretation, so frequently urged upon the public, are always worthless:—"The words that I speak, they are spirit, they are truth." "But the natural man discerneth not the things of the Spirit, for they are spiritually discerned." If there are set rules of interpretation, then what we want, is not the Spirit, but the *rule*, and there is no lack for *rules* of interpretation; almost any expositor is ready to supply one, either ready made or to order.

THE TRUMPETS.

"*And the first angel sounded, etc. verse* 7. This was fulfilled under *Alaric*, who was styled, "the scourge of God." The second trumped, or scourge, was brought about by *Genseric*, whose attacks were mainly on the water, having come from the shores of Africa. The third was under *Attilla*, who first attacked the empire in the east, and then like a falling star, he suddenly invaded and overran the west. But under *Theodoric*, "the third part of the sun was smitten, and a third part of the moon, and a third part of the stars;" and the star of empire sank in the west. But Constantinople and the

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east, were yet secure; that portion being reserved for the next two trumpets:—

"And I beheld, and heard an angel flying through the midst of heaven, saying, Woe, woe, woe to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound" (verse 13).

The previous four trumpets covered a period of about one thousand years, though we cannot determine the exact duration of each one; but the last three have accurate measurements; the *fifth*, sounding five prophetic months, or one hundred and fifty years. The *sixth*, "For an hour, and a day and a month, and a year:" which, on the same principle of interpretation, means three hundred and ninety-one years and fifteen days; while the *seventh* trumpet sounds for seventy-five years, terminating with "the times of the Gentiles."

To make such a definite statement as to the measurement of these trumpets, and particularly of the seventh and last, may appear presumptuous, but there is what appears like conclusive proof to support these views. That the fifth trumpet, and first *woe*, was fulfilled by the inroads of the Saracens, over the eastern part of the empire, is, so far as I am aware, accepted by nearly all Bible expositors; and *facts* support that application.

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit" (Rev 9: 1).

A *star* means a ruler, even as implied in the text,—and to *him* was given the key &c.

The phrase, *bottomless pit*, occurs seven times in Revelation; here, and in chapter 11: 7; and 17: 8, it refers to the condition of the Roman empire while in subjection to the "woman," or harlot church; and really means a condition of *subjugation*, by which the peoples and nations are held; first by the harlot church, or antichrist; and afterwards by the *real* Christ and church of the firstborn, as brought to view in chapter 20:—"And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent which is the Devil, and Satan, and bound him a thousand years; and cast him into the bottomless pit." In this latter case, it is the condition of the nations, the natural man, and also the spiritual powers, "the rulers of the darkness of this world," when subjugated by Christ, and they that are with him (Rev. 17: 14), in this coming time of trouble, during which the kingdom of God is to "break in pieces and consume all these kingdoms" (Dan. 2: 44). And during the millennial age they are to be in subjection to the *real* Christ, just as they have been, for more than a thousand years, in a sort of counterfeit way, to the harlot church, or *antichrist*. But the bottomless pit, in both cases means the same; only it is better for the nations, to be ruled "with a rod of iron" by Christ and his church, than by the Devil and his church.

The *key* to the bottomless pit, also means the same in both cases, viz, the power to open or close. Under the fifth trumpet it was *opened*, and death and hell had a glorious carnival. This was the first "*woe*" trumpet; the "second woe" included the reign of terror over Europe at the close of the last century, under the *Commune*, when "the beast that ascendeth out of the bottomless pit, made war on *my two Witnesses*," (Rev. 11: 7). Here, it was only the beast that *ascendeth* out, he did not come out, but only came to the surface, as it were. Under the seventh trumpet and *third* woe, he ascends out of the bottomless pit, "and they that dwell on the earth shall wonder, when they behold the beast that was, and is not, and yet is," (chapter 17: 8).

The mere opening of the bottomless pit, was the cause of the first woe; the *attempt* to ascend out, caused the second woe; what then will be the extent of the third woe, in which "the beast shall ascend"? But after this third carnival of death, in which "the slain of the Lord shall be from one end of the earth to the other end," the *key* is to be used once more, not to open, but to close, and both the Devil, and human passions will be restrained until the millennial age is ended, and all the human family who *can* be brought to the second birth, are regenerated; *then*, for the destruction of what are left, they are again let loose, Rev. 20: 7.

The fifth trumpet began with the Saracen invasion of the eastern portion of the empire July 27, A. D. 1299. And for five months, or, a day for a year, 150 years, they were permitted to *torment*, but not to *kill*, (verse 5). This *killing*, clearly refers to *political* death. During this whole time the Saracens were constantly making inroads, robbing, and murdering the people; while their own government, unable to protect, were continually taxing and plunder-

ing, to support an extravagant but effeminate church and state. Under this condition of affairs the people became disheartened and longed for a change of rulers even if it was to be the Saracens themselves. "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them" (verse 6).

This condition of things lasted for 150 years, or until July, 1449, when the independence of Constantinople and the east, virtually passed away; It is true the city did not fall for about two years, or until A. D. 1451; but Constantine Deacozes ascended the throne, and occupied it until the next year, by asking, and receiving permission from the Sultan.

"One woe is passed; and, behold, there come two more woes hereafter. And the sixth angel sounded, . . and I heard a voice saying. Loose the four angels which are bound in (*by*) the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." Under this trumpet, not torment merely, but death—*political death*—awaited that part of the empire. It was to pass out of papal hands into that of the Mohammedans. The *christian* nations, or the "Euphrates," the waters on which mystic Babylon sat, had for centuries held the Mohammedans in check; and this is what we understand by the four angels being *bound*. But by internal dissentions they became so weakened that at last the east became an easy prey to the Mohammedans; and thus "the four angels were loosed," for a specified time. And this implies, at least, that at the expiration of that time, they would again be bound; and which has indeed been fulfilled, for since 1840, they have been the "sick man," *bound again* by the christian nations. But I will still refer the reader to Dr. Clark for the details of the application, merely remarking that it was at about this time gunpowder began to be used by the Turkish cavelry, though they had not as yet abandoned the lance.

"Thus I saw the horses in vision, and them that sat on them, having breastplates of fire, and jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. For their power is in their mouths, and in their tails, for their tails were like unto serpents, and had heads, and with them they do hurt, (verses 17, 19).

In vision, John saw the legions of Turkish cavelry, firing their carbines by the side of the neck and outstreched mouth of the horse, while their lance, with barbed head, was seen extending behind the horse's tail. "And with these they do hurt.

A Bible month is thirty days, and twelve months is a year; hence 12x30, or 360 days *represents* a solar year. An *hour*, the 24th part of a day, would therefore represent the 24th part of 360, or fifteen literal days. From July 27, 1449, where the 150 years of sounding of the fifth trumpet ended., "an hour (15 days), a day (1 year), a month (30 years), and a year" (360 years), are together, 391 years and 15 days, the measure of the sixth trumpet. And from July 27, A. D. 1449, would end August 11, 1840. And those who will examine the history of that date, will find that in the summer of 1840, the Allied fleet lay before Constantinople, and under penalty of bombardment, the demand was made on the Sultan to sign a document by which the control of his empire was virtually turned over to the Allied powers. The Sultan delayed; the Allies became impatient and threatening; but still the Sultan, though in despair, was immovable; but when the last day of the 391 years and 15 days had come, he suddenly relented, *and affixed his signature, August*, 12, 1840. and Europe again breathed freely.

The above argument was given as early as 1838, and published in book form, by Josiah Litch, in Boston Mass. That was two years before its fulfilment; and the outcome was watched by a few, with eager interest.

The prophecy of the sixth trumpet ends with chapter 9: while the seventh trumpet is taken up in chapter 11: 15; leaving the intervening matter in, as it were, a parenthesis; where, indeed, it seems to belong.

Chapter 10, is a prophecy of the advent movements, first and last; the one prior to the disappointment of 1843–4. and this present one which is being brought "before many peoples, and nations, and tongues, and kings." From the 1st to the 14 verse of the next chapter, is a prophecy of the 1260 years of papal dominion, ending with the presentation of "the beast that ascendeth out of the bottomless pit, (the beast, as it is to be after its seventh and last head is fallen (Rev. 17: 11), and therefore a *headless* beast; and now so clearly recognized as, *the commune, or Internationals*). This headless monster, began to show itself in the

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infidel reaction of the last century, and in that reign of terror, "My two Witnesses," the Old and the New Testaments, were *legally* abolished. But we reserve this subjec for a future article.

"The second woe is passed, and, behold, the third woe cometh quickly.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world *are become* [*ginomia*, rendered in Mark 1: 17, *to become*] the kingdoms of our Lord and his Christ; and the nations were angry" etc.

The *sixth* trumpet ended with its prescribed period of duration, in August, 1840; and the seventh, began to sound. This, we find, is divided into two equal parts of 37 1-2 years, or from the autumn of 1840, to the spring of 1878; and from the spring of 1878, to the end of the *secular* Jewish year *beginning* in in 1914. The first part, has been filled by the *advent proclamation*: the whole burden of which, has been, that the kingdoms of this world are to pass into the hands of our Lord and his Christ. "But in the days (years) of the voice of the seventh angel, when he *shall begin* to sound, the mystery of God shall be finished" Rev. 10: 7. This statement of the 10th chapter is associated with the advent movement there described, the last message of the gospel age. And this is the finishing of the mystery of which the apostles were stewards (1 Cor. 4: 1, Ephe. 3: 10). *Mello*, rendered "*shall begin*," in the above text, is an exception, in all other cases, it is translated *will*, *shall*, or *should*, the word *begin*, being in this case supplied. The *proclamation* of the advent, we understand to be the "great voices" with which this trumpet opens. And the *next* 37 1-2 years are to be fulfilled by the events of the time of trouble; in which the nations will be subdued, and the *proclamation* be carried into effect.

This also is in harmony with 1 Thes. 4: 16, "For the Lord himself shall descend from heaven with a shout, (the shout, and *great voices*, being one and the same); with the voice of the archangel, (this, we understand, is the voice of *Michael*,—"And at that time shall Michael stand up, the great prince that standeth for the children of thy (Daniel's) people; and there shall be a time of trouble such as never was since there was since there was a nation, even to that same time: and at that time thy people (the Jews) shall be delivered, every one that shall be found written in the book; and *many* of them that sleep in the dust of the earth shall awake (Dan. 12: 1). The *book* spoken of, is doubtless that of Ezek. 13: 9; "the *writing* of the house of Israel."

In the latter part of the seventh trumpet not only the *angry nations* are spoken of, but the time of the dead, that they should be judged; and the *reward* of prophets, and saints, and *all* that fear his name; and the *destruction* of those who corrupt the earth. And in the time of trouble over which Michael the archangel presides, the *same* events are spoken of; so that we know the seventh trumpet, and the work of Michael, are associated. In Jude 9, we learn that Michael *is* the archangel, and *Paul* associates the *voice* of the archangel, with the resurrection of the dead in Christ; and also with "the last trumpet."—*Salpinx*, trump, or trumpet, is the same word, in every case. Hence, *Paul's* Michael, and *Daniel's*, are the same. And Paul's "last trump," and John's "*seventh* trumpet," are the same. And Daniel's resurrection of *many* who sleep in the dust, and their "shining as the brightness of the firmament," and Paul's resurrection of "the dead in Christ," and John's rewarding "prophets and saints," are the same. But it more proof is wanted we can bring the testimony of Christ. "For thou shalt be recompensed at the resurrection of the just" (Luke 14, 14). Paul has the resurrection of the just, at "the last trump," and John has them *rewarded* at "the seventh trump"

While admitting that the Revelator's description of these things may be hard to understand, most people think that Paul's statements concerning the day of the Lord, are *easily* understood; but so thought not *Peter*; for in 2 Peter 3: 16, after himself saying some difficult things to understand, about the day of the Lord, he says, "Even as our beloved brother Paul, *also*, in all *his* epistles, speaking in them *of these things*, in which are *some things hard to be understood*."

That the *shout* of 1 Thes. 4: 16, and the *great voices* of Rev. 11: 15, are one and the same, there is no room for doubt; or that the *voice* of the archangel, and the *voice* of the seventh trumpet are the same. All the trumpets have attending angels, and *voices*. But the *events* associated with, or which constitute the trump, are the *voice* of the trumpet, or of the *angel* of the trumpet:—"The heavens declare the glory of God; day unto day uttereth *speech*; and there is

no speech or language, where their *voice* is not heard" (Ps. 19: 3). Thus the very *shining* of the stars, is a voice that is *heard*. That events speak, or have a voice, is not an uncommon statement of Scripture:—"If they will not believe thee, nor hearken to the *voice* of the first sign, they will believe the voice of the latter sign" (Exo. 4: 8).

Michael seems to be the attending angel on the "last trump," or "trump of God;" and there is not the shadow of a reason for supposing that Paul's *last* trump, differs in any respect from John's last one. On the other hand, every thing associated with the one, is expressed by the other. And how beautifully do the facts in the case, harmonize. The sixth trumpet, all alike admit, was fulfilled by the Mohammedans; and all who accept that view, are *compelled* to accept of the *measurement*, no matter how prejudiced they may be, against *definite time*. If the loosing "the four angels which are bound in the great river Euphrates," were the Mohammedans, then the "hour, and day, and month, and year," during which they were to be *unbound*, was not *literal* time. And that there is more than one kind of time, is clearly taught by Peter, when he says, the "Prophets have inquired and searched diligently, Searching what and what *manner* of time the Spirit of Christ which was in them did signify." And it is a fact, that from the time the Mohammedans were "loosed," so as not merely to *torment*, but actually to *control* the government of Constantinople and the east, until they were again *bound*, *was* that prescribed period, reckoned as symbolic time, or, like the "seventy weeks" of Dan. 9:, reckoning a day, for a solar year.

That God has clothed these things in "dark sayings and parables, that seeing, they may see, and not understand," *all* admit. But those to whom it is given to know the mysteries of the kingdom, are not to be in darkness *on the things pertaining to the coming of the day of the Lord; nor will they be, prejudice, or numbers, to the contrary notwithstanding.*—I see by the report of some of the papers, that many leading divines are now holding, that the coming of Christ is a vague and uncertain doctrine, and one with which the church should have *nothing to do*. This opposition to our premillennial brethren, who recently met in conference in N. Y. City, is, for sound biblical reasoning, on a par with the opposition of the *premillennialists*, to the subject of the *definite time* of the second coming. This *they* say, is vague and uncertain, and is a subject with which the church should have *nothing to do*.

But the coming of Christ is, "*at* the last trump;" and, in its various stages, covers all, or nearly all of the sounding of that trumpet. If you ask, When does he come *in his glory?* I should say, "Of that day and hour knoweth no man." But if you therefore say we are to remain in darkness in regard *to the coming of the day of the Lord*, and on all prophetic measurements, I think you will find yourselves as truly in the dark, on the real issue, that is, knowing the time of his *parousia*, and which parousia, is compared to the *days* of Noah, as are those who entirely ignore the subject of his coming. Supposing a part of the Jewish church had ignored the coming of the Messiah, while the others were in expectation, but knew not "*the time of their visitation;*" would the one class have been better off than the other?

For more than 37 years, we have been, "in the days of the *voice* of the seventh angel." And the *gospel of grace*, the "mystery of God," is *finished;* nothing remaining but the *gathering of the wheat* onto "as it were a sea of glass." In other words, *the bride making herself ready*. And this readiness consists, in part, at least, in *learning the song*, the song of the restitution of all nations. Our *holiness* brethren, who get the cart before the horse, without knowing it, —God bless the dear souls—may take exception to this, as *knowing*, is a small part of their religion. But "the Scriptures are able to make us wise unto salvation." And the *Spirit* acts *only through the Word*, in leading us to a knowledge of God: which *knowledge, is eternal life*. Love, *charity*, is the greatest of all; and will cover a multitude of sins. But to know God, is to love him; and we cannot *know* him, only by his revealing himself through the Word.

God is not worshiped by *feeling;* you eat too much, or too rich food, and your spirits are low; that effects your worship; and in Luke 21: 34, Christ recognizes this fact. Again, your stomach is in good condition, your spirits are elastic, and you have a rich season, either in your closet, or in public: and this vivacity of spirits in your worship, is too often attributed to the Holy Ghost. And so we make a God of our stomachs. "Try the spirits." And try them by the *only* test, the *law* and the *testimony*.

That the seventh trumpet will continue through the coming time of trouble, until

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the nations are broken and subdued, the times of the Gentiles end, and the saints are rewarded, and receive the kingdom "under the whole heavens," seems unquestionable. Therefore it will continue to sound for about 37 years; and we are now in the midst of the events of the last trump. It is during, or in the midst of these things, "the Lord *himself* shall descend from heaven." "But as the *days* of Noe were, so shall also the *presence* (*parousia*), of the Son of man be." And there is abundance of evidence that we are now "*In the days of the Son of man;*" that the advent, in its various stages, *is now in process.*

QUESTIONS AND ANSWERS.

Brother BARBOUR, you say that in the death of Christ, all are counted as dead. Will you explain how this can be.

My printer came in this morning, and asked, pointing to some pages of type, "is this live or dead matter"? I told him it was dead; and so he threw it back into the cases again. And he is now using some of that *dead* material to convey to you these truths. The simple fact, is, that type had been used in the pages of the last number, had served the purpose for which it was "set up," and in printers parlance was *counted* dead. The *type* was as good as it ever was, we could have printed from it again, but it would merely reproduced the old pages, and so as fast as it is wanted, it is worked over. But the whole sixteen pages are "dead matter."

The purpose of man's creation, was to bring him up to the image of God, and give him dominion over the works of the Creator:—"And God said, Let us make man in our image, and after our likeness; and let them have dominion," etc. And in Heb. 2: 7–10, the apostle, in refering to it, has the *new* man in his mind: "Thou madest *him* a little lower than the angels, thou crownedst him with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. But now we see not *yet* all things put under him; but we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he, by the grace of God, should taste death for every man. For it became him by whom are all things, and for whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect, through suffering." Then the one purpose for which Christ suffered, was to bring *man*, including himself, as the head, to perfection. In other words, to complete the work *began* in Eden, in its second stage. There must be a *first*, or else there could not be a second; but as soon as the second man began *his* work, the first man had served the one great purpose in the plan. Jesus in the flesh, *was* the earth-man, of whom the other was but "a figure;" and in his death, all of which he was the figure or type, was counted dead. And now that the new creation has begun, the natural man is counted dead; and is called "the old man," "the body of death." etc. And this manner of speaking of the natural man obtains only since they are counted dead, in Christ's death. The apostle is not speaking of man being dead in sin, and *therefore* Christ died for them, though *that* was indeed true; but he is contrasting the flesh life, and the new life. "*Wherefore* henceforth, from this time and forward, know we *no* man, after the flesh." Why? Paul. Because the natural man is now counted only as a dead body.

So long as the natural man had not yet developed the *spiritual*, (the second must come by and through the first), it was not counted dead, in the sense in which he is here speaking But when Christ, the new man was brought forth from the loins of the natural seed, the one purpose of the *continuation* of the forfeited flesh-life was realised, and when Christ got through with the natural, as a stepping stone to the spiritual, the flesh-life is no longer reckoned as containing the germ of the real life; since all that can now develop into the image of God, is in Christ: "Wherefore if any man be in him, he is a new creature." That Paul meant just this, and not that the world were dead in sin, is evident, for he had known Christ as living the life he now refuses to recognise, "Yea though we have known Christ after the flesh, henceforth know we him no more."

The natural man had been tested, the chance for life given him by a law that was spiritual, and would have given life, *if he had kept it;* but man in the flesh had failed both in retaining his purity, and in *regaining it*, and is henceforth counted dead.

From the promise of the seed which was to come through the woman, until that seed had come, there was the germ of a higher life in Adam's race; but when that germ was brought forth, and laid down the flesh life, what was left was "the body of death."

Rom. 6:6-7

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HERALD OF THE MORNING

"*All nations whom thou hast made, shall come and worship before thee,*"

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THREE WORLDS

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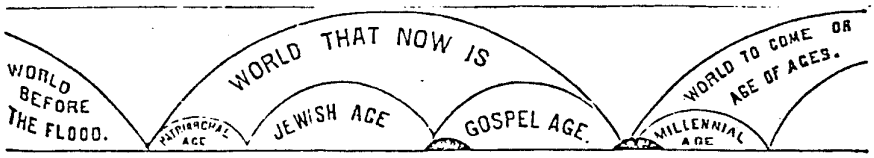


PLAN OF THE AGES:

"*Both the Cherubim of one measure and one size.*"

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

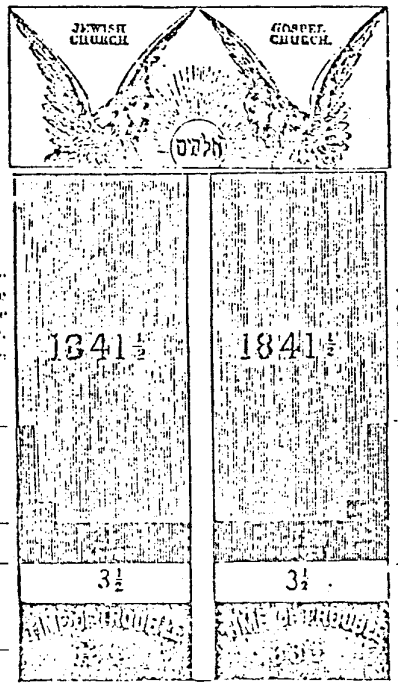
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843-4.

1335 days ended in 1874, also Jubilee cycles 1878, the *double* complete.

"Times of the Gentiles" end in 1914.

TERMS—Six Months, 25 Cents; One Year, 50 Cents.

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East Berlin, Ct. Dear brother, I rejoice in the light of present truth as given in the HERALD OF THE MORNING; it is meat for my soul. I am waiting and watching; and by faith, think I can discern the Lord's body (the bride) all glorious in her bridal robes. O the purity and bliss of such a position with the heavenly Bridegroom. None but the pure in heart shall see him. "Eye hath not seen, nor ear heard, the things that God hath prepared for them that love him; but God hath revealed them unto us by his spirit. The joy of this spiritual union with the great Head of the church, none can know but he that feels and realizes that they are acquainted with him. God bless you, my brethren, and be not discouraged, if more light is needed, it will be given. Inclosed find the widows mite;

Your sister in Christ, M. H. Botsford.

Mrs. D. B. Wolfe of Nevada O. writes: I send a few names for the HERALD; am trying to hold up the light; some are still opposed, while others say, if there is light we want it. Certainly there is light in the great plan, as it is now being unfolded. God had a purpose, when he created man, and said "Let us make man in our image," and that purpose will surely be accomplished.

We have secured the Lutheran church, and expect brother Paton. The Lord has hearkened to our prayer, and O may the truth be received, and sanctify and gather the "wheat" to that condition of readiness for the coming One. You are right in saying, the church are famishing for spiritual food; they think they are rich, and have need of nothing; and know not that they are blind and naked. God keep us in the light of "present truth."

ROCKFORD, MINN. Nov. 23rd. '78.

Dear brother; I want to say, the HERALD has never missed my home since 1873; it always comes laden with meat direct from the store house of God; and although we did not realize our hopes last spring, yet, walking in the path of the just, light broke forth brighter than before; so clear that it is "as it were a sea of glass." O what rich pastures we are in, led by the Spirit to know the deep things of God.

I want to say a word to the brethren and sisters of Minnesota:—As we are scattered all over the state, let us sacrifice $ 5, each, for the purpose of having Bro. BARBOUR come out to St. Paul, Minneopolis, or to Rockford, if that is thought to be the best, near Delano, Northern Pacific R. R. Station. I will accomodate all who will come, in the cars, or by other means, if the meeting is here. Send in your cards and tell where you wish to meet. Yours in the blessed hope, HENRY LIEDERBACH.

Our friends had better correspond with brother L. in relation to the above, perhaps, and see what is thought to be best: ED.

LETTERS containing money to Nov 27th This is a receipt for their contents.

Mrs J T Comee Mass. Mrs W J McMillen, Ill. J Biggs, O. J S Lewis, N Y. J Tavender, N Y. T Tyler, Mich. F M Button, Pa. Wright Bro. N Y. J W Sturdevant, Ill. D Edwards, Pa. J Vories, Ind. H Stratten, N Y. Mrs F R Calhoun, Conn. Kate McNeil, Ioa. A B MacCrea, Pa. Eld J H Paton, Mich. M H Lockhart, Ct. W H Ball, N H. C T Russell, Pa. A C Mc Donald, Mo. L Benedict, N J. S Bowker Mich. J Glover, Ont. J Haworth, Kan. L E Pfeiffer, Pa. W Bates, Ct. H P Tilton, Me. M L Cavanaugh Wash Ta. C H Leaver, Mass. J Sloan, Mich. Mrs E Knapp, Mary Edgecomb, Mass. H S Case, Mich. J R Deputy, Ind. Mrs J Foster, Mich, J H Prebles, Tex. Mrs L E Garland, Me. A O Albertson, Mich, F E Sanborn, N H. F Kessell, N Y. P Pambla, Ind. J Tavender N Y. J D Chittenden, Mich. Mrs T A Blodgett, Mass. H E Love, Mich H Liederbach, Minn. O Richardson, Minn. C N Hartwell, Mass. L B Lamb, Minn. N Crab tree, Mass. W J Owen Va. H Landis, N Y. Mrs D B Wolfe, O.

NOTICE.

OBJECT AND MANNER
of our Lord's Return.

A pamphlet of 64 pages, by C. T. RUSSELL. Just the book to place in the hands of those who are hungry for truth. Price 10 cents, or $1 per dozen.

Eld. J. H. Paton, of Almont, Mich., C. T. Russell, 82 Fifth avenue, Pitts. Pa. S. H. Withington, Springwater, N. Y. B. W. Keith, Dansville, N. Y., and myself, at Rochester, N. Y., will gladly respond to any call for meetings where a church, or hall, can be provided.

Questions on Rev. will be answered as the subjects come up in regular order.

☞1878 will commence a new Volume.

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THE PROPHETIC CONFERENCE.

It has been my privilege to attend this the first prophetic conference ever held in America. It has been a grand success not alone in the interest it has awakened in the subject of the Lord's return, but also in the great amount of scriptural truth on the subject, which the speakers have collated and presented to the reflective christian. And I feel confident this mass of evidence on the subject will not be without its weight with those who have been so prone to scoff at the mention of the coming of Jesus and the kingdom.

The management of the convention was excellent; the committee evidently striving to have the various subjects presented not only by men having intelligence on the subject they presented, but such as are well known and highly respected for learning, piety, and christian zeal. We do not mean to intimate that none may be well versed in deep spiritual truths but those who have worldly knowledge and respect; no! quite the contrary, "*not many* wise, not many rich, not many mighty hath God chosen:" mainly the ignoble, the despised, the poor, rich in faith, *heirs of the kingdom*. Yet there are, some such, and it was proper for the committee to make use of the most powerful agencies within their reach. Our Lord had many disciples of no reputation, like himself; but he also had a Paul, "whose manner of life was known to all the Jews," and possessed of all the learning of the day.

Our verdict, then, as to the success of the conference is:—A decided success. The shout which has gone up from New York will echo and re-echo throughout the length and breadth of the land, until at last, all the wise virgins have been thoroughly awakened. We have no expectation that any great proportion of the nominal church will receive the subject with joy, but we do anticipate that the true church will. It will serve to the gathering of wheat to the "barn" condition, (overcomers, perfect in Christ; that condition of holiness, without which no man shall see the Lord,—the bride made ready).

It is true we could not endorse *every* thought presented, for instance, some few of them expressed the view that "the man of sin" is an individual, and yet future. Not seeing what seems so clear to us, that the papal institution has filled this requirement.

It seems strange to me that they do not see that the true church under the *real* Christ, with its "royal priesthood," which is to reign on the earth a thousand years, and which *church*, head and body, *constitute* THE CHRIST, has been preceded by a complete *antichrist*. We do not refer to true christians *in* the Roman church, but to the *papacy*. There are two bodies; antichrist and his body, and Christ and his body. These are each called *mysteries*: The true church is "the mystery of God," and the false church, "the mystery of iniquity." "The mystery of God," began to develope at Pentecost, and is to be "finished" "in the days of the voice of the seventh angel; when he shall begin to sound." And "the mystery of iniquity doth already work, (said Paul), only he that letteth will let (hinder) until he (the "dragon," or civil power of the empire) be taken out of the way, *then* shall that wicked, be revealed."

The *false* grew more rapidly than did the *true*, "for antichrist must first come;" and under the fostering care of the *empire*, from the conversion of Constantine, it grew rapidly, until about A. D. 538; when it was established as *head of Rome*. And in 798, it had obtained supremacy over the nations. But in 1798, "they took away its dominion, to consume and to destroy it *unto the end*." Thus, it held "times and laws" for its allotted 1260 years: and reigned over the *kings of the earth*, for about 1000 years.

The Roman church claim this as the 1000 years of Rev. 20: 4, (during which the *real* Christ is to reign), and regard the present time, as "the little season" during which Satan is loosed, and look forward expectantly to the final overthrow of all opposers of the church.

The "mystery of iniquity" was complete as "the man of sin," when that false system was united to the empire, and began to wield civil power. The "mystery of God" will be finished, when the true church are united to the Bridegroom and receive "*power over the nations*." The union of the false church to the empire, was *harlotry*, the union of the true church to Christ, is *marriage*.

"The man of sin" is a counterfeit of the true, or "righteous one." The man of Calvary, when his body is complete, is to have all the kingdoms of the world:—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The man of sin claimed that promise; and has reigned over the kings of the earth, 1000 years. And in attempting to counterfeit the claims

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of Christ in the next verse, "be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish by the way, when his wrath is kindled but a little," the popes have caused the kings and judges of the earth to tremble, and even kiss their feet. As "the dragon" is to be bound for a thousand years, and cast into the bottomless pit, under the reign of the *real* Christ, so prophecy teaches that the *dragon* or beast, was in the bottomless pit during the reign of *antichrist*.

This mystery of iniquity was developed *in the church*, "the temple of God;" and has thus showed himself "that he was God." The delusion has been so complete, as almost to deceive the very elect; indeed some christians do place the thousand years reign of the church, in the past.

Why our Father permitted the kingdom of antichrist to so completely counterfeit the future kingdom of Christ we may know hereafter. But that antichrist has come, who can doubt, after an examination of the two great systems? But there is a difference; under the one, "darkness covered the earth, and gross darkness the people;" in so much that it is known as *the dark ages*. Under the other, "the knowledge of the Lord will cover the earth." *Light* dispels darkness; he, antichrist, and all his kindred, for there be *many* antichrists, shall be destroyed with the *brightness* of his, the true Christ's, parousia.

ANOTHER POINT OF DIFFERENCE

from a *few* of these brethren, is, they expect the Jews to return, build Jerusalem, the temple, etc. before the Lord comes. Failing to see, we think, that the trouble coming on the world is after the gathering of the church, but during the gathering of the Jews, rebuilding of Jerusalem, &c. They do not see, as we think we do, that many years elapse between being "caught away to meet the Lord," and the return to the mount of Olives. Many of them labored under a disadvantage in their arguments from failure to apprehend that the "restitution of all things," means something for the dead, as well as for the living nations; *we could see, however, that some of them did not tell all they knew on this glorious subject.*

We hope the statement of differences will not be understood as fault finding, for on the contrary we commend their boldness; for realizing that they will suffer reproach both from the world and the church, they have not counted their reputation dear to them; but realizing that to keep silent on what is clearly taught in God's word, would be to deny that word, they announced themselves as determined, at any cost, to "preach the Word." I knew many of these brethren and loved and honored them; but now I love and honor them more; and on points of difference, we shall doubtless come closer together, if we all remember that we are still learners; and also that we are to walk in the light, grow in grace and knowledge; and in love let such as are strong, bear the infirmitives of the weak: C. T. RUSSELL.

CHRIST'S SECOND COMING.

After a careful perusal of the reports of the "*Prophetic Conference*," I feel dissatisfied. From the character of the speakers, and nature of the subjects advertised, I had looked for some advanced light. From the paper on the "Times of the Gentiles," by Rev. J. D. Duffield, I had supposed *something definite* would have forced itself into notice. That subject is so grand in its very simplicity,—"Jerusalem to be trodden down of the Gentiles until the times of the Gentiles be fulfilled," clearly implies not only a definite period that *could* be fulfilled, but also that it was foretold; and beginning, as all must admit, when the diadem was removed from the line of David, and all the earth was given to the Gentiles. Every man at that Conference believes that three and a half prophetic *times* represent 1260 "days;" and therefore "*seven* times," represent 2520 *days*. And there is no need to say these are not *literal* days, and if not, that they represent that number of years. And no one, I presume, questions the fact that the treading down of Jerusalem began with the Babylonian captivity, 606, B. C., or that it has now been trodden down for 606 plus 1878 years. It therefore lacks only about 36 years of completing its *seven prophetic times*.

Again, every one at that conference professes to believe that Christ will come with all his saints to the mount of Olives, at the end of the times of the Gentiles; and they *profess* to believe that it will be within the limits of this present living generation. And yet with all the present indications of the return of the Jews, the subject of the Times of the Gentiles, although advertised, does not appear in the reports. I do not know

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how the Dr. handles the subject. but I do know he could not have presented it in its fulness, without approximating to something like a *definite* conclusion; but the paper did not appear, nor was there one particle of advanced light by which we might presume that the advent was nearer than it was one thousand years ago.

The different phases of the advent, coming *for* his saints, or coming *with* his saints; coming to gather his elect, or coming to the mount of Olives, after they are gathered, were all one and the same, so far as expressed by them. The signs of the times, so pregnant with the coming time of trouble, in which Daniel's people are to be delivered, or any other indications of the coming crisis, were passed over unnoticed. There seems to have been a pre-arranged determination that no *reason* for apprehending the advent *near* should be presented. To say that it *may* come to-morrow, brings no reproach, but to offer any reason why it may come in our day, savors of "*Millerism*;" and so they cramped themselves into a nut-shell.

From their investigations the impression conveyed was, it *may* be in our day, and it *may* be ten thousand years in the future.

Opposed to them are about two thirds, perhaps, of the christian church; who hold that this event cannot transpire for more than a thousand years; and so *they* go on trying to convert the world.

Now I want to propose a question to the members of that conference as a body (all of whom, the Lord willing, will receive a copy of this paper): Brethren and reverend Sirs, You quote the language of Luke 19: 44, "Shall lay thee even with the ground, and thy children within thee; *because* thou knewest not the TIME of thy visitation."

The question is this, If two parts of the Jewish church had believed the coming of their Messiah was after the age in which he "should be a light to lighten the Gentiles," and the other third had insisted that it was before that age, and therefore he might come at any time: would these have been any better off merely because they believed him *near*, other things being equal, than those who were not expecting him; provided that *neither* party had recognized the *time* of his parousia? The Jews did believe just what you, and many others profess to believe, viz. the near coming of the Christ. But that did not appear to help them to recognize the situation; nor does it seem to help you.

The coming of Christ to gather his saints, and coming *with* his saints, are different stages of the advent; the former is void of visible manifestations, just as his presence during the forty days after his resurrection was unwitnessed by the *world*. Indeed he does not come to the earth at all, during this first stage; but only to the air. While the epiphania, or what you are looking for, is the coming *with* his saints. (But they are here, at least some part of each and all of them, save Enoch and Elijah.).

There is no lack of Scripture to prove the above, and if it be true, the nominal church will permit "that day to come upon them unawares." You ask post-millennial brethren to look at your proof-texts; why will you not look at ours? You ask to be heard as you show them the absurdity in some of their positions; why will *you* not hear as we point out some of yours?

You hold it to be the privilege and duty of the church in all its history, to be constantly expecting the return of her Lord: —I quote from reports of the *Prophetic Conference*,—"For it is plain that the mental state or act of watching for a person, implies not only a general expectancy that the person will come sometime, but beyond a doubt involves as a necessary condition, the belief that the person *may come at any time*." And this, the speaker affirmed, was the true position for the church, from the departure of Christ, until he returns again.

A little before, the same speaker, in arguing against the idea that Christ came at the destruction of Jerusalem, says, "That coming of the Son of man for which Christ bids his disciples to watch cannot possibly be understood of the destruction of Jerusalem, for the simple reason that the coming in question is expressly said to be "*after*" that event." Now I appeal to the intelligent reader whether or no the apostles would not have been justified instead of watching for the "coming of Christ, *at any time*," to have watched for the destruction of Jerusalem, befor they *began* to look for Christ. Why insist on watching for what you *know* is not due?

"When shall these things be? . . . And he said unto them, Take heed, let no man deceive you, for many shall come in my name, saying, I am Christ, and shall deceive many. And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against king-

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dom; and there shall be famines, and pestilences, and earthquakes in divers places. *All these are the beginning of sorrows.* Then shall they deliver you up to be afflicted, and shall kill you," etc. (Matt. 24:).

Now I submit, that this clearly teaches vast revolutions, famines, persecution and death, and *not* the coming of Christ, as the immediate future of the church.

One of your speakers used an illustration of the capacity to understand, of an intelligent boy of ten; let me use the same figure. If an intelligent boy of ten, were to start for the Pacific coast, and the conductor were to place a ticket in his hand with a long list of cities through which they must pass before arriving at Chicago; and say to him, *All these* will be but the *beginning* of the journey; and that boy, as soon as the train started, should persist in gazing out at the window, and when asked, what he was looking for, should answer, that he was watching for San Francisco, the natural inference would be that the boy had misunderstood what had been said to him.

O my brethren how full of inconsistencies is your position; in one breath you tell us, Christ "may come before sun-set; and he may not come for centuries. And anon you inform us that "the Jews will be restored, Jerusalem rebuilt, and all nations gathered for the battle of the great day, at the time he comes." Another coolly tells us that antichrist has not yet come, that he must be revealed before Christ can come, and, to put two sentences near together, Christ may come at any time. If the "man of sin" is not yet come, and "that day shall not come except there come a falling away first, and that man of sin be revealed." why not first look for *him*, before we look for Christ?

For shame, my brethren; you deny your own intelligence: you know that prophecy is foretold *history;* and the history of great national changes is not made in a day; then why ignore the words of the Saviour? The United States are to cease to be a nation, England is to be depopulated by wars, vast continental revolutions are to transpire; and "all these are the *beginning* of sorrows, but the end is not yet;" and you say, under such circumstances, the *true* position would be to remain in constant *expectation of the end.* And that it *might* come at *any time.*

My brethren, you have a little truth, but *how* little compared with what there is for us, on this "blessed hope." But there is a hard condition; you must be willing to not only stake your reputation, but *lose* it.

The investigation of prophecy, and especially of the prophetic *measurements*, has a reproach associated with it which few have courage to face. And yet these prophetic measurements are a part of the "Holy Scriptures, which are able to make us wise unto salvation."

I am convinced your gathering at New York will, in the providence of God, bring forth good fruit, by turning the attention of thousands, to this great impending event; but a vague and dark "*expectation*," such as *your* words are calculated to arouse, is a mere sign of the times. And to stop there, will leave you, as to the second coming, in a parallel condition to the Jewish church at the first advent; when "all men were in expectation;" and yet *notwithstanding* the universal expectation, they have suffered an *age* of chastisement, "because they knew not the TIME of their visitation."

HIS PAROUSIA.

A correct idea of the MANNER of the advent, is as necessary for us now, as was the true idea of the manner of his coming to the Jews. This may seem improbable, nevertheless it is Scriptural.

It is not likely that ignorance on a subject of such vast importance, will be excused now, any more than at the first advent; or that being in darkness, we shall be better prepared to understand the situation, than were the Jews.

Some suppose that although there were dark prophecies concerning the first advent, so that the Jews could stumble, there are no "dark sayings" about the second coming. But such people are mistaken. Christ will fulfil every feature of the law.—Matt. 5: 18. And the gospel age, while he appears in the presence of God for us, is the "day of atonement" as taught in the ninth of Hebrews. "And unto them that look for him [when he comes out of the Holy Place] will he appear, without sin unto salvation (verse 26).

In Lev. 16: is the pattern, "For, said he, See thou make every thing after the pattern shewed thee in the holy mount." The high priest went in to the holy place *unglorified*, and put on the holy garments after he went in, (verse 23) [For description of the wondrous beauty of which, see Exo 28:]. Christ walked out to Bethany and was taken up into heaven in what appeard like an ordinary human form. But

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a little after, when Paul saw him, he appeared very differently. In accordance with the pattern, Jesus should have ascended into the tabernacle ("not made with hands") and robed himself with glory after he entered. And to support this, we have the facts, first, that he did ascend unglorified, second, when Paul saw him, he was glorified, and third, the statement in John 7:39, "For the Holy Ghost was not yet given; because that Jesus was not yet glorified."

It was ten days after his ascension before the Holy Ghost was given. In that interval Jesus was glorified, in fulfilment of the law.

When the high priest *came out*, there was another transformation, "and he shall put off the linen garments which he put on when he went into the holy place, and shall *leave them there;* and put on his garments [those he went in with], and come forth" (verse 23). Thus he came out, not with the glorious garments, but in the same manner he went in. "And it is easier for heaven and earth to pass, that one jot of the law to pass, till all be fulfilled." This is supported by the testimony of the two shining ones, "This same Jesus which is taken up from you into heaven, shall so come *in like manner* as ye have seen him go into heaven."

Then his coming "in his *glory*, is not the particular stage of the advent here refered to; since he did not go, in that manner.

There are different stages of the second coming, even as there was at the first advent. His coming as the babe of Bethlehem, was quite different from that refered to in Acts 13: 24; and *that* was widely different from the coming of Zech. 9: 9. So now there are many prophecies of his coming of so different a nature, that they can no more be fulfilled in one event, than could "Behold, thy King cometh, meek and lowly, riding on an ass," have had its fulfilment at the manger. The different features of the second coming are of a widely different character, it is true, from those of the first, but it is none the less true that there are different stages. And we will here name some of them:—He comes to *harvest* the earth; and that phase of the advent is *before* the age closes, for "the *time* of harvest," is the end of the age." Again, he comes "in flaming fire," to destroy his enemies. (He did not go up to heaven in that manner). In brief, he comes to gather his saints, and they are "caught away to meet him;" the kingdom is then organized, after which he comes *with* all his saints.

"The days of the Son of man," and the *parousia* of Christ, must be one and the same, both alike meaning the time of his presence; just as would be the days of Noah, or the days of Washington. And I believe the good sense of the reader will acquiesce in this. Again, "the time of harvest," or "end of the world," in which Christ and the angels are closing up the gospel age, is a parallel to the end of the Jewish age, or time in which He was closing up *their* age. And the Scriptures as clearly teach his personal supervision of the one "harvest," as of the other. Now notice an inevitable conclusion, viz. the work of the angels during the harvest of the gospel age, is *an invisible* work. "And in the time of harvest, I will say to the reapers, Gather ye together *first the tares* and bind them in bundles to burn them, but gather the wheat into my barn" (Matt. 13: 30) Now I submit, that *time* is not only expresed, "in the time of harvest," but it is also indicated from the order of events, "Gather ye together *first* the tares," &c. And while there is no proof of the harvest being *comparatively* an instantaneous work, there is proof of its covering a considerable period of time, as did the work his Father sent him to do in bringing the Jewish age to an end.

Here are the facts with which we have to deal,—The "harvest" covers a period of time in which Christ and the angels are doing this work; and the tares are gathered, and bound in bundles, first. Now if it can be shown that the *wheat*, the children of the kingdom, *and others*, remain at their ordinary buisness, while the angels are gathering the tares, and binding them in bundles; we shall have proved that, "As it was in the days of Noe, so shall it be also *in the days* of the Son of man." Because men did continue, in the days of Noah, to eat, drink, buy, and sell, as before his days.

When the change from mortality to immortality shall come, it is to be "in a moment, in the twinkling of an eye,"—"I tell you in that night there shall be two in one bed; the one shall be taken, and the other left. Two shall be grinding together; the one shall be taken and the other left. Two shall be in the field; the one shall be taken and the other left" (Luke 17: 34–36).

These who are in the mill are to be *grinding* together when that twinkling of an eye shall come. What about the angels having been binding the tares in bundles first?

It is no more difficult to believe that dur-

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ing the harvest, the little period Christ calls "the end of the age," the *angels* can be here and remain *invisible*, than that a host of them should encamp about Elisha, while neither his servant, nor the Syrians could see them, (see 2 Kings 6: 15–17). Nor is it more difficult to understand how the presence of Christ could be an invisible presence, now, if such is the order, than to understand how he could "appear in their midst, the doors being shut,' or 'vanish out of their sight" after his resurrection. If angels can be visible or invisible at pleasure, Christ certainly can do the same.

If it is to be, as it was in the days of Noe, when men continued at their ordinary avocations, and knew not, his, and the angels presence during the *harvest*, must be invisible. And Matt. 24: 37, as well as Luke 17: 26, certainly support, or rather affirm this:—"But as the days of Noe, so shall also the *parousia* of the Son of man be." If this means what it says, we can come to no other conclusion. Nor does this view, so clearly supported by the fact that the *wheat* are found at their ordinary avocations, even to the end of the gathering of the *tares*, oppose itself to other statements of the manner of his coming, when it is remembered that there is more than one stage.

Spiritual beings, "who maketh his angels spirits," are said to occupy our atmosphere, "the prince of the power of the air;" the "ruler of the darkness of this world," etc. And the saints, changed in the twinkling of an eye, from natural bodies, to spiritual bodies, are caught away to meet the Lord *in the air*. And Peter tells us "the angels that sinned, were cast down to *tartaroo*, i.t. the lower atmosphere. These powers of the heaven are to be shaken. "And this Yet once more, signifieth the removing of those things that are shaken; wherefore *we* receive a kingdom which cannot be moved."

These fallen angels are also invisible to our eyes, even as are the angels of light; hence, the presence of Christ *could be* equally invisible, and yet as real.

"For as the lightning, that lighteneth out of the one part under heaven, shineth to the other part under heaven; so shall also the Son of man be, *in his day*,"–Luke 17: 24.

It does not say he comes with the suddenness of lightning, nor does it imply that, but that his presence, during the *day, or days* of the Son of man, [it is the same word in the Greek] will be as the lightning that shineth, etc. But there is no necessity for supposing this to be natural light, any more than when that light which emanated from him at the first advent, "shone in the darkness, and the darkness comprehended it not. Indeed the darkness will not now comprehend it; for notwithstanding he is to be as the lightning that shineth, still, it will be "as it was in the days of Noe," men will plant, build, etc. and know not.

Matt. 24: 27 also agrees with this:–"For as the lightning cometh out of the east and shineth even unto the west; so shall also the *parousia* [not *epiphania*], of the Son of man be." It is not his appearing, but his presence that is compared to the lightning.

At the first advent his presence was compared to *light*, but now, on account of the *rapidity* with which the light [the brightnes by which the man of sin will be destroyed] is to spread, it is compared to the lightning. The light at the first advent moved slowly; it has taken about 1800 years to shine from the east even unto the west: but soon the call shall be:—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:). "Then shall the righteous shine forth as the sun" (Matt. 13: 43). *This* is the brightness of his *parousia;* and because of the rapidity with which it will cover the earth, is, like Nahum s chariots, (Nahum 2: 4), compared to the lightning.

Because this is not natural light, and the trumpet with which he comes, is not a literal trumpet, it does not follow that when the time for him to be seen shall arrive, that visible manifestations will not be made; but that is at a later stage, and after the saints have been taken away, for, "when he who is our life shall *appear*, then shall ye also appear *with him* in glory" (Col 3: 4).

Hence, we apprehend the world will see no open manifestations until after the harvest is ended. And the true church, who are to be *in the light*, so that day will not come on them unawares, will *walk by faith*, until the "reapers" have completed a considerable part of the work of the harvest: for, "as it was in the days of Noe, so shall also the *presence* of the Son of man be."

But if we are right, the *invisible parousia* of Christ, the translation of the bride, caught away to meet the Lord, to be follow-

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ed by years of trouble on the nations, during which time the Jews will be restored, and Jerusalem rebuilt; and then the gathering of all nations, to the battle of the great day, are some of the events to precede the *appearing* of Christ. He does not appear *to his bride*, but *with* her. Hence, the injunction, given eighteen hundred years ago, to "watch, for ye know not when the time is," did not mean, to watch for his coming, but rather to watch for the unfolding of his word, the events he had said should *precede* his coming. And this watching was to subserve a two fold purpose; first, to keep our minds staid on him; and second, that when the proper time should come, the church *might know*. "If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." This certainly implies that by watching, they will be enabled to know the time. And the fact that Christ so often compares his presence to the days of Noah, with the assertion that they knew not *until it came;* is certainly equivalent to saying they should have known *before it came.* So we believe it is the design that some will now know *before it comes;* if not, why the caution to "take heed *lest* that day come upon us *unawares*"?

If it was designed for the church to know these things, some may ask, why is it so blindly stated? why leave it so obscure that doubts may be fairly entertained? For a like reason I answer, that all Scripture is in "dark sayings; that seeing, they may see and not understand," Or for the same reason the way to this "high calling," is made narrow, so that few can find it. God's plan is, that but few are to be in the light, and especially among dignitaries in the church; not many Rev's. not many L. L. D's. even as from the Jewish church, not many rulers were chosen.

ATONEMENT.

This subject is important because it underlies the plan of salvation; and we have a right to know all that God has revealed about it. Facts are given us the philosophy of which is withheld: for example, Gods existence; pre-existence of Christ, incarnation, resurrection, and manifestation of spiritual beings in corporeal bodies. The facts are for us, but the philosophy is an "unrevealed principle." This is true also of the atonement, he tells of Christ's death and of several objects gained by it; but why he arranged so, or how that death buys such results does not appear. We accept the arrangement without his reason, doubting neither the love that suggested, the wisdom that devised, or the power that executes the plan. Among the objects gained by atonement, we recognize the headship of Christ, the bringing in of the Gentiles, and also the "redemption of them that were under the law. Either one of the latter two taken alone, seems to exclude the other, but both are true. Remission of sins, pardon, justification are also mentioned as resulting from the death of Christ; and atonement is the basis of restoration to life, (1 Cor. 15: 21, 22). In Ephe 2: 15, the law of carnal ordinances is called the "enmity." That was the basis of national distinction between Jew and Gentile, and was removed by the death of Christ But there was another enmity, "the carnal mind," (Rom. 8: 7), in which Jew and Gentile are equally involved and cursed. It is enmity against God. Of this enmity, and not the other, Paul is speaking when he says, "For if when we were enemies we were reconciled to God, by the death of his Son" (Rom. 5: 10). This is evident because Paul is writing of the whole family of man. The substance of this chapter may be expressed in a few words: Adam brought death on the whole family of man; so Christ brings life to all. All are counted sinners because of one man's offense, and so all are enemies; Christ's death changes our relation to that law, so that all are counted righteous. Read the context. Christ undoes all that Adam did, and for the purpose of doing more. That changed relation to that law is called at-one-ment.

Man's receiving the atonement by faith, neither makes nor changes the fact, but it changes the man, works by love and opens the way for a higher development than the atonement brings. Atonement only relates to the recovery of what was lost in Adam; and the recovery is as universal and unconditional as was the loss. This loss and gain relates only to the natural man, the sin of the flesh." Behold the Lamb of God, that taketh away the sin of the world." God was in Christ reconciling the world to himself, not imputing their trespasses to them.

Facts are the only true ground of faith; but if any one obtain spiritual life, and consequent immortality—which are not inherent in human nature—it is by becoming partakers of the divine nature.

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The truth concerning the atonement is many sided, and we do not purposely ignore features not here presented; the more we know of the subject the more we appreciate the love which God commends –Rom. 5: 8. Is Christ our substitute? we *believe* substitution is the basis of such an atonement as is taught in Rom. 5: as fully as we believe atonement is the basis of resurrection.

There is a *sense* in which an inocent one took the sinners place by an arrangement, not of a revengeful God, but of a loving father. He died not to *purchase*, but to *show* the Father's love, and to change our relation to that law under which we were dead, "If one died for all, then were all dead" 2 Cor. 14, 15. Not dead because Christ died, but he died because we were dead in Adam. He makes us *alive* that we may live to him. God's wrath is not what some seem to think, but the necessary expression of broken law. We are by nature, on Adam's account, children of wrath; "he had laid on him the iniquity of us all" (Isa 53: 6); he was chastised, "bruised, wounded," etc. on account of the load. "He bore our sins in his own body on the tree." "He who knew no sin was made sin for us, that we might be made the righteousnes of God in him." Our sins counted to him, and his righteousness counted to us; and the Lord is well pleased with us, for his righteousness sake, because he has magnified the law, and made it honorable, (Isa. 42: 1 Rom. 5: 19; 3: 25, 26).

If these Scriptures do not in some sense, teach substitution, we need not quote the multidude of similar statements, for the word itself could not prove it, it could not be expressed in our language. Christ died *for* us, but not instead of us, says the objector, we admit the word *for*, does not always mean instead, but it does sometimes; and we claim that to be the obvious sense in many of the scriptures under consideration. I am going to town, says father; no you needn't, says the nimbler son, I will go *for* you; the father sits down, and the son goes in his *stead*. A lawyer appears *for* me in court, he is my advocate; he appears *instead* of me. So Christ as our advocate, appears *for* us, i. e. *instead* of us. In him we have boldness and access to enter into the presence of God.

But did Christ die *instead* of us? We believe he did, as fully as if a man took the place of a prisoner, remaining in his stead, and letting the prisoner go free. But why should we attempt to prove this proposition when men are determined beforehand not to believe it.—substitution is branded *unjust*.

Man has knowledge of good and evil, but he is not infallible; he is apt to disobey the command, "judge not according to appearance." Substitution is not the only doctrine of the Bible man has branded as unjust. Why should it have been arranged of God that the innocent suffer *with or on account of* the guilty. That this is true none deny. Vicarious suffering is a constant fact. None blame a man for dying to save the life of his wife, yet in such case he dies instead of her. Is it more unjust that Christ should bear the sins of the race, than that the race should bear the sins of Adam? Or that Christ should represent the whole, than that Adam should represent all? The judgment that would condemn one, will brand them both as unjust.

But if Christ died *instead* of man, why does man die? does the law demand two penalties? The law does not demand two penalties, but it can be shown that Christ *alone* has suffered the penalty of the law, and that man is freed from it through him. What is the penalty? The wages of sin is death, and from the nature of the case, had no ransom been paid, *eternal* death. The law that demanded man's death would have held him eternally dead, had not his relation to that law been changed. Man was dead in Adam, and in Christ their state is revised, because he gave himself a *ransom* for all; "ye are bought with a price."

Man does not die. "Deliver him from going down into the pit; I have found a ransom" (Job 33: 24). What men call death is not death' "the maid is not dead, but sleepeth, Lazarus sleepeth," says the Master. Sleep implies waking; eternal sleep is an absurdity. If eternal *death* would have been man's state, but for the intervention of Christ, the penalty of the law is eternal death. If temporal death, i e. sleep, was the penalty, man *needs* no saviour, for he must *wake up* when his limited term expires. When a prisoner serves his time out, (and he can, if it is temporal) no thanks to any one but himself for his pardon, except perhaps to the judge, who might have made it longer, as in Isa. 40: 2. On the other hand if every one must suffer the penalty *himself*, and it is eternal, a saviour would be an impossibility. If justice only demanded man should *die*, it would be unjust to hold man in death a minute. Death is not an

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act, but a state, hence substitution alone can meet the demand of the law, and man's necessity. Eternal death is an infinite punishment. Infinite, means unlimited. The *law*, not the nature of the sinner, determines the nature of the penalty. The second death will be infinite, otherwise all will be eternally saved. Only a divine being could *suffer* eternally, (if he could suffer at all), but a mere human being can remain dead eternally. If eternal suffering were the penalty, Christ, as substitute, should have given his divinity to eternal torture. But man's life being the animal or flesh life, and *death* being the penalty, Christ must only lose his natural life. This he did, no more; and the law demanded no more, and he never took it back. He was born of the flesh that he might die—we say as our substitute. To make our proposition good, he should give up his natural life eternally, and have power to give natural life to man; did he not do the first? has he not power to do the second? Who will dare to deny it?

Until these two points are proved untrue, we must claim the proposition proved, that Christ is our substitute. He is no longer in the flesh, but being born of the Spirit which was in him before he died, he is a "quickening Spirit."

Through death he conquered the Devil, who *had* the power of death, and took it himself. The key is a symbol of power; he in himself, abolished death, and when he chooses to manifest his power, men do not even fall asleep. Enoch, Elijah, and those "who are alive and remain," are examples; and in the long period of his reign, none shall die for Adam's sin. And if, as we believe, the millennium is 360,000 literal years or a *prophetic* thousand, when the blessings will flow to "a thousand generations," those who have fallen asleep for a season, will be the exceptions, and not the rule.

But why do any die? because he who has the power, and could prevent it if he chose, sees best to let nature take its course for a brief season. But if this falling asleep is the penalty, and as has been assumed, all *must* in order to vindicate justice, suffer it *himself*, then Christ has no right nor power to heal disease or prevent a single soul from dying. But he *has* that power over death, and that by virtue of the ransom paid, his own natural life. The object of this ransom, is that man restored by it, may be begotten, and after due process, born of the Spirit, and so put on immortality.

From facts developed in the Scripture, we believe it is as certain that all will be begotten of the Spirit, as that Christ died for all. A few are begotten, in this life as exceptions, for a purpose. All such, who by a voluntary crucifixion of the flesh, overcome, will as the body of Christ, be raised like him, a *spiritual* body. These are they whose sins go before to judgment. But mankind in general, will be raised in the natural life; and will have the flesh to crucify after they are begotten of the Spirit. Whoever having been thus begotten, either here or hereafter, sins against the Holy Sprit will perish. The restoration of the flesh is not designed to be permanent; it is essentially corrupt; "all flesh is as grass," but it is designed as a stepping stone to the incorruptible. The incidental *consequences* of the life in sinful flesh, are not to be confounded with the *penalty*. These are as chastisements and disciplinary in their effects, but the penalty is not disciplinary. The sins of the flesh are provided for and will be forgiven, but the sin against the Holy Ghost is unpardonable, for it no sacrifice is provided, and whoever commits it, must suffer the penalty himself; the penalty of God's law is eternal death. J. H. P.

Remarks by the Editor: We agree with our brother in many of his statements, he has certainly made as strong an argument as can be presented on that side of the subject.

To prove that Christ died *instead* of us, is indeed a hard task, as our brother intimates when he says, "but why should we seek to prove this proposition, when men are determined beforehand not to believe it." We admit our *determination* in that direction will be difficult to overcome until we forget, that "it is *appointed* unto man once to die, and after that the judgment." To argue that we do not die the *spiritual* death, that is, the death one may die after being begotten by the Spirit, and have become partakers of the *heavenly* calling, and which death *is* eternal, does not touch the case; for as the natural man has no spiritual life, he cannot die the "second death." And the second death, as we both believe, is the only eternal death: the natural death never being designed as such. Again, to argue that the natural death would have been eternal if there had been no second Adam, is a strange element to introduce into an argument. If there had been no God, we should

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have remained eternally uncreated; the exact condition we both believe, those who die the second death, will enter, viz. "be as if they had not been." But in our investigations let us keep to facts, both in Scripture, and in nature. There *is* a God, and there *is* a Christ; and both God and Christ. *conjointly*, undertook the creation of man; each having his special work. "Let *us* make man in our image and after our likeness, and let them have dominion."

If Christ had failed of carrying out his part of the work, man never would have attained to "the image of God;" and if God had failed, the case would have been equally bad. Christ is "the Lamb slain from the foundation of the world;" that is, from the beginning he undertook to become the head of the race, in its *second* stage of development; and this involved the Lamb slain, &c.

We do not purpose to review our brother, or try to show where he is right, and where we differ in some of our deductions, though there are a number of such points of difference. Our one object is truth. The word *atonement*, occurs but once in the New Testament, (Rom. 5: 11); and there the literal is, reconciliation. But we must go to the law, to learn what constituted the atonement. The real thing we wish to determine, is,—Is it Christ's *death*, or is it his *life*, that is the basis of the resurrection and the regeneration? We claim that it is his life; and that he died for the purpose affirmed in Rom. 14: 9, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Here is a plain statement as to why he died. He was to be the life giver, the *real* life, which brings us into "the image of God." And his taking on our nature "for the suffering of death," was a necessary step in order to become the Lord, or head of the race as a second *Adam*, and so impart to them the divine image and nature. In the law, the *death* of the victim did not constitute the atonement, death was, in some cases, a necessary step, it is true, just as the death of Christ was necessary that he might be Lord of the dead. It was the *life* of the victim, presented before the Lord, under the symbol of the blood: and the blood is counted as the life. The atonement was made with the *living* victim (Lev. 16: 10), as well as with the blood of the slain one. We live because he lives; and nowhere is it said that we live because he died. This does not take any glory from Christ; he bears our sins just the same, in that he took it upon him to bring about a regeneration. Man must lose the first life, before he can live the second life. Hence, while the "washing of regeneration," or the growing up into him, is in process, we are *dying*, putting off the old man; that is, the Adamic nature. "That which thou sowest is not quickened, except it die." Hence, every man must die, or he cannot live the life of the "second Man." And not only must he die, i.e. lose this life, but he must lose it *eternally*, just as our brother showed that Christ lost his. Hence there can be no *substitution* in the case, because all alike lose this *natural* life, if they ever attain to the spiritual life.

But does not Christ have power by virtue of his death and *resurrection*, to restore the dead nations? Yes? but not because he died instead of them, but because he died *with* them. Hence, becoming one of us, and dying our death, and having power "to take up *his* life," he could become, "the firstborn from the dead;" the head, on the higher plain, and so carry out the original plan of bringing man to the image of God.

That Christ died *instead* of us, is true neither in fact nor in Scripture. Since we all die the same death that he died.

The atonement was not made by the *death* of Christ, it did not *begin* until his ascension, until his blood (life) was taken into the sanctuary. And the whole gospel age is the *day* of atonement. It was made with a variety of things (see Lev. 16:); and the sufferings of Christ being a necessary adjunct, so that which completes his suffering is also a necessary appurtenance. Hence, the atonement will not be complete, until the crucifixion of the body is complete; in other words, not until our flesh-life is eternaly *dead*.

The *reconciliation* of the Gentile world was accomplished by the *death* of Christ. Because he carried the legal heirship to the kingdom, and promises, outside of the natural seed, and thus broke down the middle wall. And this casting off of the natural heirs, brought the promises in reach of the *world*:—"For if the casting away of them, be the reconciling of the world, what shall the receiving of them be, but life from the dead"? (Rom. 11: 15).

Christ partook of our nature and suffered death, first, that he might be a *second Adam*: and so, as *head* of the race, impart to them his own nature by the process of regeneration; and second, he died at the

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end of the Jewish age to break down "the middle wall of partition," and so bring the whole world within reach of the Abrahamic covenant. And these two *Bible* reasons, or either one of them, are sufficient to account for that great sacrifice. But, it may be asked, why build a wall the removal of which, would require so great a sacrifice? The law brought a knowledge of sin; and until man should learn that he was a sinner, and, because he could not keep the law, a *helpless* sinner, he could not feel the need of a Saviour; hence "the law was a schoolmaster to bring us to Christ." The law not being designed to be permanent was arranged so as to point to the great sacrifice with which it was to end. As the *regeneration* of man is to some extent, dependent on his own will, Christ has a double work, first to convince, and second, to regenerate. And the plan for bringing man to the image of God, involved these two reasons for the death of Christ; and at the same time, made *man's* death,—passing away of the *natural* life, also a necessity. Hence, in no sense whatever, is it true, that Christ died *instead* of us. But he is the great physician, and gave his life for us, the just for the unjust, not that he alone might die, but that he might be the "*first* born from the dead;" "the firstborn among *many brethren*."

THE RESURRECTION.

Does Christ raise the natural man, or only those who compose his own body?

We believe he raises only his own.

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will" (John 5: 21).

There is a sense in which all things are ascribed to God; and again, all is ascribed to Christ. But there is a sense in which the work of God and Christ is distinct; thus, "For the Father judgeth no man, but hath committed all judgment unto the Son" (verse 22). Here is a work in which the Father takes no part. Again, "No man can come to me, except the Father which hath sent me draw him" (John 6: 44). Here is a work the *Father* does, independent of the Son. And this is in harmony with the plan from the beginning; God deals with the natural man, as such; the seed on the plane of the flesh, and the kingdom, were his; but the work of *regeneration*, and the *spiritual* kingdom belong to Christ. *God brings the natural man to Christ, as fast as the plan of redemption requires.* In other words, God supplies the natural man, and Christ regenerates him. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (verse 37). This of course, teaches election, but it also shows a system, and order, pervading the whole plan. When they said, "Let us make man in our image and after our likeness," the two stages were understood. The old creation belongs to God, the *new* creation to Christ. "My Father worketh *hitherto*, (up to the time the new creation was to begin), and I work."

The second *Adam*, and in this case both head, and Lord, begins his work only with the "*new man*." Hence Christ has nothing whatever to do with the natural man; he does not pray for them, "I pray not for the world, but for them thou hast given me" (John 17: 9).

This principle, when recognized, throws light on many of the sayings of our Lord, in relation to his, and his Father's work; and his, and his Father's throne.

"This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day;" and in next verse, 40, "*I* will raise him up at the last day." Why reiterate the fact that he will raise a certain class, if he is to raise *all the dead*? But the declaration is positive, that Christ raises only a class; and this class are composed of such as have put on the new man; the "dead in Christ," those the Father has given him, and who have therefore *come* to him. There are Scriptures which are not definite, for instance, "As in Adam all die, so in Christ, shall all be made alive, but every man in his own order." Here the resurrection is clearly taught, and that Christ is in some way responsible for it; but it does not say *who* raises them.

The failure to see this clearly drawn line between the work of the Father, and that of the Son, is, we apprehend, at the bottom of what is known as the *non-resurrection* doctrine; that is, that *only* the dead in Christ will be raised. There are so many texts which if taken alone, *imply* this, that some of our brethren have fallen into that delusion; and hence fail to appreciate the plan of the ages. No man can explain away, "I will raise him up again, at the last day," and make it mean any thing but resurrection; but they can spiritualize, or rather *mysticise*, those texts which teach a *general*

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resurrection. But when we understand the whole plan, and that the gospel teaches in the main, only what belongs to itself, we can understand why Paul stopped short, with, "Christ the firstfruits, and afterwards they that are Christ's, at his coming." They that are *his*, are the ones *he* has promised to raise; and if he gives them life, they live *in him*, "And if any man be in Christ, he is a new creature." Hence Christ gives only the new or *spiritual* life, and therefore does not raise the natural man again to a natural fleshly life:—As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will.

This raising up the dead by the Father, is not a spiritual quickening, for none but Christ imparts that kind of life; and yet here is a positive statement that it is the Father, in contra-distinction to the Son, who raises the dead; and this coupled with a positive assertion that Christ raises his own.

Let it be remembered that nowhere does it say that Christ raises any but his own, and he does reiterate that statement, calling special attention to it. "Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of man, *and they that hear* shall live. .. Marvel not at this, (that those who hear me shall live), for the hour (*hemera*, time) is coming in the which *all* that are in the graves shall hear *his* voice (the Father's), and shall come forth" (verses 25, 28).

Christ's body is to be raised "a spiritual body;" while those raised by the Father are raised for the purpose of bringing them to Christ, hence the 'Spirit of Christ which was in the prophets," could say, "*Thy* dead men shall live, together with *my dead body* (the dead in Christ) shall they arise."

We beleive Christ gives only *spiritual life*, since his resurrection. "The hour cometh, and now is, when the dead shall hear," meaning those who are dead in Adam, but not physically dead. One reason for believing this, is, certainly not that He is deficient in power, but that he has nothing to do with any but his own, those the Father has given him. When he was in the flesh, the Jews were "his own;" and he raised their dead to the same life he himself had. But now, if Christ gives life, it is the spiritual, the life that is in him.

The resurrection comes because of the second Adam, even as death came because of the first Adam; but the first Adam does not physically kill, nor does it follow that Christ, who makes alive, gives any but his own kind of life. But a second birth makes a physical resurrection a necessity for such as fall asleep unregenerated. "As in Adam all die, so in Christ, shall all be made alive, but every man in his own order;" has a deeper meaning than we have thought, if this view be true. All will be made alive *in Christ*. That is, be converted, or come to a knowledg of the truth. And only as they are begotten again, do they belong to Christ. Then we may sum up the argument thus,—The Father, as distinct from the Son' raises the dead. He does not give *spiritual* life' only by and through Christ; therefore there can be no other explanation of John 5: 21, only that the Father raises the unregenerated, and the Son raises only such as are raised spiritual bodies.

This being true, we can understand Luke 20: 35; "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more." The natural man is counted as dead, spiritually dead; the Father raises no man out of that condition; and although he quickens them, they do not come forth "from the dead," but are still in a state of *spiritual* death when raised; while those who are counted worthy to be raised *from* the dead, will die no more.

Christ *died* for the world, it is true, but he was then a *natural man*, "took on him our nature," but since his resurrection he has nothing to do with them only from the moment of their conversion. Prior to that they are not his; they have no interest in him, he *does not know them;* they belong to the Father; and all they receive, is from God, and outside of Christ. And only as the Father *gives* them to him, does he begin his part of the work in bringing them to the image of God. And not until man has passed through the moulding hands of both, does he reaches maturity.

Thus we learn that Christ raises only his own, and that God raises the natural man, for the same reason that he created him, viz. to give him over into the hands of Christ, to be completed, as fast as the plan of the ages requires; and when brought to the *second* birth, the original design, "Let us make man in our image and after our likeness." will be consummated.

In the light of these unfolding truths, the *plan* of redemption begins to take a clear and definite outline never before understood.

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QUESTIONS AND ANSWERS.

How is Christ to sit on David's throne?

David's throne, was "the throne of the kingdom of the Lord" (1 Chron. 29 : 23). God gave it to David for a time, and Christ is to occupy it only for a time. for he reigns only till all enemies are subdued, and then gives up the kingdom to God, even the Father. The kingdom of God, so far as it relates to this world, is over the natural man. It was given to David, in the typical dispensation, and will be given to Christ during the restitution age.

Christ speaks of his throne, and of his Father's throne as distinct, "he that overcometh, shall sit with me in my throne, even as I overcame, and sat down with my Father in his throne;" the *real* empire of Christ being over the new creation, or spiritual man. Still, he takes the kingdom which God gave to David, and reigns until all are subdued, and God's will is done on earth as it is in heaven. Hence, in the restitution, the natural man, the nations, are to serve and obey him (Dan. 7 : 14).

"David's throne," is a mere accomodation of terms. *David*, means the anointed, and was a mere type of the *true* Anointed.

God sat on that throne before he gave it to David, (1 Sam. 12 : 12). And it no more follows that Christ will be *visible* at Jerusalem, because he sits on David's throne, than that God was visible, when *he* was king.

Every idea of an earthly king reigning over earthly kingdoms, is repulsive to our sense of propriety, when applied to the *glorified* Jesus, as he was seen by Paul. If he were to be in the flesh, then indeed the expectations of our Millenarian brethren, of a visible court, and its necessary adjuncts, and located in Palestine, might be realized. But such is not the case, "yea, though we have known Christ, after the flesh, yet now, henceforth, know we him no more."

If our brethren are perplexed to understand how God could be king over Israel, without a visible court, then it may perplex them to understand how the glorified Saviour is to sit on the same throne.

God's kingdom is an everlasting kingdom. And the fact that Christ gives it up to the Father, at the end of the millennial age is consistent with this. The "bride" reigns with Chriat, over the nations, while he sits on "David's throne, but "the things which are seen, are temporal; while the things not seen are eternal."

Question:—If Christ is not our substitute please explain how "he bears our sins," and how it is, that "by his stripes we are healed."

Answer:—At the time the Andersonville horrors were being enacted in the South, and our men were suffering every conceivable torture, for, let us suppose, their own neglect of some military order by which they had fallen into the enemies hands; a man presents himself at Washington, and says, I can liberate those men, and bring them off through an undergrouud passage known only to myself. But it will require months of labour, before we can excavate a passage from the prison into this channel of escape.

Our government make the necessary provision for the undertaking, and the man voluntarially goes to the rescue. He shares in all their hardships; he suffers cold and hunger; stripes and imprisonment; until, like them, he is covered with wounds and sores, and his form is more marred than any of them. In fact, he becomes one of them, and is tried in all points, *as they were tried*.

He endured the shame, and taunts, and stripes, until his work was finished. And just as they were descending into the passage, the watchful enemy fire into them, and the man who had wrought their deliverance falls bleeding to the earth. Their hearts fail them; the enemy is in hot persuit, and without a guide they cannot find their way out from that dark passage, and to all appearance, they must again fall into the hands of the enemy; but their deliverer revives, and once more at their head, he leads forth a multitude of captives; and in spite of the enemy, he sets the poor wounded suffers free.

Was not their chastisement laid on him? did he not bear their sins in his own body? was he not wounded for their transgressions? and, as a figure of speach, could they not, as they rejoiced with their friends, over their deliverance, have recalled his lacerated form, and truly have exclamed, "by his stripes we are healed"?

So Christ took upon him our nature; and was tried in all points, not unlike, but just as we are. He bore in his body, our sins; he was wounded for our transgressions, and by his stripes we are healed.

Substitution would have been for the enemy to have tortured *him*, and set the prisoners free. But he, by his knowledge, won a victory, made a way of escape, and in spite of the enemy, set the prisoners free; and no substitution in the case. Death is

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an enemy, Christ does not *satisfy an offended law*, but conquers an enemy, and leads captivity captive:—"*By his knowledge* shall my righteous servant justify many; for he shall bear their iniquity" (Isa. 53: 11). And God so loved the world, that he sent his Son, not to appease his own wrath, but to destroy death, and him that has the power of death, that is, the Devil. Christ took our nature, became one of us, that he might suffer and die *with us*, not *instead* of us; "if they have hated me, they will hate you; if they have persecuted me, they will persecute you." The servant is not in this above his Lord; hence, "we fill up what is behind of his sufferings." I am glad he did not suffer *instead* of us, "for if we suffer with him, we shall also reign with him."

Question:—How does the resurrection come by man (Christ), as taught in 1 Cor. 15:), if the Father raises the dead?

Answer:—None will question the power of God, to have raised the dead, even if no second Adam had been provided; but unless some provision had been made for raising man to a higher nature there would have been no use of raising him, since he must have lived in sin, and died again; as we may suppose was the case with the widow's son raised by Elisha. But as Christ undertook to become the second Adam, and by a second birth, raise man from this state of mortality, or living death, to a condition of immortality, the resurrection of the natural man by the Father, who alone deals with them, is as necessary, to that end, as was their creation. Hence, "As by man came death, by man came also the resurrection of the dead." Adam does not kill the race only indirectly; the Devil is the one that has the power of death; so the second Adam does not give back that life, directly, for the Father raiseth up the dead and quickeneth them; but as death came *because* of one man's offence, so the resurrection of the dead comes *because* of the righteousness of one. This by no means proves that the natural man, "the dead," are raised *by Christ*, but they are raised *because* of him.

Question:—If, as taught in Rom. 5: 19, many were made sinners, by the disobedience of one man; and by the righteousness of one, many are made righteous, does it not prove our entire irresponsibility?

Answer:—As all who are born of Adam, are born under the penalty of death, we are not responsible for that, since we have no choice, in the matter; but although we die for Adam's sin, and live because of Christ's righteousness, we have a responsibility in the latter case, because our second birth is made to depend, in some degree, on ourselves. Our salvation depends entirely upon the second Adam; if we are *born* of him, we shall possess his nature, and therefore be immortal, merely *because* we are born again, but whether we come to the birth or not, depends on ourselves. Although the first birth is independent of us, it is very proper that the half developed creature, should begin to exercise some responsibility.

CORRESPONDENCE.

North Adams, Mass.

Dear brother; having read your articles on the atonement, I feel it a duty to write and let you know how thankful I am for the great light. It gives such an insight into the plan, and makes us know God and Christ so much better. How any one can take exception to the truths, so clearly set forth, is a mystery to me. I am very glad of your protracted effort to set the subject before your readers. The light now shining on the plan of the ages, is exceedingly interesting to me. I heard you preach at this place in 1871, showing the ending of the 1335 days of Dan. 12: and also the 6000 years, in 1873; and have been trying to follow the light ever since; and am fully persuaded your position is in harmony with the Bible. Go on with the work God gives you to do and may he bless that work, is my prayer;

H. W. Brown.

Orlando, Minn.—Dear brother, I am thankful to be again permitted to write a few lines to tell you how glad I am for the increasing light from God's precious word. I am alone here, and some of my brethren, Advent ministers, and members, advise me not to give your paper house-room, but how can I shut my eyes to such glorious light? Praise God for the increased knowledge of his precious word; the October number I must say, was meat for hungry souls.

I want to ask a question: Do you think the Bible teaches that the world was made in six days of 24 hours each?

Ed. By no means; the word "day," often represents an indefinite period; and in this case there are good reasons for believing each "*day*," was a vast geological period.

The article on Revelation, is crowded out; also questions on Rev. 14: 6-9.

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HERALD OF THE MORNING

"All nations whom thou hast made, shall come and worship before thee."

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THREE WORLDS

N. H. BARBOUR, Editor.

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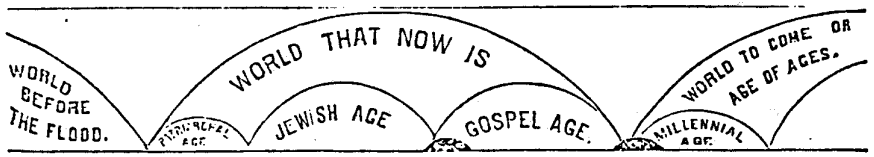


PLAN OF THE AGES:

"Both the Cherubim of one measure and one size."

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

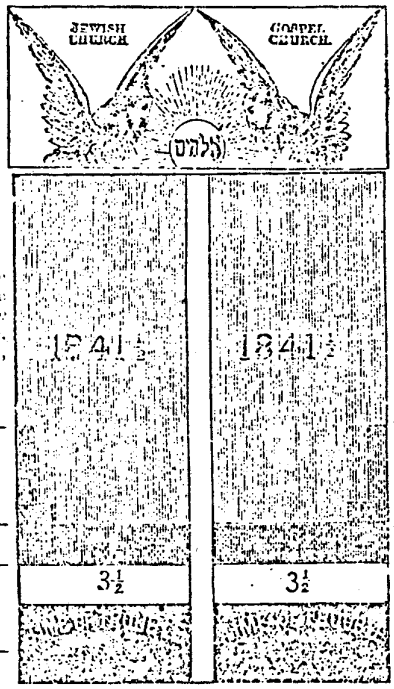
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843–4.

1335 days ended in 1874, also Jubilee cycles 1878, the *double* complete.

"Times of the Gentiles" end in 1914.

TERMS—Six Months, 25 Cents; One Year, 50 Cents.

LETTERS containing money to Dec. 28th. This is a receipt for their contents.

J H Paton. D Hammack. J Williams. C A Conde. N Manning, A D Jones. H B Rice. J Amon. A E Case. W Bates. W J Owen. N Crabtree. VanWaters. H Fellows. S Wright. S P Day. S M Bond. D Koontz. E D Smith. A J Flaharty. E Y Jenners. E P Atwater. J Umstadt. W H Whitman. H Lininger. S S Walker. A J Thompson. A Hunt. B S Morse. W H Hacking. W Lindsey. J B Beckner. D Myres. R D Logan. N L Thayer. H C Halfpenny. R Deering. L B Bristol. J Ray. E Priest. S Howlett. S E Haywood. S Ryan. Eld M Beck. D D Lathrop. F A Souders. H F Maynard. E H Brown, S W Annis. T C Upson. W Connell. L Johanneson. A B Sage. T Churchell. F M Hunter. J H Gerey. J Rodgers. D S Dean. C R Green. J Hall, Jr. S Page. C A McKernon. W F Johnston.

The following are all *Mrs.* Mrs. B C Bancroft. M J Bliven. J Wilson. R B Sims. M A Belding. M G Partridge. D B Wolfe. C E Hendry. M C Beals. H Hall. M A Durkee. V R Lane. H Wilson. E A Corker. J Williard. D White. A E Sarvis. E Chase. M B Maldon. E Cummings.

CORRESPONDENCE.

COLCHESTER, VT.

I read and re-read the HERALD, and the more I read, the more I love the glorious subjects discussed in its pages; it seems a long time to wait from month to month.

There are many I would like to interest in the blessed truth of the presence of the Son of man as Lord of the harvest, and his soon coming as Bridegroom.—How solemn, and yet how glorious.

Few of our ministers in charge of churches find time to study any theology only that of the school to which they belong; and, if they had the time, many would be disinclined to do so, lest they become unpopular and lose their place and living. I have introduced the subject, cautiously, the past season where I have been supplying, in different places; but have found few who have an ear for these things. Perhaps I am not yet able to present the subject in as favorable a light as could be desired. Still if the way is opened, I shall gladly give my time and little talent to the propagation of this most glorious of all the great truths of God's word. Do you print, or have you on hand, any chart like the title page of the paper, only large enough to be used before an audience? Such a chart would be a great help in a presentation of these subjects.

The Spirit leading, we mean to do all we can, that the light may shine: Yours in hope of the coming glory, C. R. GREENE.

We have no printed charts, excepting the small ones made in 1876; and which are not complete, up to present developments. The large ones we use for lectures, are made by hand, and are rather expensive; but I am preparing one, and hope to get the form ready for printing, in two or three weeks. This chart will be about five feet wide, with figures large enough to be seen in all parts of a moderate sized lecture room; "three worlds, or plan of the ages," cherubim, and "two dispensations," *printed in colors*. The cost, by mail, will be from $1; 50cts, to $3, 00; according to quality of paper, and style of mounting. This chart should be in the possession of all who can afford it, as suspended on the wall of your room, it will be a constant preacher.

Send your orders at once.

SPRINGFIELD, MASS.

I do not see every thing you advocate, still I do see you have a host of truth which is very beautiful. God bless you.

V. N. Johnson.

NOTICE.

OBJECT AND MANNER
of our Lord's Return.

A pamphlet of 64 pages, by C. T. RUSSELL. Just the book to place in the hands of those who are hungry for truth. Price 10 cents, or $1 per dozen.

Eld. J. H. Paton, of Almont, Mich., C. T. Russell, 82 Fifth avenue, Pitts. Pa. S. H. Withington, Springwater, N. Y. B. W. Keith, Dansville, N. Y., and myself, at Rochester, N. Y., will gladly respond to any call for meetings where a church, or hall, can be provided.

As this No. begins a new volume, and doubtless most of our six months' subscribers will wish the paper continued to them, I would say, as scrip is becoming very scarce, those who send less than one dollar, can, if *more convenient to themselves*, send 3cts postage stamps.

We give an extra 8 pages for this No.

BOOK OF REVELATION.

Coming Time of Trouble.

The last subject was the seven trumpets, which shadow forth the events by which the Roman empire was to be broken, divided, and finally destroyed. The last three are called woe trumpets, (Rev. 8: 13),—the first woe trumpet being the fifth trumpet. This was fulfilled, as has been shown, by the Saracene invasions of the eastern part of the empire, beginning in 1299, and continuing until the final siege and fall of Constantinople; the siege beginning in 1449, thus making 150 years, or five prophetic months, during which they were to torment, but not kill. (Rev. 9: 5.) The second woe trumpet, and sixth of the series, beginning in 1449, at the last siege of Constantinople, was to sound for an "hour, and a day, and a month, and a year," (verse 15), making 391 years and fifteen days, and therefore ended in 1840, when the affairs of the Ottoman empire virtually passed into the hands of the Allied powers. The seventh trumpet, therefore, began to sound in 1840; and, according to those prophetic measurements, will continue until the end of the times of the Gentiles in 1914.

This trump is called the "trump of God," and "last trump," because in the final destruction of Gentile governments, and the setting up of the kingdom of God, events of "that great day" are to transpire. "And the seventh angel sounded, and there were great voices in heaven, saying: The kingdoms of this world are becoming (*Ginomai*, more properly rendered, *shall* become) the kingdoms of our Lord and his Christ. And the nations were angry, and thy wrath is come," etc. (Rev. 11: 15.)

The seventh trumpet opens with a proclamation, and closes with the time of trouble so often referred to in prophecy. This proclamation is the last message of the gospel of grace, "the mystery of God." "But in the days of the voices of the seventh angel, when he shall sound, (*begin* is a supplied word) the mystery of God shall be finished." (Rev. 10: 7.)

This proclamation that the kingdoms of this world are to become the kingdoms of our Lord, and his Christ, in the beginning of the sounding of this trumpet, we understand to be the advent premillennial proclamation, which began at about 1840, under what is known as the Miller movement, and has continued, in one form and another, until the present day. And has been the fulfilment of the "great voices," with which this trumpet opens. When the mystery of God is finished, by the completion of this last proclamation, then comes the time of trouble, angry nations, and wrath of God.

As the seventh trumpet sounds for about 74 years, "this generation (of threescore years and ten, or fourscore years)—Ps. 90: 10—shall not pass away until all these things be fulfilled." Of the 74 years, 38 have already passed since the beginning of the sounding of this trumpet, and we have therefore entered the last half, or time of trouble.

According to these arguments the coming of Christ, in all its stages, occupies nearly the whole "of the days of the voice of the seventh angel." Hence it is "at the last trump" the Lord himself descends with a shout; "the shout" 1 Thes. 4: 16, synchronizing with the "great voices" with which this trumpet opens; and "the voice of the archangel," Michael, with the time of trouble, angry nations, wrath of God, time of the dead that they should be judged, etc., under the last half of the sounding of the trumpet. (Compare Rev. 11: 18, and Dan. 12: 1, with 1 Thes. 4: 16.) It is during this time of trouble the nations are to be "dashed in pieces as a potter's vessel." But the friends of the Bridegroom are to understand the situation, and know what is going on, (John 15: 15); instead of being totally in the dark, in relation to those things concerning the day of the Lord, as so many are now teaching.

The seven churches of chaps. 2 and 3, are, as has been shown, a prophetic history of the seven phases of the gospel church; the last one of which, the Laodicean, goes into this time of trouble, and is spued out of the mouth of God, (Rev. 3: 16.) The Philadelphia church, the one which preceded this, God said he would "keep from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." The Philadelphia church was the church of the reformation, and has passed away, and so has been kept from this hour of trial, which is coming upon us. This fiery ordeal through which the Laodicean church is to pass, during the great day of his wrath, is doubtless the most severe

that any phase of the church has ever experienced; hence, the language of Christ to his disciples, "Ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet." And of Paul to the Thessalonians, "Be not soon shaken in mind, or be troubled, . . . as that the day of Christ is at hand; for that day shall not come except there come a falling away first, and that man of sin be revealed, etc."

Every phase of the church has had some special trials, and we, of the Laodicean church are to have ours. And having had more light, may expect to pass a more fearful ordeal.

But are we not to escape all these things that are coming on the earth, and stand before the Son of man? Not the Laodicean church, I answer, but only a few from among them. The great mass, although building on Christ, build with "hay, wood, and stubble;" while only the *few* build with material which can stand the fire. "And the day that cometh shall try *every man's work*, of what sort it is." The few will pass through, without the smell of fire on their garments, while all others "will suffer loss, their works be burned, and they themselves saved, so as by fire."

The day of Christ *is at hand*, or, indeed, has come; hence, we cannot say "be not troubled, as though that day were at hand," for both the day, and the trouble is upon us; but we can say, "Now the just shall live by his faith, and if any man draw back, my soul shall have no pleasure in him."

In the harvest, or end of this age, Christ says, the angels are to first gather the tares in bundles, and then gather the wheat. This gathering of the wheat cannot be translation, that not being the work of angels. And yet they are gathered, not as we understand, to a locality, but to a condition; that represented in Rev. 15: 2; "As it were a sea of glass *mingled with fire*." Although this company pass through the furnace, yet the fire has no power upon them. He will give his angels charge, and no evil shall befall them. This condition, according to our measurements, will commence in the autumn of 1881. And from that point, we believe the supernatural protection named in Ps. 91, will be given.

But while on this sea of glass, mingled with fire, they are not idle; they have a song to sing, or a proclamation to make, and one which will go to all nations; "all nations shall come and worship before thee, for thy judgments are made manifest." This company, when gathered on the sea of glass, *represent* the church of the firstborn, as the living are always made to represent the whole church, "Lo I am with you always, even to the end of the world." They are represented as having the harps of God, and have a song to sing, (verse 2.) And this seems to synchronize with the company of Rev. 14, the 144,000, having the harps of God, and singing a song which no others could sing. They also synchronize with the first angel's message (Rev. 14: 6): Having the everlasting gospel to preach to all nations, and saying, The hour of his judgment has come. The saints on the sea of glass sing, or proclaim that all nations shall come, because of his judgments. A "song" is a proclamation; and the first angel's message is to all nations, and because of his judgments. Without doubt, all who are ever to be gathered into this "high calling," will be gathered in the time of harvest, and the gospel of grace will be ended. But the angel flying through the midst of heaven, having the *everlasting* gospel to preach, and saying, The hour of his judgment is come; is distinct from the gospel of grace, which is exclusively for the bride, or to "take out a people for his name."

The book of Revelation is a book of symbols; an angel with a proclamation, whether it be an angel of one of the seven trumpets, or any other, have their fulfilment by events transpiring on the earth.

The three messages of Rev. 14, and also that of chap. 10, have their fulfilment under the sounding of the seventh trumpet; but the angel of the 10th chap. represents a double movement. He is clothed with a cloud, representing a degree of obscurity; and yet his feet are as pillars of fire, and his face as the sun; and a rainbow, a token of promise, about his head. He has an open book, which proves to be sweet in the eating, but bitter in the digestion. This 10th chapter is thrown in between the end of the sixth trumpet, chap. 9, and the description of the seventh trumpet, chap. 11: 15; and represents the advent movement, which proclamation is proved to be the opening message of the seventh trumpet. That message, claiming that the vision was closed up and sealed till the time of the end, (Dan. 12,) also proved that the "time

of the end" had come, and the book was now open. That message has been sweet, but the cloud was around it, we did not see all the truth on the *manner* of the advent, hence the bitterness of disappointment has been mingled with the sweetness. With the eating of the little book, and its digestion, the mystery of God will be finished, as he has declared unto his servants the prophets, (verse 7.) But the last verse gives something to follow the eating, and the digestion, "Thou must prophecy again, before many peoples, and nations, and tongues, and kings," (verse 11.) This, we understand, synchronizes with the "every nation, and kindred, and tongue, and people of Rev. 14. 6; and also with the song for all nations" of the 15th chap.

This bringing together the song by those on the sea of glass, mingled with fire, as the representative company of Rev. 14: 1-5, and the second message of the angel of chap. 10; 11, and the angel of chap. 14: 6, as all one and the same, may appear to some as far fetched; but it is not. Those on the sea of glass are clearly a company of overcomers, and are isolated from the rest of mankind while the seven last plagues are being poured out. They also have a song to sing, which is equivalent to a proclamation. And that proclamation is in reference to God's judgments, and all nation's worshiping. While the angel's message of Rev. 14: 6 is precisely the same. Again, those on the sea of glass are clearly not *all* of the gospel church, that is, do not include the dead in Christ, for they are represented as overcoming what did not exist in the early stages of the church, "the image of the beast; number of his name," etc. But the living church always *represents* the "kingdom of heaven," the *whole* church, or church of the firstborn. The 144,000 of Rev. 14, also represent the church of the firstborn, and like those on the sea of glass, they have the harps of God, and sing a *new* song, that is, have a new message, and yet their numbers cannot be increased, none others can sing that song. Those on the sea of glass also have the harps of God, and sing a song, and their numbers cannot be increased, since "the door is shut," and no man was able to enter the temple until the plagues were fulfilled. The company of Rev. 14 are represented as "before the throne," etc. The company on the sea of glass are those who escape the judgments that come on the earth; and those Christ said (Luke 21: 36) "stand before the Son of man." But, whether these are the same or not, the company on the sea of glass, with their song, synchronizes most perfectly with the first angel's message of the three, of Rev. 14. And the angel of chapter 10 is certainly connected with the opening of the seventh trumpet (verse 7), and therefore with the "great voices" (Rev. 11: 15), or proclamation of the change of dynasty; or kingdoms of this world becoming the kingdoms of our Lord and of his Christ. And this transfer involves their being broken to pieces (Dan. 2: 44). or "dashing in pieces" of the nations. (Ps. 2.) And these "great voices," or proclamation, also synchronize with the open book proclamation of the 10th chapter, with its sweet and bitter, and which has been so clearly fulfilled by the advent movement. And altogether, it makes perfect harmony with the prophetic periods, which give the location and duration of the "days of the voice of the seventh angel," as beginning in 1840, and ending with 1914. Such a proclamation has been made, and the *claim* was that it was with an open book; that is, that the "sealed book" (Dan. 12: 4) was now "an open book." And following this proclamation comes the time of trouble, the "angry nations" and "wrath of God." But the same "angel," that is the company who help to swell the great voices of a coming kingdom of our Lord and his Christ, must prophesy *again* after that first message "is finished." And this "prophesying again before many peoples, and nations, and tongues," must therefore be a new song, since the old, old story, or "mystery of God" will then have been finished. This gospel of the kingdom is never spoken of as an everlasting gospel. On the other hand it is to end when preached as a *witness* to all nations, (Matt. 24: 14.) But the "seed." which is to bless all nations, begins this work, to all nations, as soon as their "one body" is complete. And the song from the sea of glass, and the proclamation of the "angel" of Rev. 14: 6, and the prophesying *again* of Rev. 10: 11, are clearly one and the same.

We had long supposed the 144,000 of Rev. 14, were the *glorified* church of the firstborn, and so we once thought of the company on the sea of glass; but the book of Revelation is a book of symbols. And much that we once supposed was to be ful-

filled in the spirit world, we now understand is to transpire *on our earth*, and among men, and before the saints are translated. In brief, we are satisfied the resurrection of the dead in Christ, and translation of the living, is to be far down into this time of trouble, and at (to us) an unknown point of time. Certainly not until the "great winepress of the wrath of God" is trodden; since Christ treads the winepress *alone*, (Isa. 63: 3, and Rev. 14: 20;) while in the conquest of the nations, his called, and chosen and faithful, are with him, (Rev. 17: 14.) We believe the "winepress" will be trodden *in this country*, and not in Europe; and for the following reasons: The gospel which rose in the east, is setting in the west. The proclamation of the first advent was, in its beginning, confined to the little province of Judea, so this proclamation of his second coming has been mainly confined to this country. The old Roman empire represents "that great city that reigns over the kings of the earth," and "the winepress was trodden without the city." The gathering of the "wheat," according to the prophetic measurements, will be finished in the autumn of 1881. And, from present light, we look for the overcomers, those who are to sit with Christ on his throne, to occupy the position on, "as it were, a sea of glass mingled with fire," at that point of time, and onward, until the winepress is trodden. We had supposed when these things first began to open up last spring, that the saints were to be in the condition represented as on the sea of glass, now, during the three and a-half years of gathering; but as the advancing light increases, the evidence becomes clear that when that condition obtains with one, it will obtain with all. And from that time, or the autumn of 1881, the 91st Ps. "He shall give his angels charge over thee," etc., will begin to have its fulfilment. From that time onward, we believe no one of the company of overcomers need die, even though they reach that point tottering, as it were on the verge of the grave. "*There shall no evil befall thee,*" (verse 10.) Death has a sting, it is an evil, "The sting of death is sin." "Thou shalt not *be afraid* for the terror by night, nor for the arrow that flieth at noonday; a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." This, we understand, is the time when "the just shall live by his faith, but if any man draw back, my soul shall have no pleasure in him." "Let him that is on the house top not go down to save his stuff, remember Lot's wife. He that shall *seek* to save his life, shall loose it. But whosoever shall lose his life, (that is, cast it from him, have no fear, no care, as we lose our burdens when we cast them on the Lord,) shall save it." This will indeed be "an hour of temptation," "For the day that cometh shall try every man's work of what sort it is, gold, silver, precious stones; hay, wood, or stubble." The overcomers will stand the test; others will suffer loss. And the counsel to the Laodicean church is to-day most appropriate, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich," (Rev. 3: 18.)

The overcomers, as before stated, are not to be idle. They have a song to sing, and the *truth* they have is the outward and apparent cause of escape from every evil; Or at least it is the basis of their faith, by which they live, "Under his wings shalt thou trust; his *truth* shall be thy shield and buckler, (verse 4.)

On the resurrection and harvest of the gospel age, our views are somewhat modified. When the subject of "the harvest" first came out, in the spring of 1875, we supposed the harvest meant the gathering of all the fruit of the gospel age, and therefore included the dead in Christ. We now believe the parable of the tares and wheat represents only the *living* church, all through the gospel age, as well as in its ending; that only the *living* tares are bound in bundles, and only the *living* wheat are to be gathered on to "as it were a sea of glass." That this gathering precedes translation, and therefore precedes the resurrection of the dead in Christ; and that in all these prophecies and parables, the living church is made to represent the whole church; just as in the harvest of the Jewish age, it was only the living generation who were separated, as chaff and wheat; the wheat gathered into a new condition, and the chaff burned in the fire; the fire being the thirty-three years of judgments by which that nation were destroyed. Hence, it seems, the time for the resurrection of the dead in Christ, and the translation of the living, is entirely unknown, only that it transpires between the treading of the winepress, and the gathering of the nations up to Jerusalem, for the great battle. It is at that battle he comes with all his

saints; hence, they must have been taken to meet the Lord in the air, prior to that. Therefore, although we can be in the light as to the coming of the *day* of the Lord, know when it began, the outline of its events, when it terminates, and the outcome of all these judgments; that they will cause "all nations to come and worship before thee," the only true God, (Rev. 15: 4;) that although the *nations* are dashed in pieces, yet "the *people* shall be turned to a pure language, and worship God with one consent." (Zeph. 3: 8). Yet of the day and hour of our translation, we are still, and doubtless will remain entirely ignorant. And as man must eat and drink, through all these most terrible judgments, some will be found "grinding in the mill" when that glad moment shall come.

In these, and indeed all the views advanced from 1843 to the present time, there has been with us no change in the terminus of any prophetic period; but there has been a constant growth in the knowledge of things pertaining to each step, or new stage of development. When "the harvest" of the gospel age, as brought to view in Matt. 13, was first seen, in 1875, we saw only part of the truths belonging to "the time of harvest," with a clear and well defined outline, and there was a crowding of events. We knew the harvest of the Jewish age had reference only to the generation of Jews then living; and should have seen that the harvest of the wheat and tares of the gospel age had reference only to the last generation of this age. But supposing, as we then did, that the gathering of the wheat by the angels meant the *translation* of the saints, we also had to suppose that the dead in Christ were involved in the work of the harvest. But as these things are being more clearly defined, we can now see that the resurrection and translation of the saints are not due until after the work of the harvest by the angels is ended; and after the test through which this living generation are to pass, "The Lord whom ye seek shall suddenly come to his temple, . . but who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap, and he shall sit as a refiner and purifier of silver." "The day that cometh shall try every man's work of what sort it is." Hence, while Christ is treading the winepress, the saints, like the three Hebrew captives, are to be in the fiery furnace, but under supernatural protection, and the resurrection may not take place until the fiery ordeal to the living saints is ended.

KNOWLEDGE.

Notwithstanding the indifference of the christian world, in regard to many things taught in Scripture, and the consequent ignorance in regard to God's plan of salvation; a thorough and increasing knowledge is a necessity to the church; and this general indifference, is a mark of the decay of the last phase of the church.

"My people are destroyed for lack of knowledge;' and 'because thou hast rejected knowledge, I will reject thee."'

As the Scriptures are largely made up of prophecy, to be understood by those who walk in the light, as fast as fulfilled, constant study and progression in the knowledge of the truth, is required, especially by teachers of the Word; "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," (1 Tim. 2:15). "Continue thou in the things which thou hast learned, knowing of whom thou hast learned them and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus," (2 Tim. 3:). The same thought is expressed in Prov. 2: 1–4, "If thou apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasurers; then shalt thou understand the fear of the Lord, and find the knowledge of God." Why all this exhortation to earnest study, if it is not vital? Our future *life* depends upon the knowledge thus acquired. The only possible way to know God fully, and to know Christ at all, is through one or both of his "Two Witnesses," "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? So then faith cometh by hearing, and hearing by the word of God, –Rom. 10: 13, 17.

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may *know* what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, etc. (Eph. 15: 18.

Isa. 33: 6 says: And wisdom and knowledge shall be the *stability* of thy times, and strength of thy salvation; the fear of the Lord is his treasure. "The fear of the Lord is the beginning of wisdom."

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own *steadfastness*. But *grow* in grace, and in the *knowledge* of our Lord and Saviour Jesus Christ. (2 Pet. 3: 17, 18.)

Not only does our future *life* depend upon a knowledge of the word of God; but it is also the means appointed of God to complete and qualify us for the *work* of the future, (the *real* work of the saints as "kings and priests," is after their translation).

And he gave indeed the apostles, and the prophets, and the evangelists, and shepherds and teachers, for the complete qualification of the saints for the *work* of *service*, in order to the building up of the *body* of the anointed one, till we *all* attain to the unity of the faith, and of the *knowledge* of the Son of God, to a full grown *man*, to the measure of the full *stature* of the anointed one. Eph. 4: 12, 13. (Emphatic Diaglott.)

All Scripture, divinely inspired, is indeed profitable for teaching, for conviction, for correction, for that discipline which is in righteousness; so that the man of God—the church—may be *complete*, thoroughly fitted for every good work. 2 Tim. 3: 16, 17. (E. D.) Now we can see, all through both Old and New Testament Scriptures, knowledge is highly exalted, and a lack of it accounted dangerous. The common teaching is, if we will be good and do good, we shall be *safe;* but we can neither *be* nor *do*, in the Bible sense, except in accordance with the instructions of the Bible.

We are taught to have faith in God; that without faith it is impossible to please God; but knowledge is the basis of faith.

But study *alone* will not secure the requisite knowledge. That will give the mere letter, and the letter *kills*. (2 Cor. 3: 6.) The Holy Spirit is promised as a leader to guide into *all truth;* then we shall understand the "deep things of God;" the real, spiritual meaning; which is a complete harmony of all parts of the word. This is the spirit that giveth life.

The object of the truth is to *sanctify*, separate from the *world* and unite to God. Jesus prays: Sanctify them through the truth. Thy *word* is truth. Such a result requires a knowledge, not only of the so-called practical part of the word, but *all* of it. The many ignore the idea that an understanding of the *prophecies* is necessary; but we are told that we have a more sure word of prophecy, unto which we *do well* to take heed. (2 Pet. 1: 19.)

Jesus says: If ye love me, ye *will* keep my *words;* and we read: The testimony, words of Jesus, is the *spirit* of prophecy. (Rev. 19: 10.) Many will admit this in a *general* way; but will contend that we can know nothing about *time*.

Peter *seemed* to think differently. Speaking of receiving the *end* or result of our faith; our salvation, he says: Of which salvation the prophets have inquired and *searched diligently*, who prophecied of the grace that should come unto *you;* searching *what*, or what *manner* of *time* the *spirit* of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory which should follow; unto whom it was revealed, that not unto *themselves*, but unto *us* they did minister the things which are now reported unto you by them that have preached the gospel unto you with the *Holy Spirit* sent down from heaven; which things the angels *desire* to look into, (1 Pet. 1: 9–12.) If all things were written for us, can we safely neglect to *take heed?*

Daniel when giving a time prophecy, says: The *wise shall* understand, (Dan. 12: 10.) And Jesus when asked as to *when* certain things would take place, in referring to Daniel, adds: Whoso readeth, let him understand, (Matt. 24: 15.) But it requires a *continual* taking heed, with the same spirit of Christ which was in the prophets, to guide into all truth, if we would understand. Or, as John Wesley put it: *All* at it, and *always* at it.

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RICH MAN AND LAZARUS.

Not unfrequently are we asked, when showing that the trial, or probation of the great mass of the human family is in the next age, when the saints shall judge the world, when as joint heirs with Christ, they enter upon "the glory that is to follow," and sit down with him on his throne, etc. what do you understand to be Christ's teaching when speaking of the "rich man and Lazarus?

Let us inquire first, Is it a narrative of a fact, or is it a parable? because, if it is a fact it would imply much that is rediculous, among others, the following absurdities; Lazarus is not said to be admitted to Abraham's bosom on account of faith, nor yet of works, but simply because he was poor; no other qualifications are mentioned. If this is the narration of an actual occurrence, it would justify every very poor sick miserable person in expecting to go to Abraham's bosom; not on account of faith in Christ; but because of having *evil things* in this life, he should be comforted hereafter.

Again, if the two places, heaven and hell are referred to, it teaches that they are located uncomfortably near to each other, and the occupants of the two places converse; and the saints would see and talk with their former relations and friends. Which, if our sensibilities are not destroyed, but rather increased, must forever be a source of u - pleasant emotions. We have no sympathy with Jonathan Edward's conclusions that the saints will become so hardened that fathers and mothers will look over the battlements of heaven and seeing their children writhe in agony, will turn in holy glee and sing louder than before, the praises of God.

No, love and pity will never be blotted out so long as there is suffering; but rather be intensified, when we come into the likeness of him of whom it is written. "Greater love hath no man than this," etc. If so nearly located as Lazarus and the rich-man, it could not be true that "former things shall not be remembered nor come into mind." He will wipe all tears from off all faces.

For the above, and other reasons, almost all commentators accept this as a parable, and not the relation of an actual fact. If a parable, we know the rich-man means some class he is made to represent; so also with Lazarus, Abraham's bosom, hell, the drop of water, etc. they represent other things than what the words express. This is true of all parables; "wheat and tares," does not mean *wheat*, but *represents* something else. Our Lord explained some of his parables, and left others unexplained. This of the rich-man is one he left unexplained, we may differ therefore conscientiously as to its meaning. In presenting my views I do not say they are right, and all others are wrong, but simply state what, with present light, I understand the Master to teach.

The rich-man represents the Jewish nation at the time of Christ's preaching. The purple, represents royalty; the fine linen, purity, and together, represent the Jews as a royal priesthood. Up to this time they fared sumptuously every day. They had been the recipients of the choicest of God's favors;—"What advantage hath the Jew? much, every way; chiefly because unto them were committed the oracles of God." Christ in his ministry, came to his own, and his own received him not; when sending out his disciples, he charged them,—"Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not." When the Syrophenician woman came beseeching him for her daughter, he refused to take of the children's bread and give it to dogs; thereby calling the Jews *children*, and the Gentiles *dogs*; but finally, because of her great faith, he granted her the favor, as a crumb from the children's table.

Lazarus represents the Gentiles, poor, "without God and without hope in the world.

The condition of things then existing, terminated by "death," at the death of Christ; "for if one died for all, then were all dead." The Jews ceased to be God's royal people. They have been "tormented," while Gentiles are "reconciled to God," and, introduced into the bosom [family] of Abraham. The torment into which the rich man went, is fitly represented by the troubles which have come upon them since they rejected Christ; and during which time God has showed them "no favor." Lazarus also died and was carried by angels into the bosom of Abraham: If any man be in Christ he is a new creature; that is, he has died to the world, and the angels are ministering spirits, "sent forth to minister for them who shall be heirs of salvation." Hence, they have a hand in conveying Lazarus into the family of "the father of the faithful."

If the two tribes represent the rich-man, may not the ten tribes represent the five brethren, who have Moses and the prophets?

The thoughts conveyed to me by this par-

able, are much the same, as by Rom. 11: 19, 20; "because of unbelief the natural branches were broken off, and the wild branches grafted in."

In this parable, Christ does not refer to the final gathering of Israel, doubtless because it was not pertinent to the subject; but Paul does; "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles," etc.

C. T. R.

THOUGHTS ON LAW.

That the Creator has a right to govern, is self-evident. His will is the proper basis of thought and action. That will expressed is God's law. The law is spiritual, (Rom. 7: 14), and was ordained unto life; but is found to be unto death, (verse 11). If thou wouldest enter into life, keep the commandments, said the Master. The commandment is counted weak, because it was found to be unto death, when it was ordained to life. Its weakness, however, was not native, but through the flesh; the *flesh* is weak; and the law was given to *prove* that weakness. The inability of the natural man to keep the law, is the basis of man's enmity to God; the carnal (fleshly) mind is enmity against God, it is not subject to the law of God, neither indeed *can be*. So then they that are in the flesh *cannot* please God, (Rom. 8: 7, 8). The law then, in fact, has no power to give life; but it has power to prove the weakness of the flesh, and kill the the natural man. Hence the natural man can not attain to eternal life, under any conditions. But the flesh, though doomed to death, is a stepping-stone to a higher life.

For what the law could not do, because it was weak (on account of the flesh), God, sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be *fulfilled in us*, who walk not after the flesh, but after the Spirit, (Rom. 8: 3, 4).

Then though the natural man is not subject to the law of God, nor can be, yet the spiritual man, "the inner man," the new creature in Christ, must be in harmony with the law of God. He could not properly be said to be *subject* to it, for the divine life, Christ formed in us, is *equal* to that law, which is spiritual, just and good. And it is evident, from facts given us, that out of harmony with God's law, there is no eternal life; the very object of Christ's work being to bring us into harmony with the divine law. While man is in the mere natural state, he is unable to overcome the flesh, and hence is not accountable to the law only so far as it relates to natural life. And until he is begotten of the Spirit and so made a partaker of the divine nature, he has no life to lose but the natural. Christ's divinity was not from the human, but from the Divine Parent, that man might gain a higher nature, that is the divine, and consequent immortality.

Sin is a characteristic of the flesh, and Christ condemned sin in the flesh. Men are not *counted* in the flesh, but in the spirit, if the Spirit of God dwell in them, (Rom, 8: 9). And yet they live a life in the flesh, by the faith of the Son of God. This inner life, or 'inner man,' is Christ formed within. *I* am crucified, the old man, nevertheless I live, yet not I, but Christ liveth in me (Gal. 2: 20). And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness. Flesh sins; but he that is begotten of God, that is the *inner* man, cannot sin because *His* seed remaineth in him, (1 John 3; 9). Hence Paul could say of the natural tendency to sin, "Now then it is no more I that do it, but sin that dwelleth in me; for I know that in me (that is in my flesh) dwelleth no good thing," —Rom. 8: 17, 18. "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me," (verse 20). For I delight in the law of God after the inner man; but I see another law in my members warring against the law of my mind, bringing me into captivity to the law of sin which is in my members." Here is a warfare which is impossible before the divine nature, or Spirit is imparted. And the work of christian life is to mortify, through the Spirit, the deeds of the body. The crucifixion of the flesh with the affections and lusts, is the cause of the sufferings of this present time, which are not worthy to be compared with the glory which shall be revealed in us. If we suffer with Christ, we shall also reign with him. To the overcomers, Christ has promised a seat with him in his throne. Hence the victory which secures the crown, is not merely a separation from the world, but the world the flesh and the Devil are to be placed under foot.

"Until the law, sin was in the world, but sin is not imputed, where there is no law." John says, "sin is the transgression of the law." How then could sin be in the world

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before the law was given? If it is proper to speak of light and heat as latent, or undeveloped, it is proper to speak of law in the same way; all the light which can be produced from oil, is in the oil before produced. All the spiritual light the church is getting is as old as the Bible, and the truth contained therein is much older than the book. It is not true because written, but written because true. God's will unexpressed may, on the same principle be called the unwritten or unspoken law. The principle of right is doubtless coexistent with God; that principle violated, is sin; and in this sense, sin was in the world before the law, which law, "was added because of transgression." But sin is not imputed, where there is no law. That some things God has commanded were not expressions of eternal principles, is evident. They grew out of the immediate circumstances, and perish with the using. For convenience we may call them *positive* laws, to distinguish them from moral law. Of such it would be proper to say they were right because they were given. Positive laws are none the less tests of loyalty, than the moral law, but rather more so. Of this class are the ceremonies, such as the command to Abraham to slay his son. To keep the sabbath was a test in God's dealings with the Jews, but after the resurrection of Christ, it is never mentioned as a law for the church; nor is the sin of sabbath breaking ever hinted at. In the New Testament baptism is made binding, while under the old covenant it was not required. Positive laws change with the circumstances, but moral laws are unchangable. Moral law is in some sense written in man's nature, (Rom. 2: 15), so that he knows right and wrong to some extent, but no man ever would think of what we have denominated *positive* law. But man's consciousness of right is so dim that he is as one "alive, without the law," "but when the commandment came, sin revived and I died." Thus sin "by the law is made exceedingly sinful, and by the law is the knowledge of sin."

Though the command to Adam, "Thou shalt not eat of it," was a positive law, yet he violated the moral law; he coveted what was not his, and was a thief. The atonement by Christ secures for the natural man recovery or reconciliation. The new, or risen life imparted to man, will when developed, secure harmony with all eternal principles. The righteousness of the law will be fulfilled in us, who walk after the spirit.

The supposition that the ten commandments are in and of themselves the law of God, is fallacious. The *whole* duty of man is not embodied in them, however much is justly said of their value. A perfect expression of all man's duties, would be like the acts of Christ all written, voluminous indeed. Love to God and man are not *commanded* in the decalogue. The two *great* commandments of the law announciated by Christ, contain them, and are as much superior to the decalogue, as a rule of life, as christianity is superior to Judaism. J. H. P.

THE COMING OF THE LORD

I have lately examined an English work re-printed in this country; and as the views advocated are rapidly growing into favor, I wish to notice some of the inconsistencies in their principle of interpretation. The book contains the addresses of sixteen different speakers, being, as I understand, a report of the Prophetic Conference held in England, just prior to the one of a similar nature recently held in N. Y. City; the two bodies being mainly in sympathy. Our American brethren, however, confined their investigations to such narrow limits that comparatively few unscriptural positions were advanced; not so however, with our English friends. But as the views advanced in this report, have many adherents on this side, I give space to criticise.

There is one point on which there is the utmost harmony on both sides of the water, viz. the absolute ignorance of the bride as to even an aproximate knowledge of the time of her marriage. The statement is repeatedly made that there is nothing between the departure of the Lord Jesus, as he ascended from Bethany, and his coming for his church; no prophecy, no signs, absolutely nothing; all the signs, prophecies, etc. refering to the Jews, and a later stage of the advent. Hence, they claim that the true church have been at all times or should have been in momentary expectation of his return. This is a wholesale way of disposing of Scripture, it is true; but they are not without some plausable application of texts which seem to lend support to their position. One text in particular they use with effect, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them that sleep, . . . for the dead in Christ shall rise first; then we which are

alive and remain, shall be caught up together with them to meet the Lord in the air" (1 Thes. 4: 17). This, they say, teaches that the apostle believed some of the persons to whom he was speaking would live until the Lord came. *We* who are alive, etc. That being true, proves that the risen Jesus labored under the same mistaken idea, 'Go *ye* into all the world and preach the gospel to every creature; lo I am with *you* always, even to the end of the world." Do our learned brethren really think that Jesus supposed some of the individuals to whom he was speaking would remain until the end of the age? Go *ye*, lo I am with *you*, etc. Was the Lord mistaken? or did he not use the right language? I confess my surprise that they can take such a position: Truly "the wisdom of their wise men has perished."

These very brethren make a special point of the unity of the one body. And that one body, complete in all its members, they, with us, believe, is THE *Christ*. Do they not know that the church never dies? some of its members fall asleep; but the *church*, always addressed as "we," "you," or "ye," were to live till the Lord come; "Lo, I am with YOU to the end of the world." "Behold, I shew you a mystery; *we shall not all* sleep." Was that false? It was, if "*we*" refered only to those members of this one body then living. Nor will it do to say, that Paul, or rather the Spirit, might have *supposed* that the "*we*" referred only to that fraction of the one body then living; *unless* you are willing to admit that Jesus made a similar mistake. And this unscriptural and weak argument on the "*we*,' of 1 Thes. 4: 17, was made the very bulwark of their position to prove that the apostles did not expect to die; and this wonderful argument is impressed on the reader no less than four times in the one address.

If our readers will bear in mind that the church is spoken to, and therefore addressed as *ye*, *you*, or *we;* and the world spoken of, or as the third person, *they*, or *them*, it will help in 'rightly dividing the word.' It comes as a thief on *them*, and *they* shall not escape, but *ye* brethren, etc. Again, "as a snare shall it come on all *them* that dwell on the face of the whole earth, watch *ye* therefore, that *ye* may escape," etc.

"The day of the Lord," say they, and the "day of Christ," are one and the same; we admit it:—"That ye be not *soon* shaken in mind, . . . as that the day of Christ is at hand, (2 Thes. 2: 2). Our brethren render this, *is come*, and predicate their argument mainly on the idea that the Thessalonians were expressing a fear that the day of Christ *had come*, and they were not gathered. But how exceedingly weak to suppose any such thing. There was Paul, their spiritual teacher still with them. Is it likely they would think he was left? and must he *prove* to them that the day had not come and that he himself was left? would he not have said, believing as our friends say that he believed, we are all here yet, but may be gone before this epistle reaches you.

What he did say, was, "Be not *soon* shaken in mind, . . for that day shall not come except," etc. But they claim that that day is not coming on the church, that the saints are to be taken *before* that day comes. If this is true, why did Christ warn his disciples, "Take heed . . lest that day come upon you *unawares;*" but, Lord, it is not to come on us at all, they might have said. And why should the apostle say that it will not come as a *thief* on the church, and *will* come as a thief on the world; and assign as the reason, that they are the children of the light? And notice the class *to* whom he speaks, and *of* whom he speaks:—"But of the times and seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when *they*, (the third person, the world), shall say, Peace, and safety, then cometh sudden destruction on them, and *they* shall not escape; but *ye brethren*, are not in darkness that that day should come upon you (why not have stopped here, if that day is not to come on the church? But that is not true, it comes on both the world and the church; the one are to be in the light, "so that day will not come on them *unawares*," or as a thief, while on the other, it does come as a thief, and they shall not escape the things that are coming on the earth; but the former class will escape, "for he shall give his angels charge, and no evil shall befall them."

Again, our brethren, who ignore all ideas of duration, for the gospel age, and give all measurements and signs to the restoration of the Jews, are very inconsistent in many ways; for the measure of time to the turning away of blindness from Israel, is also the measure of 'the fulness of the Gentiles.'

When Christ commissioned his church, and promised to be with them to the end of the age, and the commission itself demands

that the work should be world-wide, how inconsistent for us to believe that they should have looked for his immediate return.

Again, these learned gentlemen tell us the 2nd and 3rd of Revelation are a prophetic history of the church in its seven phases. How could John, on the Isle of Patmos, have looked for the end, in his day, with all that prophetic history before him?

Again, one of these writers, W. Kelly, states, with the exception of the first three chapters, all of the book of Revelation is in the future, and belongs *after* the rapture of the saints. And in this he has many sympathisers both in England and this country.

These writers lay great stress on, "*After* this, I looked," etc. (Rev. 4;). That is, after the scenes of chaps. 1, 2, and 3, which all agree, bring us to the end of the gospel age. And therefore they reason that as the 4th chap. is the opening scene of the judgement on the nations, and is followed *by* that judgment, as presented under the seals, all of the book that follows the opening of the seals, must be after the saints are removed.

If this reasoning is sound, why should not all the book of Daniel, after the 2nd chap. follow in chronological order? Chap. 2nd brings us to the same result that the seven churches, and seven judgment seals do, viz. to the conquest of the nations, and end of Gentile times, (see Dan. 2: to verse 44). *After* that, he had other visions; and if it does not say, "Come and see," it does say, "I saw;" and "*After* that." The same ground is gone over no less that four times in Daniel, but each time some new features are brought out. So it is in Revelation: and there is no more propriety in saying that all the beasts, trumpets, etc. which follow the first chain of prophecy in Revelation, is after, in point of time, than there is in Daniel.

Remember, they say, the church *may* be taken any day, and that they certainly will be caught away before the sounding of the *first* trumpet. But what saith the Scriptures?—"Behold, I shew you a mystery, we shall not all sleep, but we shall all be changed, . . at the *last* trump; for the trumpet shall sound, and the dead in Christ shall rise first," etc. Query! will the last trump sound before the first one?

Our brethren who labor so zealously to convince the church that "that day *will* come on them *unawares*," in spite of Christ's warning to the contrary, (Luke 21: 34), and claim that "no signs, or prophecy intervene between the ascension, and the return of Christ for his bride, and therefore, their true position has been to expect him every day and every hour since then, have uphill work, to oppose so much Scripture. Possibly they think the trumpet of 1 Cor. 15: has no relation to the seventh trumpet of Rev. but let us see: When the dead in Christ are raised, this mortal puts on immortality; death is swallowed up in victory, the saints are fashioned like unto Christ's glorious body; they see him as he is, and are like him. He is their great reward, they are one with him, and therefore have in him "all things." Is not this the great reward, "the crown of righteousness which he, the righteous judge, shall give at that day"? All this is given at the resurrection of the dead in Christ. Jesus also affirms that we are to be, "recompensed at the resurrection of the just." And this is "at the last trump." "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become (*ginomia, shall be*) the kingdoms of our Lord and his Christ. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest REWARD thy servants the prophets, *and the saints*, and all that fear thy name, *small and great*," (Rev. 11: 15–18). Comment seems unnecessary, they cannot escape these Scriptures showing that this trumpet and that of 1 Cor. are one and the same; unless there are two last trumps, and the saints are to be rewarded at both of them. Then there *was* prophecy to be fulfilled between the ascension of our Lord, and his return for his bride. And all contrary teaching is calculated to lead men astray, discourage our taking heed to "the more sure word of prophecy; whereunto ye do well that ye take heed as unto a light shining in a dark place;" and if persisted in, will certainly cause "that day," to come upon them *unawares*.

The parable of the wheat and tares belongs to the gospel church, and not to the Jews, as these men try to make out; "the harvest is the end of the age. And in the *time* of harvest" he sends his angels to gather *first* the tares, and bind them in bundles. And while that invisible work of angels is being accomplished, the "wheat" remain at their buisness in the mill, the field, etc. And being children of the light, that day does not come on *them* unawares. They know the harvest is in process, and that the bride is "making herself ready." And not-

withstanding, *in the days* of the Son of man, it is to be as it was in the days of Noe, and men plant and build and know not, still the true children of the light, know the time of their visitation.

THE SABBATH.

Few of those who observe the "Lord's day," or first day of the week, seem to have any reasonable understanding of why they do so. If asked, probably their first answer would be, Because God commanded it; overlooking the fact that we do not keep the day he commanded:—"The seventh day is the sabbath of the Lord thy God, in it thou shalt do no work." Consequently we do not keep the day God required in the ten commandments.

The christian church observe the first day of the week, because on that day, Christ rose from the dead, bringing life and immortality to light. We remember that day with joy as the beginning of the *new creation;* the birth-day of man's immortality; made sure by the resurrection of "the first-born. And with Peter, we can say, "Blessed be the God and Father of our Lord Jesus Christ who hath begotten us again unto a lively hope (hope of life) by the resurrection of Christ from the dead." This day christians delight to consecrate to the worship of God. Not as servants obeying a command, for God has no where commanded it, but as sons of God might celebrate the laying of the corner stone of creation, "When the morning stars sang together, and all the sons of God shouted for joy." It is a willing service, a free-will offering. which as under-priests, (1 Peter 1: 5), we render; thus offering "spiritual sacrifices," "the fruit of our lips," our reasonable service, acceptable with him. We are no longer servants, under law, but children under grace. And no longer look to the law of carnal commandments, that is, law which merely regulates the conduct of the outer man; but we as children, are under the law of love. If ye love me keep my commandments. This is my commandment, that ye love one another; for love is the fulfilment of the law; that is the true spirit of the law. All can see that to those actuated by the law of Christ, the carnal commandments would be useless. If I love you, none need tell me not to kill you; for instead of desiring to kill, I should seek to save your life. And how should I steal from, or bear false witness against you? No no! If I love you I could do none of these things. And knowing God, and loving him, how could I worship any other? LOVE fulfills it all! thou shalt love the Lord thy God with all thy heart.

We see then, that the carnal commandments were only for the carnal seed. The christian is so far above them that they do not reach his case. The law was a schoolmaster to bring us to Christ; but when we enter his school we are free from the law; "we are no longer under the law, but under Christ." But, says a brother, Christ taught that not one jot of the law should fail till all be fulfilled. True! And I can show that it did not pass away until it was fulfilled. Now you will agree with me that all the law was not fulfilled at once; and that some of the features are yet to be fulfilled. (I do not refer to the ten commandments alone, but to the whole system, including the types). As an illustration of types fulfilled, and yet to be fulfilled, take that of the day of atonement; this shadow in the law represents in one day's work, the entire gospel dispensation; and what the high priest did typically, Christ, our High Priest is doing really. The high priest offered bulls and goats, and took their blood into the holy place, to make the atonement. Christ, our High priest, entered into the holy place "not made with hands," to appear in the the presence of God for us. As the typical high priest did not remain in the holy place, but came out and blessed the waiting people, so Christ comes out to bless the people. "And in him shall all the families of the earth be blessed." This blessing of the people, is a part of the type yet unfulfilled; but it surely will be, "for it is easier for heaven and earth to pass, than one jot of the law to fail till all be fulfilled."

Another partly fulfilled type is the passover. Our Lamb was slain 1800 years ago; and during all this time, this night, christians have been applying the blood of sprinkling, and eating the Lamb, with "bitter herbs," (sufferings). Yes, we feed on our Lamb, Christ is being formed within us, the hope of glory. And in "the morning," it will be found that all "the *firstborn*" will be passed over:—"I will spare them, as a man spareth his own son that serveth him." This is yet unfulfilled, "Watch ye therefore, that ye may be accounted worthy to escape all these things coming on the earth, and stand before the Son of man."

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So we see some features of the law have been fulfilled, and are therefore ended: and others are still in force, because unfulfilled. Of this former character is the law of carnal commandments, for he abolished them, "nailing them to his cross," therefore there "is now no condemnation to them that are in Christ Jesus:" for the law of the spirit of life, (love), hath made me free from the law of sin and death. But some may say, If we grant, that as a part of the carnal ordinances, the seventh day ceased to be of force on the new creature in Christ, yet the sabbath was a part of the great system of types which point to the "rest, (sabbath), that remains to the people of God;" a type of the millennial age; as such, it is not fulfilled; should it not therefore be observed by us and all who believe in that which it prefigures, "the times of restitution"?

With this I fully agree. The sabbath was a part of the carnal commandments, also a type. As a commandment, it ceased at the cross, when we came under the new School master, Christ; as a type it is double, one part fulfilled, the other not fulfilled.

There were two parts to the sabbath, or rests, for this is the meaning of the word. There were *day* sabbaths, and *year* sabbaths, the year sabbaths were years in which the land rested, no work was to be done during those sabbatic years. There were three, the 7th year, the 7x7, or 49th year, and the 50th year; the last being the jubilee. In the jubilee the whole system of sabbaths was complete, all the lesser sabbaths of 7, or multiples of 7 being contained in this one: hence, if a provision for its renewal had not been provided, like that of the day of atonement, renewed from year to year, the system of sabbaths would have exhausted itself in one jubilee cycle.

In this 50th year, not only was there rest to the land, but there was joy and rejoicing among the people; for in this year every one had restored to him his original possession, no matter how much he had lost, complete restitution was made. This is a beautiful type of "the times of restitution of all things which God hath spoken by the mouth of all his holy prophets," (Lev. 25: and Acts 2: 19–21). In fact, in these types, is where "the holy prophet" Moses, speaks of the restitution. The return of every poor man to his possession, and every member of the family, from lives of servitude and deprivation to their own restored home, is a scene the joys of which can be better imagined than described. The same is true of the great restitution, when God shall restore to man through the New representative, that which he lost through the first Adam. So that "as in Adam *all die*, even so in Christ, shall *all be made alive*." Remember that *eternal* life is not restored to man; no, he could not lose that for he never possessed it. He was on probation with the promise of eternal life on condition of obedience, and which the natural man did not render, but which is fulfilled in us, who render the obedience of faith.

Not only do the sabbath years point to the restitution, but their arrangement as multiples one of another, which is also part of the law, has a significance; teaching us that the great jubilee of jubilees, the antitype; is to be reached by multiplying the complete typical sabbath into itself; which would be 50 times 50, or 2500 years; showing, as we think can be demonstrated, that in 2500 years from the last typical jubilee, the antitype will be reached, the jubilee of jubilees, or times of restitution. When did this last great cycle begin? was it when the Lord commanded Israel to keep their sabbaths to the land, viz. "when ye come into the land, then shall the land keep sabbath, and ye shall count," &c. (Lev. 25: 2)? No! the antitypical cycle does not begin until the typical cycles ended, (keep this in mind also in reference to the day sabbath).

Nine hundred and fifty years after the system began, God caused the outward observance of the jubilees to end, by their captivity; from which, according to the Bible chronology, the 2500 years ended in 1875; when the world entered "the times of restitution," during which Christ shall reign until he subdues all enemies, and thus restores all things. The fact that the kingdom is not yet restored, seems to many, to prove that we are incorrect in supposing we have entered the *times of restitution*. But the time of trouble is already begun, which we believe the Scriptures teach will increase until all the Gentile governments are overthrown. This is as it were, the clearing away of the old, that the new may be erected in its place. The pulling down of the kingdoms of this age, that the kingdom under the whole heaven may be given to the saints of the Most High. Even as Palestine must be vacated, before Israel can be restored. This time of trouble, or "treading of the winepress," is a part of the work of restitution. The restitution is to the

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world, while, at the same time, the saints enter the joy of their Lord, which is "the rest that remains for the people of God," and into which we shall soon enter.

THE DAY SABBATHS

were also three: the 7th day, the 7x7, or 49th day; and the 50th day. These, like the year sabbaths, point to a *rest*, and the arrangment as multiples of each other, culminated in the 50th day. These day sabbaths, unlike the year sabbaths, were always to be kept, whether in their own land, or in an enemies land, even Christ was obedient to them until they ended. At the cross these types ceased; and from the resurrection, the last cycle of 50 days began. But did the antitype come at the end of that last cycle? Yes, it ended in the Pentecost, when the disciples learned for the first time the blessed experience of the *rest of faith;* that not only "there remaineth a rest, to the people of God;" but also how they that believe, "do enter into rest" that of which Jesus speaks, "Come unto me, all ye that labor, and I will give you rest." This was fulfilled when they received the first fruits of the Spirit, the earnest of our inheritance, joy and peace in the Holy Ghost.

We see then that it is our privilege to enjoy continually, *every* day, and every hour, the true sabbath, or rest, of which the law sabbath was but a shadow.

As the Israelite could keep the day sabbath anywhere, either in his own land or in a strange land, among his brethren or his foes, while the year sabbaths could be kept only in his own land, how beautifully expressive is this of the fact that we, though citizens of a far country, pilgrims and strangers, can have this rest in Christ even now, a peace the world can neither give nor take away. O how true it is that "they that believe do enter into rest." Brother, sister, have you entered into this rest? Are you carrying all your cares and trouble to him who invites all who believe, to cast their burdens on him? We are not to expect while in an enemies land to have their friendship "the friendship of the world, is enmity to God;" "If ye were of the world, the world would love its own,' 'but because ye are not of the world the world hateth you." But, beloved, remember he has also said, "In the world, ye shall have tribulation; but in me ye shall have PEACE." Are you keeping THIS sabbath? or are you as servants under the carnal law, still carrying your own burdens? Many fail to obey the Master when he says, "take *my* yoke upon you and learn of me; for my yoke is easy, and my burden light; and ye shall find rest to your souls."

If you have not this rest, why are you without it? There are I believe, two reasons. Let me ask, have you consecrated yourself entirely to God? your body, your mind, your ALL, not leaving out your reputation? Of course no one can do this without the power of the Spirit, through the truth. If you have thus consecrated yourself you will be very anxious to know what the Lord's will is; and will seek to do all his requirements, whether by being baptised in likeness of his death; giving to the poor, or any other thing which his WORD teaches to be his will. Thus consecrated, all things are yours; all his promises, of the life that now is: and that which is to come.

Some would consecrate themselves by casting their burdens at the Lord's feet, ask him to bear them, and yet on rising from their knees take up their burdens again; thus showing a lack of faith. Now remember, it is they that believe, who enter into rest. Beloved, what Father says to all who are consecrated to him, is, "All things shall work together for good." Believe this, and you need not fear. It is "ALL THINGS," no matter how evil they may seem. Neither should you fear that you may want what it is best for you to have, "No good thing will he withhold." Trust him to fulfil his promise. Believe, and enter into rest.

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Every thing to God in prayer.
Have we trials and temptations,
Is there trouble any where?
We should never be discouraged,
Take it to the Lord in prayer."

C. T. R.

A REASON FOR OUR HOPE.

We are exhorted to be ready to give a reason for our hope, with meekness and fear. And believing most fully, that the present generation are to witness the great change from the gospel, to the millennial age, we wish to give a reason for this hope.

As "no prophecy of the Scriptures is of any private interpretation," it is impossible to give any one prophetic measurement, so as to be seen in its full strength, unless associated in the mind of the reader with other parts of the one great subject of which it

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is but a link. Hence, we give an outline of the whole, and the proof for a single part only, in this article.

The two dispensations starting the one from the twelve tribes, and the other from the twelve apostles, have a remarkable relation one to the other. For some reason God has every thing arranged in type and antitype; first the natural, and afterwards the spiritual; the one being a pattern of the other. So absolute is this that beginning with the smallest detail, as for instance Jacob has twelve sons, Christ, twelve apostles; Jacob loses one, and two are chosen in place of that one; Christ loses one, and two are chosen. And yet but twelve are ever recognized; the one based on the twelve tribes, while twelve apostles are the foundation stones of the other The first were begotten of the flesh, the second of the Spirit; the one had its earthly kinglom, its city, its sanctuary, sacrifices, tabernacle, temple, incense, priesthood and worship; the other its heavenly:—"See thou make every thing after the pattern shewn thee in the holy mount." To the first, Christ is sent in the flesh, to the second he comes as a God. And as his first advent was to do the closing work of that age, and introduce one of a higher order; so his second advent is to close up this age, and inaugurate the blessed kingdom. And we have not only a long array of facts, to prove the existence of a complete parallelism from first to last, but we also have Moses and the prophets, proving by two distinct lines of argument, that these two dispensations were to be of "ONE MEASURE AND ONE SIZE." But this is not the present argument; still we want the new readers to remember there is PROOF that the closing work of the Jewish age is, like the rest of that age, a PATTERN of what is to be in the end of this age. Was the first advent made up of various stages, so is the second. And the prophecies concerning his coming for his church, differ as widely from his coming to the mount of Olives, as his coming in the manger differed from, "Behold, thy King cometh, meek and lowly. The one is to our atmosphere, and the saints are caught *away* from the earth; the other is when he comes WITH his saints. And there is positive proof that these two stages of the advent are *many years* apart.

The first advent, and closing work of that age, covered the time from the birth of Jesus to the destruction of Jerusalem; and the time was divided as follows: The begetting and birth of Jesus. Thirty to thirty-one years after, his coming as the Anointed, thus marking the end of the "seven weeks and three score and two weeks" of Dan. 9: 25. Three and a half years of his public ministry,—he was "cut off" in the middle of the "one week;" while the last half of that week, which completed the "seventy" determined on the Jews, was for gathering out the elect remnant, among which Paul classes himself, before God forsook them and turned to the Gentiles. Then, after the end of this "one week" during which the *new* covenant was being confirmed, were thirty three years and a half of judgments by which their nationality was overthrown.

These are the facts in relation to the first advent. And measuring from the beginning of the twelve tribe dispensation, to each of the above points, is the pattern. Now the peculiar feature is, that each of these points has its exact parallel at the end of the gospel age. Thus, from the death of Jacob, where the twelve-tribe dispensation began; and from the death of Christ, where the gospel age began, commence the measurement; and at just an equal distance in time this side the death of Christ, as was the birth of Jesus, this side the death of Jacob, is the terminus of a prophetic period which electrified the christian nations, and made as great a stir, as did the birth of Jesus, in the Jewish nation. I refer to the 2300 days of Dan. 8: and the 1843–4 movement. And thirty years this side of that, are three chronological and prophetic periods terminating; and lo, the christian world are again awake, "and all men are in expectation." The seven years, between 1873–4 and 1880–1. are as clearly marked, as the "harvest" of the gospel age, as was the "one week," at the close of the Jewish age; as the measure of the harvest of that age. While the end of the thirty-three and a half years of judgments which followed their rejection, [the exact measure of Christ's earthly life] and which ended in the year A. D. 70, is paralleled by the ending of "the times of the Gentiles" with A. D. 1914:—a clear and unanswerable position, "Seven times" are 2520 years; and beginning when Jerusalem was given up to the Gentiles, at the captivity, 606 B. C. will end with 1914.

The first dispensation, with its advent, is a pattern of the second; and with this the prophetic periods are in harmony. This ought to make our position command respect

and earnest consideration. If the second advent bears this exact relation to the first, the *tarrying* of the Bridegroom, (Matt. 25: 5); must of necessity be thirty years, after the advent has in some sense begun. And with this, the details of the atonement can be made to harmonize; see Lev. 16:. The ceremony with the scapegoat is the last in the atonement; and by it their sins were taken away,(see verse 21). The gospel age, while Christ has appeared in the presence of God for us, has been the day of atonement, and the last act, the one immediately connected with his appearing the second time, (Heb. 9: 28), is the blotting out of our sins (see Acts 3: 19, 21). The high priest in the law, comes out to the door of the tabernacle with the scapegoat, since no man can be in the tabernacle while the atonement is being made, (verse 17); and then returns to the tabernacle and tarries there, since on passing out the scapegoat, the atonement, so far as he was concerned, was ended. But while their sins were being borne away, he had a personal work to do before coming out.

We should not dare to speak so positive of the movements of our great High Priest, were it not that like the pentegraph, we have before us the short arm; and every tracing of the pencil must produce its counterpart at the end of the long arm. And though that reaches beyond the vail, yet by faith, we can see its every movement.

But how long does he tarry in the tabernacle "not made with hands?" Thirty years was the time he tarried in his earthly tabernacle, in the pattern dispensation, before he began his work as Lord of the harvest; and the two, the pattern, and the "true," were to be "of one measure and one size."

THE 2300 DAYS

marking the first stage of the advent, not to this earth, but out from the holy place, prior to the thirty years tarrying:

"And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed," (Dan. 8: 14).

In the third year of Belshazzar, this vision is given; and is called, "*the vision of the days*," (verse 26). [The phrase, "*evening and morning*," is from the same Hebrew word in ver. 26, as the "*days*," of ver. 14]. And though the vision realy covers the Medo-Persian, Grecian, and Roman empires, still so prominent is the measurement, that it is named, "the vision of the *gek-rev*."

The Persians were to restore the Jews, and thereby restore the daily sacrifice; and the vision interests Daniel, only because of its bearing on God's people. And he was informed that they were to be trodden under foot during the rise and fall of empires, but, at the end of the "days," the *sanctuary* should be cleansed. Hence, the vision was concerning these things; the mere historical part in itself, being of little importance.

"And I heard one saint speaking, and another saint said unto that certain saint which spake, How *long* shall be the vision, concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot; and he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed." A peculiar expression; two things were to be trodden under foot, and when the days were ended, ONE of them was to be cleansed. Now we know this vision covered the Jewish church, from the time the daily sacrifice was restored, and also the gospel church; and reaches to the "last end of the indignation," (verse 19). In other words, it reaches to the end of the times of the Gentiles; for when given over to Gentile rule, the indignation does not end until then. Some have supposed this vision covered only the Persian and Grecian empires, and that it ended up in Antiochus Epiphines, a Grecian prince who polluted the Jewish sanctuary. But this cannot be, for the vision covered not only the rise and fall of the Persian empire, and the final division of the Grecian empire, but he saw a power "which waxed exceeding great, and by him the daily sacrifice was taken away, and the place of his sanctuary cast down." This same power was also to "stand up against the Prince of princes," which was Christ; "the kings of the earth stood up, and the rulers took council," etc. under Herod, Pontius Pilot, and the Jews, (Acts 4: 26). This third power then must refer to Rome. Hence, the 2300 days, covering so much of the world's history, must be understood as that many years.

In verse 16, Gabriel was told to make Daniel understand the vision. He went to him and explained about the ram, the goat, and king (kingdom) of fierce appearance, the one to be "broken without hands," (compare verse 25, and chap. 2: 34); and no further proof is needed that it refers to the Roman empire, and that the "days," are symbols of years.

Notwithstanding this commission to Gabriel, neither himself nor Daniel understood it, for verse 27 closes the subject with, "I was astonished at the vision, but NONE understood it." Neither the "greatly beloved" Daniel, nor saint, nor angel, however "dilligently" they might search, could "know what, or what *manner* of time, the Spirit of Christ which was in them did signify, when it testified beforehand, the sufferings of Christ, and the glory that should follow," (1 Peter 1: 11). "For of that day and hour knoweth no man, no not the angels in heaven; but my Father only." And shall that discourage us? No indeed, "for it was revealed unto them, that not unto themselves, but unto us did they minister . . . that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desired to look into." "I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision," but no answer came to him, and even to Daniel it was given so as to remain a profound mystery. But, holy brethren, partakers of the heavenly calling, there can be no mysteries kept back from you, all things which Christ has heard from his Father, he has made known to us. Not all at once, but as it becomes due. And when is the TIME, and MANNER of time to the "glory," due to be known? *At the time of the end*, I answer, but it is only for the "wise;" all others will persist in reading as if the words were "Go thy way Daniel, for the words are closed up and sealed forever, and the wicked shall do wickedly, and none of the wicked shall understand, neither shall the wise understand," (Dan. 12: 10).

Some years after seeing this vision of the 2300 days, Daniel made another attempt to understand the time, and manner of time, for he searched dilligently; and he understood his buisness, for he brought to bear a power that moved heaven; and Gabriel "who stands in the presence of God," received a commission that required unusual speed, the greatly beloved Daniel had called and he must "fly swiftly." "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." "At the beginning of thy saplication the commandment came forth, and I am now come to shew thee: therefore understand the matter, and consider the vision: *seventy* weeks are determined on *thy* people and upon *thy* holy city;" (Dan, 9: 24). And upon what people, and what "holy city," the *remainder* of the vision was determined upon, remains to be considered.

That the *vision* refered to by Gabriel, is the "vision of the days," is plain, because Gabriel had been told to make Daniel understand it, (chap. 8: 16), and had failed, ver. 27, and on being sent a second time, his first salutation is in relation to it. And more than that, in verse 21, Daniel says, "While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me, . . and said, I am now come forth to give thee skill and understanding, . . therefore understand the matter, and consider the *vision;* seventy weeks are lit. *cut off*, upon *thy* people."

There is no room for two opinions about the seventy weeks being a part of the 2300 days. And the question, "How long the vision, concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot"? clearly implies that the first part, the "daily," belonged to that dispensation, and the balance of the vision to what should follow the taking away of the daily sacrifice.

Seventy sevens, or 490 years, ended with the "one week" in which the "covenant was confirmed." And certainly the apostle makes the subject of the old covenant passing away, and bringing in the new covenant, or testament, (it is the same word), and the confirming the new, by the death of the testator, as clear as could be desired, in Heb. 9: . Other things than merely the death of the testator, are required in confirming, or establishing a covenant. And the gospel to all nations, just what the apostle means by the "new covenant," was confirmed to Jew and Gentile, during the last, week, the one in which he "made the sacrifice and oblation to cease;" the central figure, of course, being the death of Christ.

From 2300 days, 490 cut off, leaves 1810. And this reaches to the cleansing, or (margin,) justification of the sanctuary,

There should be no surprise that such a movement as that of 1843–4, should spring from this. The church from the beginning have understood that the "seventy weeks" pointed to the first advent; and if so, the balance of that "vision of the days," ends where the cleansing of the sanctuary begins, "Then shall the sanctuary be cleansed."

The mistake was, in not understanding the *manner* of the advent. If they had seen

that the first advent, belonging to the pattern dispensation, was in a sense, a guide to the order of events here, they would not have expected to realize all that belongs to the complete advent, at its first stage; but that premature movement was foretold in prophecy; and is in keeping with the fact that he was to tarry. The parable of the virgins, Matt. 25: unlike any of the others, is located at the end of the gospel age, *Then* shall the kingdom be likened. etc. A premature movement is made, and while he tarries, they fall asleep; a second movement is made, which ends with his coming, and the marriage.

The Sanctuary, What is it?

The *Hebrew* for sanctuary, in this case, is *koh-desh*, and is rendered *holy city* in Dan. 9: 24; and *saint*, in Deut. 33: 2, "He came with ten thousands of his koh-desh.'

The word in chap. 8: 11, "the place of his sanctuary was cast down," also chap. 9: 17; and 11: 21, is *mik-dahsh*, and never refers to the people or church.

The sanctuary to be cleansed, or *justified* at the end of the 2300 days is the gospel church;—1 Because that is the *sanctuary*, or dwelling place of God, of the present dispensation. 2 Because it must be cleansed, that it may be presented to him, without spot, or wrinkle or any such thing, (Ephe. 5: 26, 27); before the Bride is made ready. 3 Because there is nothing to be cleansed at the end of the 2300 days, excepting what men may do, only what is of the "heavenly" order, (Heb. 9: 23. 4 Because the Jewish people, or "host," and the gospel church, or "sanctuary," are the only things which fill the conditions;—They have been "trodden under foot;" the latter are to be cleansed by "the better sacrifice;" and the former, to cease to be trodden down, at the end of the times of the Gentiles. The gospel church are to be cleansed before the Jews are restored, for they remain blind, until the fulness of the Gentiles be come in; and the promise was only in reference to the sanctuary, "then shall the sanctuary be cleansed." 5 Whatever is to be cleansed by the better sacrifice, must be cleansed *before the High Priest comes out to the people;* hence, it can not be something that is to be cleansed after he comes.

There is no other argument on the 2300 days which unites in itself the two dispensations, the natural, and the spiritual; or that has one tithe of the beauty and consistency there is in this application of the sanctuary to the gospel church. And we know the cleansing, blotting out our sins, is the last feature of the atonement, just prior to the coming out of our High Priest.

Hence, we understand the cleansing the sanctuary, in this prophecy, clearly refers to the spiritual sanctuary, as no other sanctuary can be cleansed by the *kind* of sacrifice now applied in cleansing. That the 2300 days, ending 1810 years after the 70 weeks, reached to the beginning of cleansing. That if the work of Christ, as High Priest in the Holy Place, required more than 1800 years, the antitypical work of the scapegoat may well require 30 years. And that this thirty years tarrying of the Bridegroom in the "tabernacle not made with hands," and during which this work, *in fulfilment of the law* has been in process, is a parallel to the thirty years tarrying at the first advent, in his *earthly* tabernacle.

That his second coming should be arranged after the pattern of his first advent, is no more surprising, than are the other parallels between the earthly temple, and the spiritual temple; the earthly sacrifices, and the spiritual, etc. Indeed, without this, many Scriptures would be broken, and the system of parallels left incomplete.

From the above, in connection with all the other arguments, we are fully persuaded that the first stage of the *coming out* of our High Priest, began on the tenth day of the seventh month occurring in the autumn of 1844. And according to other arguments, the *second* stage was in the autumn of 1874; at which time, the evidence is, that "the *harvest*" of the gospel age began. This, the evidence is, is a period of 7 years: and is the parallel to the "one week" in which the work of closing up the Jewish age, and introducing the gospel age, was accomplished. Then follows 33 1-2 years of judgments on the nations, as a parallel to the 33 1-2 years from the end of that "one week," to A. D. 70. And at the end of this seven years of harvest, we believe the bride will have been "gathered on as it were a sea of glass," which position is not translation, but merely a condition of complete victory over the world. From *that* time, I understand the judgments on the tares, Matt. 13: 40; and the treading of the winepress, Rev. 14: 20, will begin; and Ps. 91, will have a literal fulfilment. "Thou shalt not *be afraid* for the terror by night; nor for the arrow that flieth by day;

nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon day. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." Death is an evil, therefore not one of these overcomers shall die, "with long life will I satisfy him, and shew him my salvation," (verse 16). How long "the just will live by his faith," in this condition, we have no present means of knowing. But it is only while Christ is "treading the wine-press, *alone*." for when he conquers the nations, his saints are to be clothed with power, and be with him, (Rev. 2: 26; 17: 14).

THE RESURRECTION.

In our last, this subject began to be investigated from a new standpoint, viz. that God, and God only, deals with the natural man; and that the work of Christ begins only where the new life begins. Hence the Father raises the dead. And, on further examination the conviction is forced upon us that Christ does not raise even his own, from the Adamic death. The Father raises all, from that condition; and Christ raises those the Father has given him, not from the physical death, but from the mortal condition:—"The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." The race are all counted as dead, that is they have no spiritual life; Christ, and he alone, imparts this kind of life; and he imparts it to all that the Father giveth him.

The christian is said to be a new creature, and yet he dies the same physical death as other men. The new life, is by faith on the Son of God, and not in actual possession, so taught in Rom. 8: 24; and we actually enter upon this new life only when mortality is swallowed up of life. And it is to this kind of life, Christ raises his own, at the last day. And with such there is a rising and reviving in a double sense; God raising them from the physical death, and Christ from mortality. These two results may be at one and the same moment; but are the work of, first the Father, and then the Son.

This nice distinction, might not be of importance for us to understand, were it not that it is an element in the division of work which obtains through the whole plan.

That the Father raises the dead, is many times repeated; also that he raised Christ from the dead, and raises the dead in Christ. "All that are in the graves shall hear *his* voice, and come forth." One class come forth "unto the resurrection of life; that is what they receive after they come forth; and the other, to judgment, unfortunately rendered damnation.

This at first sight appears to clash with 1 Cor. 15: 44; but when we consider that there is a double work in raising the dead in Christ, it still remains true, that they are "Sown a natural body; raised a spiritual body." The Bible is full of *apparent* contradictions, and is so arranged for a purpose. For instance, It teaches that God raises the dead, and that Christ raises them; and both are true. God raises all from the *natural* death, and Christ raises all from the *spiritual* death. There are exceptions in both cases; and in the latter, it is such as perish in the process of spiritual developement.

Christ had power to lay down his life; and he had *power* to take it again; but he did not exercise that power, for he, like us, died the Adamic death, and therefore "God raised him," (Acts 2: 32; 3: 15; 4: 10). And in Rom. 10: 9, to believe that God raised him, is made a condition to salvation, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved." And "If the Spirit of him that raised up Jesus from the dead dwell in you, *He that raised up Christ from the dead*, shall also quicken your mortal bodies, by his Spirit that dwelleth in you." Now place this by the side of John 5: 21, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will," and there is no escaping the conclusion that God raises all who die; Christ, the dead in Christ, and the dead out of Christ; and Christ imparts only the spiritual life. Hence Christ has absolutely nothing to do with the natural life, or the state of natural death, only so far as his special work of *regeneration* is concerned. But in order to impart his nature to us, he must become one of us; hence, he "both died, and rose and revived, that he might be Lord both of the dead and living." That is, so that he may impart to them his own nature as fast as the Father gives them to him.

With any other than the above view, and Rom. 8; 11, is *directly* opposed to the statement in John 6: 44; but the fact that there is a clearly drawn line between the work of the Father, and the Son, makes harmony.

QUESTIONS AND ANSWERS.

If the "days" of creation were "vast geological periods," how could Adam, made on the sixth day, have lived on the seventh?

A,—The longest period has an end: the creation was finished at the end of the sixth, and beginning of the seventh day.

The word "day," represents almost any indefinite period; the *seventh* day of God's rest, is not, so far as revealed, yet ended. And as applied to us, in Heb. 4: 10, it is an infinite period: "For he that has entered into his rest, he also has ceased from his own works, as God did from his." Also in vrs. 7, a limited "day," represents ages of time.

The Hebrew expression for day, was evening and morning. Hence many have supposed it must be a twenty-four hour day. But the Mosaic account of creation can be explained without clashing with known geological facts, just as easily as can other Scriptural expressions, of "rising of the sun, ends of the earth," etc. without clashing with known geographical and astronomical facts.

The sun and moon stood still, can be explained, with our present knowledge of astronomy, viz. they *appeared* to do so; and by the power of God, the day was prolonged. Moses relates the account as if he were an eye witness, just as any prophet is given to see the events transpire before him. This being true, he relates it as a six day's revelation. To his vision the earth appeared as it was in its earliest stage of formation, void and without form; and as vast changes went on under the moulding force of the physical laws, he saw the birth of light; and the evening and the morning were the first day. Again he saw mighty evolutions and changes in the cloud regions, which surrounded the primeval globe of liquid fire, and while as yet the waters were held in vapor, or cloud condition, "when God made the cloud the garment thereof: and thick darkness a swaddling band for it." And as the cooling of the globe went on, the waters above the firmament were divided, a part being precipitated in liquid form. And to *Moses* the evening and the morning were the second day.

Thus in his revelations to Moses, God made the grand division of SEVEN, which is the perfect number of the Scriptures.

Q,—Does Gen. 2: 9, teach that the fruit of a tree had in itself the power to impart a knowledge of good and evil?

A,—God forbade man to do a certain act; It was his disobedience, and concious guilt that enabled him to discern between good and evil. He knew the good before, if he knew any thing, for all that God had made was good; but he must experience evil, as well, in order to discern between them.

Q,—How can Jesus still be our mediator in accordance with the type in the law, if he came out of the most holy, in 1843–4?

A,—He could not be our mediator, *according to the type*, unless he does leave the most holy before filling the type of the scapegoat. The atonement was not finished *in* the *most* holy place; it was finished after he came out into the tabernacle, but before he *appeared* to the people.

The same writer askes, what is comprehended in being holy? Not *doing*, I answer, even though we should do all that is commanded; and live years without sinning. Nothing but faith is counted for righteousness now. The "washing of regeneration," that is, appropriating Christ, by faith; and thus being counted *in him*. And, as new creatures in Christ, we are in God's sight, a part of his own well beloved Son, and as such, holy as he is holy. This holiness is only a something in process, and which is to be; we now have it by faith; and "God, who speaketh of those things which are not, as though they were," looks upon us as if we were already in the image of his Son.

Our faith is just in proportion to our knowledge of God; and the Spirit teaches only through the Word; hence, all this sensational religion, joy, or high state of feeling, not based on a knowledge of the Holy Scriptures, is a sham and a delusion of the Devil.

Q,—If the first year of Cyrus was 536 B. C. how could the time from the going forth of the commandment to restore and build Jerusalem, unto Messiah the Prince, be only 69 weeks?

A,—The "*going forth* of the commandment," was its going into effect, and not the recording of it by Cyrus. It was laid away in the king's treasure house many years (Ezra 5: 17), and did not actually go forth, until the reign of Artaxerxes.

GOD'S WONDROUS LOVE.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "Therefore the world knoweth us not, because it knew him not." "Herein is love, not that we

loved God, but that he loved us, and sent his Son, the propitiation for our sins, and not for ours only, but for the sins of the whole world. In this was manifested the love of God towards us, in the gift of his only begotten, that we might live through him.

How manifest is this love, as developed in the glorious plan of the ages. God says of Israel, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. "In all their affliction he was afflicted; and the angel of his presence saved them, and in his love and pity he redeemed them." His love is boundless and reaches all. He has left nothing undone that could exalt mankind; what rich provision for the living and the dead, will be unfolded "in the ages to come." How God-like is the plan! It is *then* he will show his power, harmonious with his love. It is then, the Son of God united to his bride, will rule the nations, until all power and authority are brought into subjection; and God becomes all and in all. Then the mutual work proposed in the beginning, "Let us make man in our image," will have been consummated, each having carried out his special work, in the generation, and regeneration of the race, God being the author of natural, and Christ of the spiritual life.

What a prospect for the future bride and mother; as in the Rebekah type, she becomes the mother of "thousands of millions, and her seed shall possess the gates of her enemies." Truly "thy seed shall bruise his head." "And every one that hath this hope in him (in Christ), purifieth himself, even as he is pure." Sanctified through the truth! perfected *in* him! Sublime hope, wondrous love! "GOD IS LOVE."

MRS. N. H. BARBOUR.

CORRESPONDENCE.

Extract from a letter by Rev. Wm. V. FELTWELL:—Reformed Episcopal church, Phila.—"Himself bear our sins." "I believe the original will clear up the difficulty which rests in many minds regarding this passage, and perhaps the whole subject of *substitution*, I am inclined to believe the popular substituting sacrifice of our dear Lord is sentimental. There certainly is no substitutionary idea in connection with the fall of the first Adam and his descendants; and I can not discern any in the second Adam and his seed. I am much interested and instructed, in your arguments on the atonement.—Affectionately yours in Christ.

I am glad to see that some of our brethren are breaking away from the sentimentalism which has attached to this, as well as to other Bible subjects: all of which, and especially this idea that God made a *law* that could be satisfied by inflicting *punishment on the innocent*, which is so dishonoring to the idea of love, or justice. If Christ suffered as a substitute for every man's sins, then justice could not permit *any* man to be punished for his own sins. But if Christ provided a way by which man can be *conditionally* raised to a higher life, and so glorify God, then the plan is in harmony with the original purpose, as named in Gen. 1: 26. I, like BRO. FELTWELL, can see no substitution, in generation, or regeneration:—ED.

Meyersdale, Pa.

Dear Bro.,—I love to read your paper; not that I am married to it, as some say of me; but I love it for what it has done for me. At first I did not believe, but rather condemned it; but on reading, and re-reading, and comparing it with Scripture, I began to see how beautiful are the prophecies and prophetic types, and some of the harmony there is in the Bible. And now I thank my dear Lord that I have been led to see the glories of the near future. O when I think, as I often do, while at my work, of the glory that is to be revealed in us, I could shout with all my power, for very joy. I love to think and talk about the coming of Christ. I was rather timid for a while about offering the paper to others, but as these things have so completely sanctified me, I am anxious that all true believers should get the HERALD OF THE MORNING, not the little *paper*, but the true Herald, or Day-Star, that is now rising. Your brother in Christ,

B. F. JOHNS.

Lick Creek, ILL.

Dear brother: I have just read the last number of the HERALD, and thank God that I have been permitted to see these truths. There are but few in this vicinity who dare speak of the things taught in the HERALD; and yet the light seems to be gaining ground slowly. I have been seeking for the truth for some time, but received it in rather an unexpected manner; for I must confess that the Bible is entirely a new book to me, since reading the paper. Let us work faithfully for the truth, and the truth shall make us free. W. S. GALLEGLY.

↑ Letter referred to in July, 1879 Supplement to Zion's Watch Tower

January, 1879; 23

WELD, Me., Nov. 25, 1878.

BRO. BARBOUR: I have been reading the "Three Worlds," and the last HERALD, and comparing them with the law and testimony.

As I understand more of God's word, aided by the Holy Spirit—without which we can do nothing—I am led to cry out, O! the depth of the riches, both of the wisdom and knowledge of God.

I am learning more fully to appreciate the love and mercy of our heavenly Father. Strange, wonderful love. I am filled with joy as I think of it. O! how I love my Saviour. Many want to limit his love and mercy, and confine it to the present age; but I understand that in the ages to come he will show the exceeding riches of his grace, for "he so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Is God unjust? No! He will have all men come to a knowledge of the truth. When the covering of darkness and ignorance, that is over all people, is taken away, and the nations walk in the light of the glorified bride, and the people are turned to a pure language, then all shall know the Lord, from the least to the greatest.

Oh! what love the Father has bestowed upon us, that we should be called the sons of God. Oh! how I long to see Jesus, and be made like him.

I inclose one dollar to pay for the HERALD two years. Please send the November number. Yours, NANCY MANNING.

HOLDEN, Mo., Dec. 5, 1878.

DEAR BROTHER: I would not do without the HERALD for any consideration. If you are mistaken in half you say (which cannot be), it is still the best paper I ever read—from the fact, that it turns the mind in the right direction.

I cannot see why it is that there is not a universal interest in these things that we now both see and feel, and are becoming more plain every day.

May our heavenly Father bless and strengthen you in your great and good work. JOHN UMSTADT.

PHILADELPHIA, Nov. 28, 1878.

I have enjoyed the reading of the HERALD very much; I have a great interest in the subjects pertaining to our Lord's return. I think your articles on the atonement, while comparatively new, are clear and comprehensive, especially the last; it would be well if all could understand it in this way; it would clear up a good deal of mystery about the full work of our Saviour in coming to earth. Your brother, C. A. Conde.

WEST OAKLAND, Cal.

Dear Bro.—Some one, I know not who, has sent me severel copies of your paper, which I have read with interest; indeed for years I have been deeply interested in every thing pertaining to the second advent.

Your views are new to me, and I never like to take up with new teaching without careful investigation. Have been preaching among the Disciples for six or seven years. I do not want to be led away by fanciful interpretations; nor do I want to *miss any light* which God has made it possible for me to receive. I notice you apply John 16, "guide us into all truth," to the gospel church; do you mean *directly* by the Spirit imparting NEW revelations to christians of the present day, or that through the Scriptures we may be led into all truth? If the latter, I am with you, otherwise not. Yours in hope of the kingdom, H. B. Rice.

Yes! Bro. *through the Word;* the Spirit, we believe, leads in no other way. Indeed the Spirit itself must be tried by the Word. "try the spirits;" "to the law and the testimony, if they speak not in accordance with this, it is because there is no light in them." And if the Spirit should teach any thing beyond, or outside of what is written, we could not bring it to the test; hence we will have nothing to do with any so called truth, unless chapter and verse can be given.—ED.

EAST BERLIN CT.

Dear brethren; I rejoice in the light of present truth as given in the HERALD. It is meat and drink to my soul. I am waiting and watching, for yet a little while and he that shall come will come and will not tarry. By faith I can discern the Lord's body, the bride, all glorious in her bridal dress. O the bliss of so high a calling; none but the pure in heart shall see him. Eye hath not seen nor ear heard the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." This spiritual union with the heavenly Bridegroom none can realise; and yet we have a foretaste, in the earnest of the possession. God bless you my brethren, and give all needed light. Enclosed find the widow's mite: Your sister in Christ,

M. H. Bottsford.

MEDIATOR OF THE MORNING

"All nations whom thou hast made, shall come and worship before thee."

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THREE WORLDS

N. H. BARBOUR, Editor.

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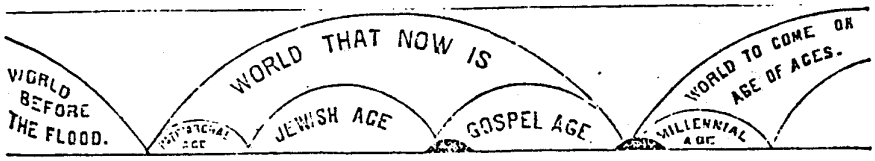


PLAN OF THE AGES:

"Both the Cherubim of one measure and one size."

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

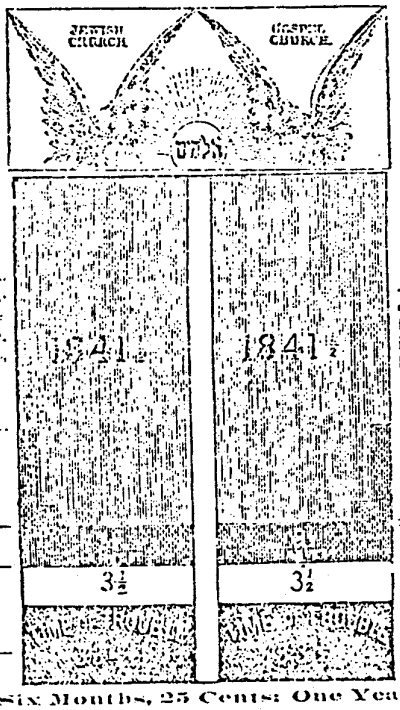
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843-4.

1335 days ended in 1874, also Jubilee cycles

1878, the *double* complete.

"Times of the Gentiles" end in 1914.

TERMS—Six Months, 25 Cents: One Year, 50 Cents.

DETROIT, MICH.

Dear brother: I do not know how I stand as to paying; but I do know I am deeply in debt to the HERALD for the many precious truths it brings to me; well might the apostle exclaim, "O the depth of the riches of the wisdom of God; how unsearchable are his judgments, and his ways past finding out." Yes, how blessed it is to know the only true God, and Jesus Christ whom He hath sent. The HERALD contains much that exalts the love of God as revealed in every part of the plan of redemption How the dark cloud of error and past wrong teaching clears away, and the warm sun of his love to all his creatures shines out; testifying of a truth, that the Old, as well as the New Testament, is of infinite value.

How comforting to know that the myriads who have gone to sleep, ignorant of a Saviour, may yet hear of his love, and come to know God. I do pray God to bless the labors you and all who contribute to its pages put forth, with all the dear members of the one body who believe its God-given truths: that these glorious truths may daily ripen us all, and so we be fitted to join the blessed Saviour in the restitution of all that has been under the curse. Wm. Lindsey.

LETTERS containing money to Jan. 28th This is a receipt for their contents.

O Sims. Wm Lindsay. A J Marsh. J A Morse. C A Bierce. P Rathbone. D Myres E O Munsee. J W McCoy. H Goss. S E Haywood. J James. R O Kinnard. E Sandy. S Fowl. Dr C C Twitchell. C A Bemis. J H Harris. J C Sunderlin. E Beck. Z A Waterhouse. A F Brimhall. K Kugler M M Agnew. W A Cauthorn. R Cutter. J D Alger. L D Allen. M N Smith. G Wood P Suter. N Guthrie. C L Reding. D De Forrest. Dr L Watson. A J Thompson. D Lovell. A P Pitkin. C Morse. R W Hall. R Hoffa. J Goddard. R Aiton. L Allen. J F Robbins. A M Salbary. O Ensign. W H Wardwell. Eld J H Paton. C T Russell. R P Fowler. J N Chadwick. H Prudeu. R Austin. H Salisbury. C Marsh. H Wood. W R Perry. M L Staples. J Fosselman. B W Keith. Rev A Stuckert. J Denton. T L Barnes. E D Smith. J Mitten. E M Morgan G M Tyrrell. W Bates. A Meekins. S J Hall. D Hammack. E Johnson. L Fidler. R J Palmer. E M Fly. F Graves. J T Marshall. J H Bartlett. M L Staples.

The following are all *Mrs.* Mrs O Chamberlain. M A Beasley. C E Pickering, A P Briggs. C Ferry. C Storer. S L Slagle. E Hollister. A N Samson. F W Hasell. E Tyler. E P Briggs. J Smith. E Sawyer. L C Harris. Miss L F Kern. J Smith. J B Francis. E Moores. A Hamlin.

NOTICE.

OBJECT AND MANNER
of our Lord's Return.

A pamphlet of 64 pages, by C. T. RUSSELL. Just the book to place in the hands of those who are hungry for truth. Price 10 cents, or $1 per dozen.

Eld. J. H. Paton, of Almont, Mich., C. T. Russell, 82 Fifth avenue, Pitts. Pa. S. H. Withington, Springwater, N. Y. B. W. Keith, Dansville, N. Y., and myself, at Rochester, N. Y., will gladly respond to any call for meetings where a church, or hall, can be provided.

☞Subscribers for six months who received the first *monthly* paper, the July number, for 1878, have now received two numbers beyond the time of their subscription; and as *many* of these have been sent by third parties, it is quite possible some of them do not wish the paper continued, hence we must drop all such names, *unless we hear from them.* If you wish the paper continued, and are not able to pay, send a postal card, saying you want the paper: If you wish to pay, you may send postage stamps.

NOTICE!

Once more we offer the HERALD to all new readers, FREE FOR TWO MONTHS.

We desire to send the Herald to every person who will examine into the truth of these precious things: and wish all who are interested, to get the assent of those they have reason to believe will be benefited, and send their address. Do not send the name of any one *without their consent;* the post-office law makes it a misdemeanor, for a publisher to send his paper to any one who is not a *bonâfide subscriber,* unless a postage stamp is attached. But one who tells you to send the paper for two months, or *more,* is a bonafide subscriber for the time he orders it, even though it be FREE. But do not order *sample* copies, unless you send a stamp. Send for the HERALD for *two months* for all who will consent to have it, *if you think they are such as will be benefited.*

☞We shall wait for more orders, before completing the chart.

THE JUDGMENT.

There are eight different Greek words rendered *judgment* in our English version of the New Testament, differing but little in their meaning. The following will illustrate their various meanings:—1 A man of judgment, or good sense; some men's judgment, etc. 2 A legal term; to get judgment, or justice, by going to law. 3 To pass an opinion, either with, or without evidence: after the sight of the eye, or righteously. 4 Trial, and also the execution of the sentence.

Men are brought to trial by their fellows to prove what they *have* done, and by the Lord to prove what they *will* do.

The judgment of God on the natural man, involving both trial and sentence, is already passed, and is summed up in the language of Christ to the natural seed, the Jews,—"Ye generation of vipers, How can ye escape the damnation of hell"? The real import of which is, "How can ye escape the execution of your sentence? *death*.

"By the offence of one, judgment came upon all to condemnation," (Rom. 5:18). This word *condemnation*, is the word rendered *damnation*, in chap 3:8. The judgment of God the Father is *death* to every man; "And death has passed upon all, in that all have sinned." And none can escape this judgment. But as this judgment unto death, came by one, much more they which receive the gift of righteousness shall reign in life by one, Jesus Christ.

The fact that man is already condemned to death, makes it self evident that judgment has passed upon him. But the trial preceded the sentence; the natural man had his trial in the first Adam; "and so by one man's offence death reigned," "For the judgment was by one, to condemnation." And so the sentence of death has passed on all; and that sentence is not to be reversed—every one born of the flesh, must die. They do not all *sleep*, a few are to put off mortality "in the twinkling of an eye;" but the flesh-life is forfeited, hence, "flesh and blood cannot inherit the kingdom of God."

The judgment on the natural man being passed, and irrevocably sealed, the Scriptures merely refer to it as an existing fact, the execution of which has been in process from the time man's trial in Adam, the head of the race, was ended. But with the trial and execution of the sentence, the Father's work of judgment, as distinct from the Son, is ended. With the *new Man*, a new order of life is introduced, and a final judgment is to be passed; and *this* is committed entirely to Christ:—"For the Father judgeth no man [on this plane], but hath committed all judgment unto the Son," (John 5:22); "and hath given him authority to *execute judgment also*, because he is the Son of man," (verse 27).

Let it be remembered that in the death of Christ, all are counted as dead; and for three days there remained no "seed," no germ of life in Adam's race. At the dawn of the third day, it commenced again, in a new Adam. And if any man live again, it must be in and through this new Man; and if any man be in Christ, he is a new creature: or, *new creation*, as the original reads. Hence he is the resurrection and the life.

On reading the apostle's reasoning, the first thought is that of injustice: why must *we die* for Adam's offence? and why *live*, because of the *second Adam's* righteousness? Does the doctrine of *substitution* obtain in both cases? It certainly does, if in either. The infant dies because Adam sinned; and Christ died because Adam sinned: and the infant is as free from actual transgression, as was the infant Jesus. But they both die in consequence of the *judgment* passed upon *Adam*.

When this subject is understood, all apparent injustice, or substituting the innocent for the guilty, disappears. Adam, as he came from the hands of God, was a perfect *natural man*. What he could not do, because of the weakness of his nature [the flesh], his descendants could not do, since the stream cannot rise higher than the fountain. Hence, it was both just and wise to judge the race, in the head of the race. If one would test the waters of a stream, he need not follow its whole course; a bitter fountain will send forth bitter waters; and a sweet fountain, sends forth sweet waters. As the offspring of the first Adam partake of his nature, so certainly will that which proceeds from the second Man, partake of his nature. Hence, the race proceeding from each, may be righteously judged in the *head* of each race.

The law of God was ordained unto life, (not the typical law, but the spiritual law, of which that was but the type). The Adamic family failed of attaining life, because of the weakness of the flesh. But the family of the second Adam, when "delivered from this body of death," do now by faith,

and will then in fact, attain to "the law of the Spirit of life." And as every one born of the flesh must die; because they partake of the weakness of the flesh; so every one born of the Spirit, must live; and for a similar reason:—"They that are counted worthy to obtain that world and the resurrection from the dead, are equal to the angels; neither can they die any more."

Christ took on himself, not the nature of angels, but our nature; and when born of the flesh, was by the law of God, adjudged to death, notwithstanding he was without actual sin. And he could not break the law, hence, it was impossible for that cup to pass from him. But his divine nature enabled him, although tempted in all points as we are, to "bring forth judgment unto victory;" and by keeping the spirit of the law, which was ordained to life, or "the law of the Spirit of life," gave him the legal right, or "*power* to take up his life again." And so would every human being have the same power, *if* they could keep the spirit of the law, which "was ordained to life," (see Matt. 19: 17). But Christ did *not* take up his life again, that would have introduced an element of discord into the plan, Christ had died the Adamic death, and God deals with the natural man, both the living and the dead; hence God, who did not suffer his *flesh* to see corruption, raised him.

There is a resurrection *of* the dead, and a resurrection *from* the dead; the first is the work of the Father, the second, the work of the Son, "The Father raiseth up the dead and quickeneth them:" but they may still remain "the dead;"—"I saw the dead, small and great, stand before God." Christ, who is the resurrection and the life, raises men *from* the dead; in other words, from the condition of spiritual death, by virtue of his having won, for his humanity, the right to the second stage of life, or spiritual life, by keeping the spirit of the law, which was ordained to life. And having won life for himself, he becomes the first *man* on the second plane, as was Adam, the first man on the first plane; and hence, he became the *head* of the re-generation.

Christ being the firstborn *from* the dead, (not the first *of* the dead; in the widow's son, and Lazarus, *the dead* were raised), he becomes the fountain of a new order of life. And the race of which he is the head, are judged *in him*. And righteously, because like produces like; and all proceeding from *him*, will possess his nature. Hence, "all judgment is committed to him, because he is the *Son* of man." By being judged *in him*, we mean, *after* the second birth, after we are "in his likeness. All who are born in his image, are as certain of *life*, as are all in the likeness of the first Adam, certain of *death*.

To judge, means to have supreme control: reward or punishment, life or death, all, are in the hands of the judge:—"Samuel judged Israel," "Solomon judged Israel;" etc. Adam was appointed the supreme head, he was to subdue and have dominion, and if he had retained that dominion, could have delegated it to any number of his race: but that lost dominion is to be restored in Christ, "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto Thee shall it come, even the first dominion, (Micah 4: 8).

This supreme authority, *as Son of man*, belonged to Christ only after he had passed his *trial*, and "sent forth judgment unto victory;" hence, it is only after his resurrection he claims, and begins to exercise that authority, (Matt 28: 18).

To judge, means not only to punish and reward, but to determine who has the *legal* right to life.—"All power is given unto me in heaven and in earth. Go ye *therefore*, and teach all nations, baptizing them," etc. With this gospel, began the judgment, or trial at the bar of Christ, which is to decide the question of life or death to all, just as fast as they are brought to the knowledge of the truth. But there is order in the regeneration, as truly as in the generation of mankind. Before any of the race could be born, not only Adam, but also his wife must be made; and before any of the race can be "born again," the second Adam, and his "wife," must be complete.——*Christians* may curl the lip and sneer, but in rejecting this, *they know* they are sneering at God's word, and must abide the consequences.

As *judgment* includes the trial, as well as the execution of the sentence; it follows that the process by which we are tried is a part of the work of judgment; and certainly the church have their *trial* in this life. Hence Christ could say, when he himself was passing through that trial. "Now is the judgment of this world; and I, if I be lifted up, will draw all men unto me." And Peter, in his first epistle, could say, "The time has come that judgment must begin at the house of God."

THE WORLD

are not brought to trial in this age: this gospel age is designed merely to develope the *wife* of the "second Man:"—"I have espoused you as chaste virgins unto one husband," (2 Cor. 11:). "Let us be glad and rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready," (Rev. 19:). It is appointed unto man, the family at large, once to die, and after *that*, the judgment. That is, the penalty of the fall of Adam, "dying thou shalt die, must first be enforced. From this there is no escape; the innocent infant, or the hoary sinner; every one that is born of the flesh, not excepting the head of the promised Seed of the woman: all alike, must drink of this cup. There is, and *can* be, no substitute to receive the Adamic penalty: God's judgment is to be *executed*, not reversed. If the judgment on the "natural man" may be reversed, or a substitute found to receive the penalty, why may not the judgment of *life*, to the spiritual man be reversed, or a substitute be found, to receive the award of life? God's ways are equal, and every man is to receive a just recompense of reward. The Adamic family must die. And if there is a resurrection and a new life in the plan, it is as purely a matter of sovereign grace, as was the act of God, in the old creation. And God so loved the world, that he sent his only begotten Son, to bring about this "NEW CREATION."

THE JUDGMENT.

"We must all appear before the judgment seat of Christ." And yet "the saints shall judge the world." Here again is proof that the judgment of the saints, and that of the world are not at one and the same time.

Now admit what is so clearly sustained by Scripture, viz. that the judgment of the church is now in process, and two important facts follow: first, the judgment means, for the church, just what they are now experiencing, viz. a trial for life, and chastisement for sins done in the body. "When we are judged, we are chastened of the Lord, that we should not be condemned with the world," (1 Cor. 11: 32). And second, the regeneration, and the judgment on the church, go hand in hand. The above being true of the church, is evidence that it *may* be true of the world; and there is abundance of Scripture, proving that such is the case. But do not forget that the world, and church, are kept entirely distinct. "Ye are not of the world, I have chosen you out of the world." "I pray not for the world, but for them thou hast given me." And yet it is said of him, "Behold the Lamb of God, that taketh away the sin of *the world*." He is the true light that lighteth *every man that cometh into the world*. He tasted death for *every man*. And in the very conversation in which he says, I pray not for the world, he closes with the prayer that *all who believe* through the instrumentality of the gospel, the word of those who were commissioned to preach, might be made one in him—surely this is the marriage,—and what for? that the world, (for which he did not then pray) might *believe*. (John 17: 9–23).

How any one can persist in believing the gospel church, the second man and his wife, are all; that when Christ and his bride are made one, the plan of regeneration, instead of just *beginning*, will be *ended*, and the world, for whom Christ died will then be destroyed, and destroyed without having been brought to the knowledge of the truth, would puzzle me, if it were not a revealed fact that only the "little flock" who are to compose the body of Christ, are permitted to see and understand God's plan of regeneration.

That the judgment on the church is during our *trial*, and it is *now* our eternal condition is being decided, is so clearly revealed, and so self evident, that those who investigate, can come to no other conclusion. It may be well, however, to give a few proof-texts: John 12: 31, is positive proof that the judgment, that is, the *trial*, which is the principal part of what is meant by being judged, began with Christ, the head, "Now is the judgment of this world, [that is, now it begins], now is the prince of this world cast out, [that is, now the process by which the "seed" is to do that work has begun]; and I, if I be lifted up, will draw all men unto me." Notice! Christ makes this statement after he had finished his work to the Jews, to whom alone he was sent; and therefore after he had given up the natural seed and was about to begin a work which had a bearing on the *re*-generation of the *world*. This statement was made during the last five days, in which time he was filling the type of the slain lamb, (Exo. 12: 3. 6); and which was to be kept from the tenth, to the evening of the fourteenth day; (compare John 12; 1, 12).

"The time is come that judgment must begin at the house of God," (1 Peter 4: 17); and John 5: 24, "Verily I say unto

you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into *judgment*, (unfortunately rendered *condemnation*), but is passed from death unto life. Verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear, shall live." Here are two distinct and beautiful thoughts in harmony with the great plan; first, the object of judgment, is that men may pass from death unto life; these "shall not come into judgment, but are (already) passed from death unto life." And this condition obtains with those dead in Adam who *hear* his word. Is not his word, and his "voice" "My sheep hear my voice," the same?

The judgment, or process of regeneration which began in the head, or second man, is a progressive work; "the hour cometh, and now is, when the dead shall hear the *voice* of the Son of God, and they that *hear* (or as fast as they hear, they) shall live."

"When we are judged, we are chastened of the Lord, that we should not be condemned with the world," (1 Cor. 11: 32).

In the judgment, every one is to receive chastisement according to the deeds done in the body; some "few," and others "many stripes;" hence, our chastisement. But there is an escape even from these well deserved chastisements, "If we would judge ourselves, we should not be judged. But when we *are* judged, we are chastened," etc.

Now if what the church passes through, is the judgment, on "the house of God:" the outcome of which, or *execution* of which, is, "when this mortal shall put on immortality;" and the judgment of the *world*, is reserved for the next age; it follows that as our judgment means *a chance* for life, so will that of the world, be a chance for them. And that as we are chastised now, so will they receive for every deed done in the body when *their* trial shall come, "for we must all appear before the judgment seat of Christ."

We are now judged by the gospel, or words of Christ: they are "a savor of life unto life, or of death unto death." So the world are to be judged, "The words that I speak, they shall judge you at the last day."

We are begotten by his word, as well as judged, "Of his own will begat he us, by the word of truth; that we should be a kind of firstfruits of his creatures, (James 1: 18). If "the bride the Lamb's wife," is begotten by the word which is to try *all* men at the last day; and thus we become a kind of first fruits, does it not follow that more fruit, even the great harvest, must follow the *firstfruits*? More especially when so prolific a fountain (,, the words that I speak, they are spirit they are life"), is to be applied to *all* men.

Felix trembled when Paul preached of a judgment to come; if Paul's religion was true, Felix must become a despised Nazarene, and be chastised in this life, or pass a more severe ordeal in the life to come: "Almost thou persuadest me to be a christian."

The judgment of the Father on the natural man, was the extreme penalty, because not one of the race could keep "the law of the Spirit of life." But in Christ, this law is fulfilled in them who walk not after the flesh, but after the Spirit;" and there is but one sin which is unto death, a sin against the Spirit, all others merit only a degree of chastisement. If there were not a sin that "hath never forgiveness, neither in this *aion* neither in the *aion* to come," the Bible would teach universal *eternal* salvation; but "there is a sin unto death; I do not say that ye shall pray for it;" and thousands, and for aught we know, millions, *may* commit that sin; and so fall short, and never come to the complete "image of God." These are mere abortions, such as are "begotten by the word of truth," but never come to the second birth.

In the natural, God has given a pattern of the Spiritual: "Howbeit, that was not first which was spiritual, but that which is natural; and afterwards that which is spiritual," (1 Cor. 15: 46). This is sustained throughout all the Scriptures; the natural man, the natural seed, the natural house, the natural Jerusalem, and the natural kingdom: all alike, have their counterpart; there is, the spiritual man, the spiritual birth, the spiritual seed, the spiritual house, the spiritual sacrifice, the spiritual city, the spiritual kingdom, &c.

Here is where so many stumble, "the letter killeth, but the spirit maketh alive;" as simple as it seems to us, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned."

Man as yet, is but an embryo being; one in process of development. And not until the perfect stage, does he attain to the perfect image of God: and it is only because God "calleth those things which be not as though they were," (Rom. 4: 17), that he is ever spoken of, as if he were now in the

image of God. The glorified Saviour is the "express image of his Father's person;" and when we awake in his likeness, we shall have reached the perfect stage designed, when they said, "Let us make man in our image and after our likeness." How consistent and beautiful are the Ssriptures, and the plan of salvation, when understood!

The two stages of development, are governed by similar laws. To enter into life, we must be begotten and born on the spiritual plane, as truly as on the natural: "Ye must be born again." An embryo on the natural plane that does not come to the birth, perishes, and never enters into *this* life. And one begotten by the word of truth, and yet never comes to maturity, will perish, and not "see life." How many embryo perish in the generation, we know not; and how many perish in the regeneration, is not revealed; but we know, that "except a man be born again, he cannot see the kingdom of God."

The natural birth is not unattended with suffering; and between the begetting and birth, the embryo passes a time of *trial*, a sort of probation for life. So is the spiritual; and what we understand by the judgment, is involved in the process of the regeneration. And hence, the judgment, or trial for life, the life of the *second* Adam, begins just as soon as we are begotten by the word of truth; and begins when the seed is sown in the heart; "and he that sows the good seed, is the Son of man."

Suffering, in the regeneration, is also a necessity. Christ suffered that he might be the *firstborn*, on this higher plane; and as we are judged in him, we, as the wife, fill up what is behind of his sufferings; and thus *we* are made perfect.

THE KINGDOM.

Among those who have become more or less interested in the general view of the plan of God as taught in the HERALD OF THE MORNING, we meet with some who yet stumble over the spiritual nature of the kingdom. This is true mainly of those who, before hearing these things, have been educated in the so called *restitution*, or Age-to-come doctrine. The tendency among them is to confound the kingdom of God of the future, with the restored Jewish polity: and to maintain that the saints are, with Christ, to reign in the restored Jerusalem; but the kingdom, thus constituted, instead of being a heavenly kingdom, as taught in the New Testament, would be more *earthly*, than heavenly. Because the kingdom and dominion "under the whole heaven," is to be given to Christ and his saints, does not necesitate that the kingdom having dominion, and the dominion over which it rules, must be identical. Satan has a ki..gdom, "if Satan's kingdom be divided," etc. And Satan's kingdom now has dominion "under the whole heaven;" his is a spiritual kingdom, ruling over many earthly kingdoms. But these are soon to be brought under the dominion of the kingdom of God.

That the Jewish kingdom will be restored is true; and so will Egypt and Assyria, (Isa. 19: 24). But the *kingdom of God* will not again be given to the children of the flesh; it was taken from them, to be given to another people; and they can never again be *in* it, or *of* it; a man must be born of the Spirit if he would enter into it, and "flesh and blood can not inherit the kingdom of God."

Israel of the flesh will be the leading earthly kingdom, under the spiritual kingdom of Christ, and "the law shall go forth from Jerusalem," even as Rome has been the leading kingdom under the dominion of "the prince of this age." The invisible powers of darkness, or kingdom of Satan, has acted through Rome, and that empire, with its seven heads and ten horns, is *called* the Devil and Satan, (Rev. 12: 20). And the invisible kingdom of God, which, "Except a man be born again, he can not see," will, to some extent, at least, act through the Jewish kingdom; "In that day ten men out of every nation, shall lay hold of the skirts of him that is a Jew, saying, We will go with you for we have heard that the Lord is with you." It is a significant fact that the names of the twelve tribes are found inscribed on the *gates* of the *new* Jerusalem; the law also is to be restored. "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in *through the gates*, into the city."

That city, having walls, great and high, the entrance into which, is to be through the natural seed, is not a temporal, but a *spiritual* city; and its walls of gold, precious stones, etc. are "SALVATION." (Isa. 26: 1). What would walls, and gates that are never to be shut day or night, be for, if they were earthly? Would the glorified saint, a being like the one described in Dan. 10, and before whom Daniel fell as a dead man, and the men with him fled in terror to hide them

selves, at the mere sound of his voice, require walls and gates for their protection?

In the future age, when the law and polity of the earthly Jerusalem are restored, they may well serve once more as a school master for the heathen nations. And not until they pass through the gates, can they enter the city; or when the earthly help has done all that is needed, the man thus developed will pass into the heavenly state.

It seems difficult for some to distinguish between the two phases of the kingdom, as represented by the two Jerusalems, because Christ sits on *David's* throne. But I submit, with our views, this will be literally fulfilled, unless the extreme view is taken that the throne of David means the chair, or seat on which he sat. Queen Victoria does not vacate the throne of England on her yearly visit to Scotland, her authority remains the same wherever she goes.

Christ has many crowns; he will reign over the house of Jacob, be the "governor among the nations," and rule "the armies of heaven and among the children of men."

When he is Governor among the nations the world will be converted, Ps. 22: though at the time of the transfer of authority, the nations are angry; but they will learn righteousness during this day of trouble, and recognize the fact that Christ's governorship is better than that of the present "prince of this world." God's love for the world will win the heart, and voluntary obedience will result. The morning cometh. J. H. P.

TIME ARGUMENTS.

There is a prejudice against Time arguments because they have brought disappointments, and appear to do harm by destroying confidence in the Bible itself, in the estimation of some, and in the ability to interpret Scripture, of those who have been associated with the various Time movements. The 1843 disappointment brought such a reproach as to make the bare mention of the second coming of our blessed Saviour, distasteful to christian people. And to the present time, the subject has become more and more distasteful. But because a subject brings reproach, is no argument against it. There are very few Bible truths that have not brought reproach at one time or another; beginning with the Jewish church and the cross; and not so much from the world, as from the church itself.

Those who oppose the investigation of the time arguments, do not deny the existence of the prophetic periods; but give them a severe letting alone; and say, by their actions, We do not understand them, nor, in our opinion, does any one else; why then force them into notice? They tell us, and truly, that the time for the coming of Christ has been set many times, and disappointments have been the inevitable result. If you do not wish to throw discredit on the cause of Christ, and especially on the subject of the advent, let definite time alone.

This is the advice of many, and in fact of most of the advanced christian teachers; men deeply interested in every other subject pertaining to the advent, and the preparation for that grand event. The influence of such men, is, and ought to be of weight. But "shall man be more just than his Maker"? If God has seen proper to make these measurements a part of Holy Scripture, is it not probable that just when the advent is an impending event, the periods reaching to the end, should be due, to the household? Admit, for arguments' sake, what some of our brethren who oppose the investigation of the time arguments, claim, viz. that they apply exclusively to the Jewish nation, the time of their dispersion, etc. and it does not help their side of the question. The Jews are to remain blind, "until the fulness of the Gentiles be come in;" hence, the measure of their blindness, is the measure of the fulness of the Gentile church. But we by no means admit that all prophetic measurements belong to the Jews; there are measurements reaching to the time Jerusalem will cease to be trodden down; and others reaching to the harvest, or end of the gospel age.

The *manner* of the advent is the stone of stumbling to the present generation. Ignorance on this subject has been at the bottom of all the different time disappointments. And yet a large part of these interested in the subject of the second advent, and who are most opposed to the investigation of the time, are comparatively clear as to the manner. This may be paradoxical, but the increase of light as to the manner of the advent, is of quite recent growth; mainly since the 1844 disappointment; and therefore since the present generation have had their prejudice aroused against "*time preaching.*"

If our brethren could see what we think we can see, viz. perfect harmony between the time arguments, the manner of the advent, and the signs of the times; it would

make all parts of the subject vastly more interesting, and sanctifying to believers; and clear away all reproach of *time* disappointments, which have had their origin in the fact that the advent is in actual progress.

All pre-millennialists who give any heed to the signs of the times, are convinced that the great events connected with the ending of the present age, and the introduction of the millennium are impending, if not actually transpiring. The prophetic measurements confirm these things, giving the time when they began, and where they will terminate, (a period of the exact measure of time from the birth of Jesus to the destruction of Jerusalem, the whole of the work of the ending of the Jewish age), and showing not only that the end has come, but our exact whereabouts, in this *time* of the end, which, according to these arguments, *began* in 1843, and will terminate with 1914.

To repudiate these prophetic measurements, agreeing, as they do, with the signs so plainly to be seen, seems about as stupid as was the Chinaman who started on foot from one of the gold fields, for San Francisco. There were mile-stones all along, but he did not believe in mile-stones, though he carefully noted the distance over which he had traveled. To be sure it agred with the distance on one side of the stone, the side from which he came; but nothing could prevail on him to have faith in the other side. On the last day, when the sun went down, and the usual hour for pitching their tents had come, although the stone said, "San Francisco, 5 miles;" John shook his head; and the rest of the party pushed on and lodged in safety, while he pitched his tent as usual. The tent, so near the suburbs of the city, attracted attention, and in the morning neither the Chinaman or his gold-dust could be found.

"All Scripture by inspiration of God, is profitable, that the man of God may be thoroughly furnished unto every good work. Shall we not then take heed to the more sure word of prophecy, that shines as a light in a dark place, until the day dawn"?

The most advanced christian teachers of to-day, tell us that the coming of Christ to the "air," where his saints are to be caught away to meet him, and his coming to the earth "with all his saints," are not only different stages of the advent, but that these two stages are separated by all, or most of the time of trouble which is coming on the nations.—I believe the prophetic conference recently held in England, and also that held in N. Y. City, almost to a man, believe in more than one stage to the advent. And many of them believe the foretold "time of trouble," is already commencing. The prophetic measurements, applied and preached *before* the signs so clearly indicated these things, not only support these views, but lead to a deeper insight into the *manner* of the advent.

The 1843–4 movement was based on the ending of a clearly marked prophetic period; the disappointment resulting from misapprehension as as to the manner of the advent.

If there are various stages, and certainly there is overwhelming evidence to that effect, and we looked for a completion of what was only to be commenced by a preparatory step, disappointment must of course follow. And yet, seeing that the 2300 days symbolised years, and reached 1810 years this side the crucifixion, such a movement as that of 1843 was based on evidence enough to fully justify it.

Our theory of the advent, which, as before remarked, is in strict harmony with the signs of the times, proves that the first stage was due, in 1843. Not that Christ *came* at that time; but that he *started* to come, and in fulfilment of certain jots of the law, and certain features of the *pattern*, (I refer to the first advent, and closing features of that pattern dispensation), "the Bridegroom tarried" 30 years.

There is a feature of the law of the atonement, requiring that the high priest should tarry, while the work of cleansing the people from their sins was being accomplished by the scapegoat. And there are prophecies proving that Christ was to tarry, and this is in harmony with the prophtic periods, and the *time* for blotting out the sins of the gospel church, Acts (3: 19, 21).

No one prophetic period points to the advent of Christ; but there are periods pointing to each of the various *stages* of the advent.

The 1335 Days.

"Blessed is he that waiteth and cometh to the thousand, three hundred, five and thirty days. But go thou thy way till the end; for thou shalt rest, and stand in thy lot at the end of the days." (Dan. 12: 12).

The new reader may wonder how it is possible to determine with any certainty the date of the *end* here referred to. But in the light of fulfilled prophecy, it is a matter of very simple calculation, as will be seen

(Please have the Bible before you, and read Dan. 12, as we explain: and not a doubt will remain that the *end* here referred to, means the end of the gospel age. Verse 1 speaks of the time of trouble, and deliverance of Daniel's people, (due, "when the fulness of the Gentiles be come in). Ver. 2, of the resurrection. And corresponds exactly with Christ's statement of the shining, in the end of the age. Ver. 4 tells us when the prophecy will be understood.

Verse 7, by itself, is exceeding dark, but evidently refers to a former vision, chap. 7: 25. In the light of its fulfilment, we now know to what that period, "it shall be for a time, times, and a half," refers, viz. 1260 years of papal supremacy, now passed; but "to accomplish the scattering of the power of the holy people," which was to follow, how long was that to take? No wonder Daniel says, "I heard, but I understood not." From another prophetic period, "the times of the Gentiles," we can now understand this also; that it is just at the time Christ comes "*with* all his saints," to the mount Olivet, (Zech. 14:).

"No prophecy of the Scripture is of any private interpretation;" we must compare one with another, because one throws light on the others; and not until each part can be woven into one harmonious whole, can we presume that we have the true theory of interpretation.

From ver. 11, a re-statement is made, but prefaced with the statement, that it was not for Daniel to understand it, but a class who should be living at the time of its fulfilment. And how perfectly this agrees with 1 Peter 1: 12, in which we learn that the prophets searched dilligently to know what, and what *manner* of time the Spirit of Christ which was in them did signify; and how it was made known to them, that not unto themselves, but unto the gospel church did they minister. And it is for us, only as it becomes due, at the time of the end "the wise shall understand. And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred, and ninty days." Here is a definite event from which we can measure. The daily sacrifice, or rather the daily, for it had long ceased to be a sacrifice, was taken away by the the Romans, at the destruction of Jerusalem. But what is the abomination that maketh desolate? the woman seated on the beast of Rev. 17: 1 answer:—"I saw a woman sit upon a scarlet colored beast having seven heads (governments), and ten horns (divisions). A woman represents a church, and a beast represents an empire. This beast was the Roman empire; and the woman, the only church which has ever *sit* upon that empire. A harlot, is a church, espoused to Christ, but married to the world, that is, church and state united. The Roman church was the mother church—of that stamp; hence, she is a harlot, and a mother of harlots. These adulterous churches are "THE ABOMINATIONS OF THE EARTH," (Rev. 17: 5). The Roman church is, therefore, *one* of the abominations of the earth. She was "drunken with the blood of the saints," (verse 6); hence she, above all others, is "the abomination that maketh desolate." She was "set up," when she took her seat on the beast for the foretold period of 1260 years; which began, A. D 538–9, and ended in 1798. Prior to 538, the Goths, for several generations had reigned in Italy; and their's was the Arian church. It is true the Roman church existed in Rome during the Gothic reign; but it was not supported by the *civil power*, and hence, "the woman," was not then seated on "the beast." In 538–9, the Gothic power was broken, by the arms of Justinian, emperor at Constantinople, "and the provinces of Italy declared in favor of the Catholic party," (Gibbon's Rome). From that time, until the Infidel republic of 1798, the Roman beast carried the woman.

Here, then, was the time "the abominaiton that maketh desolate," was "*set up*," "From the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days," etc. Why connect these two events, taking away one thing, and setting up another? because, I answer, they were associate events, and although many centuries apart, were accomplished by the same power: Roman arms were to "take away the daily sacrifice, and place the abomination that maketh desolate, (Dan. 11: 31). The former took place at the destruction of Jerusalem; and the latter as above stated. But there was still another reason, the latter was working, before the former was taken away. Paul, speaking of this matter, says, "the mystery of iniquity—MYSTERY, BABYLON THE GREAT—doth already work, only he that letteth, will let, (hinder) until he be taken out of the way; then shall that wicked be

revealed," (2 Thes. 2: 7). *Pagan* Rome stood in the way, and must make room for *Papal* Rome. Roman arms were prepared to take away the daily, but not to place the abomination that maketh desolate, until God put it into their hearts to fulfil his will, and agree and give their kingdom to the (papal) beast, until the words of God should be fulfilled, (Rev. 17: 17). And from the time this double work of Rome, should be accomplished, "there shall be a thousand, two hundred and ninety days: blessed is he that waiteth and cometh to *the* thousand, (the same thousand), *three* hundred and five and thirty days." The shorter period, measureing from where the abomination was set up, reached to 1828–9, at which time the preparatory work began, which has since been known, as the "second advent movement." From which time, blessed is he that waiteth and cometh to the end of the gospel age. And this "*end*," or "time of harvest," being a period of *seven years*, will end with the *Jewish* year beginning and ending in our Roman year 1880–1.

THE BLESSING.

"Blessed is he that waiteth, and cometh to the," end of the days. The evidence seems clear, that the 1335 "days," from the setting up of that abomination, are ended; that they terminated somewhere in the *Jewish year* corresponding to our 1874. But what of the blessing? Was it a blessing to be living during the harvest of the Jewish age? "Blessed are your eyes, for they see; and your ears, for they hear. Many prophets, and righteous men have desired to see the things that ye see, and have not seen them." What a privilige, then, to be permitted to see what we are now seeing, and live in the blaze of light which belongs to the harvest of the gospel age.

All we have seen of the manner of the advent; the relation between the natural and the spiritual, (so beautifully prominent in the types); the symplicity of the atonement, and the regeneration of a world; the love displayed in a general judgment; and in fact the grand focal blaze of almost the entire plan of the ages, has been centered here, in the harvest of this age. And if it was blessed to live in the end of the Jewish age, how much more so, to be living in the *parousia* of Christ, and the gathering time for the marriage of the Lamb.

RESURRECTION OF DANIEL.

"Thou shalt stand in thy lot at the end of the days." The *Hebrew* word, which in our version is rendered "*at the end of*," is the single word *keitz*, and is rendered *after*, in many other places; "*After* Abram had dwelt ten years in the land of Canaan," etc. (Gen. 16: 3), is the same word; and does not necessarily imply that no time could intervene. The 1335 days reached to the end; and "the harvest *is the end*." "And in the time of harvest," Daniel is to stand in his lot; is all the text demands.

BOOK OF REVELATION.

"*My Two Witnesses.*"

"And I will give power unto my two Witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth," (Rev. 11: 3, 4).

It needs but a glance at this subject, to convince one that these Two WITNESSES of Christ, are the Old, and New Testaments. Do not these two testify of Him on every page? "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (John 5: 39).

A fanciful interpretation cannot find direct Scriptural support. Take the view, for instance advanced in a pamphlet by Dr. Seiss, that Christ's two witnesses are Enoch and Elijah; and however much *he* may say in support of it, or however eloquently he may word it, he most certainly does not adduce one "thus saith the Lord." Enoch and Elijah, even though translated, are two men, and Christ says, "I receive not testimony from man, (John 5: 34).

The Scriptures are the words of the Father, and the Son:—"It is written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me, beareth witness of me, (John 8: 18). The Father's witness is through the Old Testament Scriptures; and Christ's witness of himself is not *direct*, for he says, "If I bear witness of myself, my witness it not true," (John 5: 31). "The works that I do, bear witness of me," (verse 36). How do they witness of him, except through his written word? The book we are considering is, "The revelation of Jesus Christ," hence, "*My* two witnesses," means the two that witness of Jesus Christ; himself, in the works of the new creation, and his Father, in the Old Testament.

With such testimony as the above, there is no room for two opinions in this matter. If there were any such evidence in favor of Enoch and Elijah, or any *class* or body of men, there might be some excuse, but there is no such evidence; the Enoch and Elijah theory, being a mere fancy.

Again, "These are the two olive trees, and the two candlesticks standing before the God of the earth."

A candlestick is that which holds the light; and the olive tree, gives that which produces the light. The Old and New Testaments now before me, are only paper and ink, mere candlesticks; but do they not contain that which is the light of the world? "Thy word is a lamp to my feet, and a light to my path;" "the entrance of thy word giveth light."

"I have looked, and, behold, a candlestick all of gold, with a bowl on the top of it, and seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and the two olive tree by it, one on the right side of the bowl, and the other on the left side thereof. So I answered, saying, What are these my lord? Then he answered, saying, This is the WORD OF THE LORD, to Zerubbable [Christ, who builds the temple of the Lord], saying, Not by might, nor by power, but by my Spirit; saith the Lord of hosts. . . And he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. . . Then answered I and said unto him, What are these two olive trees? . . . Then said he, These are *the two anointed ones* (*margin*, sons of oil), that stand by the Lord of the whole earth," (Zech. 4:). "These (Witnesses) are the two olive trees, and the two candlesticks, standing by the God of the earth, (Rev. 11:4).

What should we know of Christ, were it not for these, his "Two Witnesses?" what light in the world were these "Anointed ones," these "candlesticks," these two "sons of oil," removed from among men?

But why *two* witnesses? the Scriptures are one, "and *they* are they that testify of me," says Christ. The story of the natural man, his sleep, his opened side, his wife, etc. all speak of the real Adam. And God's plan is dual in every part, the natural and the spiritual; hence there are *two* witnesses, or candlesticks. And these candlesticks are the written word; which men can handle, and hurt.

THE APPLICATION.

Having learned to what the witnesses refer, the application becomes easy;—"I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, *clothed in sackcloth.*" This period of 1260 years, during which the witnesses were in sackcloth, and the church in the wilderness, is made very prominent in both Old and new Testament; Elijah, the *type*, was in the wilderness "and it rained not by the space of three years and six months," *literal* time. The little horn was to wear out the saints, and hold times and laws for "a time, times, and the dividing of time," (Dan. 7:). And it was then the church fled into the wilderness for three and a half *symbolic* years, (Rev. 12: 6, 14).

Sackcloth, is a badge of mourning, also a covering that obscures: "I clothe the heavens with blackness, and I make sackcloth their covering, (Isa. 50: 3). "The sun became black as sackcloth of hair," (Rev. 6: 12). During the flight of the church, and the reign of the papacy, these two witnesses were thus covered, clothed only in the dead languages, and thus kept hid from the people. It does not say they prophesied only 1260 "days;" but so long, clothed in *sackcloth*

"And if any man will hurt them, fire proceedeth out of their mouths, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed."

"Surely the Lord God will do nothing, but he revealeth his secrets to his servants the prophets." When have judgments visited mankind, which have not proceeded out of the mouth of these two witnesses? "You who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." "And if any man will hurt them, he must in this manner be killed." "If any man shall add to the words of this book, God shall add unto him the plagues that are written therein." "The words that I speak, they shall judge you at the last day." "His word runneth very swiftly;" "he sendeth forth his word and melteth them;" "stormy winds fulfilling his word."

"These have power to shut heaven that it rain not in the days of their prophecy; and have power over waters, to turn them to blood, as often as they will." (verse 6).

How true this is, and has been of these

two witnesses, and especially during the 1260 years of their prophesying in sackcloth.

It was during this period of their prophecy, the trumpets and woes, on men during the dark ages, have had their fulfilment. "A famine, not of bread, nor of water, but of hearing the word of the Lord." "And the first angel sounded, and there followed hail, and fire, mingled with blood, and they were cast upon the earth," etc. (Rev. 8:7). "These have power to smite the earth with all plagues as often as they will." Read the ballance of the trumpets, and see if they did not thus smite the earth, during that 1260 years of sackcloth condition.

"And when they shall have finished their testimony (in sackcloth), the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them and kill them. And their dead bodies shall lie in the streets of that great city spiritually called Sodom and Egypt, where also our Lord was crucified," (verse 8). This is the great city so often spoken of in this book, "The woman which thou sawest *is that great city*, etc. (Rev. 17:18; 14:8; 16:19). A *literal* interpretation could not be given, calling this city Jerusalem, for our dear Lord was not crucified in the city. But the great mystical city of Rev. is the *empire*, represented by *papal Rome*.

"The beast that ascendeth out of the bottomless pit," was to make war on these two witnesses, at the close of their 1260 years of sackcloth condition. This was fulfilled by the infidel attack of the *Commune*, on the Scriptures during the reign of terror from 1794–7. The Bible was by a legal enactment pronounced a fable; and for three and a half years the most horrid scenes of merriment, feasting and lust, reigned supreme. Marriage was abolished; the existence of God denied; and over the public burial places was written, "Death is an eternal sleep." And so license, revelry, and rejoicing at their new-found freedom from all religious restraint, abounded. "And they that dwell upon the earth shall rejoice over them, and make merry, and send gifts one to another; because these two prophets tormented them that dwelt on the earth, (vrs. 10). Thus much, at least, of this prophecy had a complete fulfilment, at that infidel, or Commune uprising.

But the beast that ascendeth out of the bottomless pit was to do this work. Who, or what is this beast? Those who have read the explanation of Rev. 17, in vol. 6; know how clear is the proof that this beast, named in verses 8, and 11, of that chap. is the *body* of the empire on which the woman sat, in other words, "the peoples, and multitudes, and nations, and tongues," (verse 15), but this concourse of nationalities, as they are to be *after* the seventh and last head has fallen. That is, the people of those nationalities, *without a head*. That the present government of Rome, organized by Victor Emanuel, in 1870, is the seventh head. And that therefore, the *Internationals*, or people of all nations, otherwise called the *commune*, is the next phase that empire is to assume; and all are aware, it was that same element that organized the reign of terror, and war on the Scriptures, and *all* religion, at the above name period.

Verse 11,—"And after three days and a half the spirit of life from God, entered into them: and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven, saying, Come up hither," etc.

After that infidel uprising, there was a mighty reaction; Bible societies began to be organized, and the Scriptures exalted beyond all precedent. Heaven, meaning exaltation; "Thou Capernium art exalted to heaven, because of the mighty works done in thee."

"And the same hour (*hora*, translated *day*, or *time*), there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain *of the names of men*, (margin), seven thousand; and the remnant were affrighted, and gave glory to the God of heaven. The second woe is passed; and behold, the third woe cometh quickly. And the seventh angel sounded."

In this political earthquake, which shook all Europe, France, one of the ten divisions, fell; and all titles, both political, and religious, were extinguished.

That infidel communistic wave which then swept over Europe, was the ending of the *woe* of the sixth trumpet, though that trumpet itself did not end until the Ottoman power virtually lost its independence, when given into the hands of the Allies, in August, 1840. And the seventh angel began to sound, *in a proclamation*, while the third *woe*, (which comes under the seventh trump), is only about to begin. The beast that ascendeth out of the bottomless pit, is the phase in which the beast of Revelation "goes into perdition;" and hence, is the last of the three woes. That headless

monster cropped out in that war upon "My two Witnesses," accomplished its task and withdrew: but now, when he "shall ascend out," it is not one tenth part of that great city that shall fall, but great Babylon entire, shall go down, to rise no more. "They that dwell upon the earth shall wonder (whose names were not written in the book of life, from the foundation of the world), when they behold the beast that was, and is not, and yet is." And this time, it is not war with Christ's two witnesses, but with Christ himself:—"These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings."

ORDER, IN THE HARVEST.

"Gather ye together *first* the tares, and bind them in bundles to burn them; but gather the wheat into my barn, (Matt. 13: 30). Gathering the tares in *bundles*, is certainly the first work of the reapers. But a disposal of them, that is casting them into another condition, is a later work, since the burning, is not until after the wheat is gathered into the barn. And yet in the explanation, (verses 42, 43), the *shining forth* of the righteous, is not until after the tares are burned; or at least, not until after they are cast into the furnace. "He shall gather out of his kingdom all things that offend, and them which do iniquity, and cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun," etc.

The binding the tares in *bundles*, we believe is already accomplished; and, according to the prophetic measurements, the gathering of the wheat requires three years and a half, the time between the spring of 1878, and the autumn of 1881. While the next event in order, would appear to be, casting the "tares into a furnace of fire." This is also in harmony with Rev. 14. "One like unto the Son of man," first *harvests* the earth; that is, gathers the kind of fruit he is after; then another reaper thrusts in his sickle and gathers the *clusters* (bundles) of the vine of the earth: "and the angel thrust in his sickle into the earth, and gathered the vine of the earth and cast it into the great winepress of the wrath of God," (Rev. 14: 19). And this agrees with Matt. 13; the tares are first made up into clusters, or bundles, ready to be gathered and cast into the winepress: then the wheat are gathered, also to a condition, ready for *their* reward. But the gathering of the tares into *bundles*, and the wheat into the *barn*, is merely preparatory to the final disposal of each. After the harvesting of the wheat, or the reaping by "one like unto the Son of man," is finished, then the tares are disposed of, by these *clusters* being reaped, and cast into the winepress; after which the wheat shines forth as the sun, etc. This is the exact order in which the events of the harvest are recorded as transpiring.

The order in which the various *subjects* in the book of Revelation are recorded, is no proof as to the order of their fulfilment, it is true; but this is particularly a book of chronological order. A subject begun, is invariably presented in the order of its fulfilment, witness the churches, seals, trumpets, etc.; and even where a parenthesis is thrown in, the subject when resumed, is finished in the order of its fulfilment. Hence, the order of the events of the harvest must be recognized. And more particularly since Christ places the events of the harvest in precisely the same chronological order.

From the above, it appears there is no evidence whatever to suggest that the work of gathering these clusters of the vine of the earth and casting them into the winepress, can begin until *after* the gathering of the fruit of the "true vine," is ended. And the prophetic measurements give the three years and a half upon which we have entered, as the time set apart for gathering the wheat.

In our past history from 1843, to the present time, our blunders have arisen, *in every instance*, from crowding events; expecting more than was due. Let us then, learn by past experience, if in no other way, that God is a God of order. Therefore we can not look for the clusters of the vine of the earth to be gathered and cast into the winepress, until after 1881.

That the time of trouble has commenced, and commenced in 1873, where the 6000 years ended there seems to be no room for doubt; but the time of trouble on the nations, and the burning of the tares, are not the same. The winepress is to be trodden "without the city;" that is, outside the Roman empire.

QUESTIONS AND ANSWERS.

We have questions on many subjects, the seventh day sabbath, the immortality of the soul, the second birth, mark of the beast, etc. all of which have been answered in the past

vols. either directly or indirectly; but we will answer them again, as we can find the time and space.

One brother writes, "If we are still under the death penalty entailed upon us by Adam, how we can be counted as dead, crucified with Christ, I cannot conceive. But if he *released* us from that penalty, by his own death, so that we would not have died, I can see how we can give ourselves a voluntary sacrifice; and thus fill up what is behind, of his sufferings."

A,—This is making Christ our substitute and no mistake; we need not die the Adamic death, *unless we have a mind to*, is NEW.

Can the brother not see how a Hindoo can offer himself a willing sacrifice to Juggernaut; *unless* he were first made free from physical death? The Hindoo knows he must die; and yet he can offer himself a sacrifice. Our being in Christ, makes no difference with our physical nature: or with the judgment of the Father on the natural man, here, or hereafter. Flesh and blood, can never inherit immortality. "Ye must be born again;" hence this life and all which comes from Adam, must die, or we can not become *new* creatures. "Dying thou shalt die." is stamped on mortality; and the work of Christ does not interfere with that judgment. His work is to *re*generate: not to save the "old man," but to make, through his own life-giving energy, a *new creation*.

I fear that our brother does not clearly discern between the natural and the spiritual; that the natural is irrevocably doomed: and that it is only in a spiritual sense, that we die, daily; and are crucified with Christ.

Q,—"How can you reconcile your latest views on the resurrection, with the Elijah type?

A,—I am often surprised to see how few there are who can think, outside of the accustomed groove in which their minds have moved. I answer the brother, first, by disclaiming what he calls "your latest views of the resurrection." I never had any view, only a confused idea, until I studied the subject. When we have a "Thus saith the Lord," that the Father, as distinct from the Son, "raiseth up the dead and quickeneth them," (John 5: 21: Rom. 4: 17; &c. &c. And also that the same One "that raised up Christ from the dead, shall also quicken your mortal bodies," there is no room for difference of *opinion*. As to how we reconcile this, with the Elias work, "Elias truly shall first come and restore all things," (Matt. 17: 11), we see no difficulty here.

All, or nearly all christians believe in a resurrection "of both the just and the unjust." Are they therefore, all *restitutionists?* *Merely* a general resurrection, is not the import of "restoring all things." The Bible meaning is, restoring man to what he *was*, before the fall; not bringing man back to what he now is. The Father merely brings them back to their *present* condition. And certainly the nations have, as yet, had no fruit of the restitution. The *living* nations will have to experience the process of restoring, as well as the dead. You may ask, have we not supposed the resurrection of the unjust, was a prominent feature of the restitution? Yes, we *supposed* that, before understanding any thing of the resurrection, as set forth in the Scriptures.

I think any one can see that, to bring man back to what he is now, and a restitution of man to what he was before the fall, is work of a very different nature. A resurrection is necessary, before man can be restored to the Edenic condition; and their *creation* is also a necessity. But the *Father* raises the dead, and he shall also quicken your mortal bodies.

CORRESPONDENCE.

Springwater, Jan. 17th '79.

I like the position you have taken on the atonement. I can see no substitution, in any sense whatever. To say that "man does not die," but only sleeps, is equivalent to saying that Christ did not die, and *rise again* the third day, according to the Scriptures; and become the firstfruits of them that slept. And to say, the life he laid down was not taken up again, is equivalent to saying God did not quicken his mortal body, that is, "his flesh." And if not, how is it that "He that raised up Christ from the dead, shall *also* quicken *your* mortal body," can be a resurrection *in the likeness* of Christ's resurrection, of which baptism is a symbol?

Christ was the only one able to live up to the requirements of the law, and by personal obedience, fulfilled, and made the law honorable. Hence death had no claim on him, but he became acursed for us, bore our sins in his own body. And having power, that is the right, because of obedience, to take up his life again, he thus became the head, or first, of the *re*generation; and so he gave himself a ransom for all. But the

Feb., 1879 Pg. 39 Letter re: The Atonement followed by article by Br. Russell (on Pg. 42)

Scriptures are clear, that as he was "the firstborn, from the dead," the "firstborn among many brethren," those who are later born, must have experienced the *same* death. Hence there seems to be no room for the doctrine of substitution; which means that Christ suffered a different kind of death, and one we must all have suffered, if he had not passed through it in our stead.

We all die the Adamic death, and Christ died no other; hence he died, and so bore our stripes in his own body, not to prevent our chastisement, but to *heal* that which by reason of those stripes, was wounded. So, "by his stripes, *we are healed.*" He does not prevent the Adamic man from dying, but restores him from the effects of that death. Physician, we think is the better word; substitute, or substitution not being Scriptural. Christ is the great (not substitute, but) Physician, or *restorer*.

It is true the lamb, and other sacrifices, were substitutes, but not *ours*, they did not point to *us*. They were used *instead* of him merely to teach that Christ was to die; and that death, or the shedding of blood, was a necessity in the remission of sins. But they did not bring life and immortality to light; in other words they did not explain why death was a necessity; or that if one, the head, died, all must follow that head. In short, they did not teach a resurrection, or second birth, "the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing," (Heb. 9: 8). The sacrifices therefore, were for the time, substitutes; but in pointing to Christ, they also pointed to the whole family of the new Man; and the road he, the "elder brother," traveled, all who attain to his image must follow, reason as they may.

After a careful examination, I am convinced the truth is leading in this direction, and that we are growing in the knowledge of the Lord: S. H. WITHINGTON.

YOUR VOTE WANTED.

By C. T. Russell.

I have a question to propound to every subscriber and reader of the Herald of the Morning, viz. *how many of you*, want a paper like the Herald twice a month instead of once. Many of those who love the Herald and the truths taught therein, have suggested that it be issued semi-monthly saying, they get hungry between bites.

For various reasons we have not deemed it proper to comply with this request: one of these the price would necessarily be double, as well as the paper. True at one dollar a year it would be cheaper than most religious papers; but many of our subscribers would find it dificult enough to raise even that small amount, for not many rich, but the poor of this world, rich in faith, are the ones who relish these rich bounties and dainties of God's word of promise.

I now propose—if there are *many of you* who would like to have and read it—: to publish at Pittsburgh, Pa. another paper with another name and other matter; but of the same general character, size and price (50 cts a year) as the Herald, which would be its auxiliary; the Herald issued on the 1st, and the new paper on the 15th of each month. This would enable all who desire a paper ottener to have it.

While I should continue one of the publishers of the Herald, I should probably be unable to render any assistance to its editing. The two papers would be one in spirit and subject, but separate and distinct in *management*, and finances.

I presume brothers Paton, Keith, Adams and others could do more writing than they have been doing for the Herald; and though I have no assurance of the kind from them, I think we may safely take for granted they will be glad to write more to you, about the sparkling jewels of our casket.

Now I want a vote from each of you. Those who want *another paper*, who are anxious for it: write *at once;* saying; *I subscribe for the new paper.* Let those who receive the Herald *free* (unable to pay), as well as those who do pay,—write. For the new paper, like the Herald, would be just as free as the air you breathe, to all the Lord's *poor:* trusting the giver of all mercies, to provide the means for its support, if *he* desires it to live.

Do not put off until to-morrow, what you can do *now*. Take a *postal card* (send no money until we decide whether the paper is wanted), this moment, and let me know if you want it. All who do not write will be accounted as voting, No. My directions are C. T. RUSSELL, PITTSBURGH, PA.

N. B. The first two Nos. would probably contain a number of articles on the less advanced points, of our position. Making them suitable for distribution among our religious friends to whom our views of truth are new. If you should want any extra opies of *these*, state how many.

Feb. 1879 Pg 40

MERALD OF THE MORNING

"All nations whom thou hast made, shall come and worship before thee."

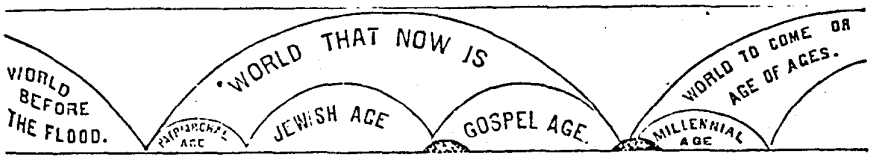
Vol. 8. ROCHESTER, N. Y. MARCH, 1879. No. 3.

THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

C. T. RUSSELL, PITTSBURG, PA. ELD. J. H. PATON, ALMONT, MICH.



PLAN OF THE AGES:

"Both the Cherubim of one measure and one size."

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

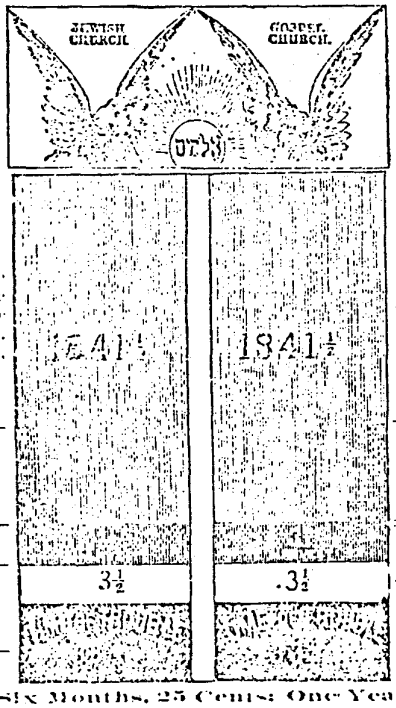
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843–4.

1335 days ended in 1874, also Jubilee cycles 1878, the *double* complete.

"Times of the Gentiles" end in 1914.

TERMS—Six Months, 25 Cents: One Year, 50 Cents.

Sister Stafford of Janesville Wis. writes:

Have just read the Feb. No. of the Herald, and how my heart rejoices at the truth that comes to cheer and strengthen, in these anxious hours of *waiting*. Have gained the consent of *one* dear soul to read the HERALD.

Cincinnati, O. Feb. 5th '79.

I am, through God, indebted to you for sweet comfort, since reading your paper I can search the Scriptures understandingly; your explanations are the most consistent I have ever seen; may you prosper in the good work of winning souls to Christ, by the power of truth: Justin F. Robbins.

☞The new paper:—Those sending in a vote for the new paper, will be desirous of knowing the results. Those not sending a postal card, being counted as voting, NO; shows that another paper is not generally desired: and to your decision we acquiesce.

We have no desire to entail on ourself the labor and expense of publishing another paper, if you do not want it, and feel very anxious for it. Those from whom we have heard were evidently pleased with the prospect, and hopeful that it would start, but as compared with the whole number, they are a minority. You may therefore consider the matter as abandoned for the present, *unless* I hear from a *great many more* during the next few days: C. T. RUSSELL.

THE LAST TRUMP:

The first number of a new paper just started at Oakland, Cal. has reached us; I must say, I am *more* than pleased with its general appearance and manner of presenting truth. Its editor and publisher, H. B. RICE, has been a Disciple preacher; but seeing the great "plan of the ages;" the *harvest*, time arguments, etc. he feels called to proclaim these blessed truths, with pen, as well as mouth. His paper is a 16 page monthly; fully one third larger than the HERALD; and has a clean readable look. His style is crisp, pointed, and telling; and judging by what we have seen, we believe his efforts are calculated to do much good; and therefore ask all who can afford it, to help in circulating his paper. Price, $2 pr. year. And, judging by the first number, I know of no $2, monthly, for which I would so willingly invest that amount. Want of space alone prevents us from giving extracts. Address, H. B. RICE, Box 1610, OAKLAND, CAL.

Bro. Wm. Lindsay, Detroit, Mich. says: The Herald contains precious truths; precious to me, because they magnify so much the character of God, and the whole plan of salvation; so that I *know* much of it is directed by the Holy Spirit. And so I eat at its bountiful table with keen relish, and can praise my God for the increasing light.

EAU CLARE Wis.

Dear brother, I have been a reader of the HERALD, only about eighteen months; and am to-day, not only a reader, but also a student of its teachings through which my Bible has become a new book to my understanding. I have respected God, and loved my blessed Saviour; yet I knew them not; but as month after month passes, I learn also to *love God*. O how beautiful is the plan of the ages! I worship God, my Father; and raise my heart to Christ my elder Brother, with an understanding such as only the Holy Spirit, given to lead us into all truth, can give. Please accept the widows mite; I am so thankful for the privilige of sending it to such a cause; and may the blessing of heaven rest on you and yours.

Mrs. C. L. LOCKWOOD.

J E Wheeler. E M Dennis. A J Thompson. O S Barr. W H Wardwell. G May hew. w Vincent. J Fondey M D. J Baker. w S Horr. S Hovey. H D Stafford. R Cutter. I w Adison. S McConkey. J F Robbins. E Hinchliffe. M H Baldwin. E Pennell. C D Smith. T Brown, H N Dexter. L S Bryant. M L Staples. M Edgecomb. J Ogilney. J M Glotfelty. wm Brayton. R J Arnot. w N Sinif. J H Bartlett. S L Barnum. L Record. C L Gilbert. E L Jordon. O Ensign. w A Cauthorn. D D Lathrop. J C deBruynkops. w McCandish. G w Smith S M Miller. A J Thomson. S J Hunt. Eld C Bradley. D E Baldwin. L S Bronson. J Q Morton. wm H Johnston. E w Moore. E A Clark. D Myres. D Edwards. D B Salter. J Moulton. J w Innis. J H Gray. R M Clapp. J Brown. A C West. A Kimpton. J Greenawalt. J w Ewing. M A Murray. *Mrs.* M Wheeler. F W Haskell. w M Caul. E C Doane. J D Dickerman. E C Vandorn M A Beasley. F Strong. A Hamlin. L R Houghton. C S Rockwood. H Landis. C Crandall. I Girvan. J Foster. C S Seagwick. D B Wolfe. L Kerr. M Tomlinson. M Newbury. E Purdy. J M Mack. M Foster. M C Waterbury. L Benedict

☞Volumn 7. July to Dec. 78, can be supplied at 25 cents a set: ED.

March, 1879; 42 Result of "Vote" requested on Pg 40 of last Issue.

MANNER OF THE ADVENTS:

Or The Natural and the Spiritual.

The first advent of Christ was a personal coming, with a "natural body;" the second advent is a personal coming, in a "spiritual body: "Howbeit, that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual," "Yea, though we have known Christ, after the flesh, henceforth know we him no more."

Prophecy speaks of the coming of Messiah as one event; and the only indication of successive stages has to be drawn from the nature of the events foretold. The Jews ought to have known that he could not come as the man of sorrows, smitten, afflicted, led as a lamb to the slaughter; and at the same time, in the character in which they and we, now look for him. Prophecy was not very plain; if it had said, He will first come as a man, to suffer; and afterwards, as a God, to reign, and judge the world; they could have understood and appreciated his first advent. But God did not want them to understand; he spoke in parables and dark sayings, lest they should see and be converted, and he should heal them. [For the body of Christ, the mark is set so high on purpose, so that only *the* few can find it; because all are not wanted for the position of *bride*, to the second Man].

The prophecies of Scripture were not designed merely for the Jew, they are written for *our* instruction, "we have also a more sure word of prophecy unto which ye do well if ye take heed," says Peter to the gospel church; and it is about this very subject, the coming of Christ, of which he is speaking. "Our beloved brother Paul, also, according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of *these things;* in which are some things *hard to be understood.*" Then it is true with us, as with the Jews, that there are dark sayings, hard to understand, concerning "*these things.*" Shall we not therefore take heed "lest we fall after the same example of unbelief"?

Though the first step in the coming of the promised SEED was fulfilled eighteen hundred years ago, there are prophecies yet to be fulfilled, which the *gospel* church ought to know, cannot be fulfilled at one and the same time. He cannot come "with all his saints," at the time he comes, to harvest the earth, and gather his saints to himself. He cannot come to dash the nations in pieces, and come, at the same time, as "the desire of all nations." You may think he will crowd two kinds of work into one stage of the great *coming of Messiah*, and be deceived. So thought the Jews; and even his disciples were constantly expecting just such *confusion*, in the fulfilment of prophecy; surely he will not submit to this cruel persecution much longer, he will assert his great power, as we saw him do in the temple, and hurl these blasphemous Jews and Roman legions like chaff before the wind. God is not a God of confusion, each class of events must have their time and place.

"The *second* advent," as if that were a final, is supposed to be Scriptural, but there is nothing of the kind; when he went away he said he would come again, it is true; and that *will* make "a second time." But there is evidence, that after he comes the second time, he will come *again.*

He is coming to the *world*, to judge the whole family of man. His first advent was *not* to the world; "I am not sent but to the lost sheep of the house of Israel." That was exclusively to the Jewish church; and "unto them that look for him, he will appear the second time, without sin unto salvation." The *world* do not look for him; nor is this advent *to* the world, but to them that look for him. "If I go away I will come again and receive you to myself, that where I am, there ye may be also." This is as exclusively to the gospel church, as was the former to the Jewish church. *Results* of the former, reached beyond that church; and will do so in this case.

When he came to the Jews he had no form nor comeliness that they should desire him: when he comes to us, the world will not desire him: "I saw the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army." But he will come, as "the *desire* of ALL NATIONS."

He came the first time, in character with the age and work he had to do; every thing in that dispensation was earthly and visible, earthly priesthood, earthly sacrifices, earthly temple, and earthly city. Will he not come to the gospel church in character with the things belonging to this age? and what is there that is earthly, or visible? We offer spiritual sacrifices, have a spiritual priesthood; and nothing the christian has, which the world cannot have, is of a visible nature. To all appearance we are natural human

beings; but there is a spiritual sense in which we are *new* creatures, Christ formed within us. But all is on the invisible plane, "The things which are seen are temporal, but the things which are not seen, are eternal." When Christ appears "the second time, without sin unto salvation," he can no more be seen by the natural vision, than can other "eternal things." Do these things appear contradictory? not one whit more than did Scripture statements at the first advent. Do you say, "every eye shall see him;" true, but not now. There is order in these things. When he appears to the *world*, we also *appear*, with him,, (Col. 3: 4). But we do not appear *with him*, until after he has appeared to us: "we shall be *like* him, for we shall see him as he is." Those in the mill, and in the bed, and are changed in the "twinkling of an eye," will not see Christ, until they are changed, fashioned like unto his glorious body. But "as the lightning that *shineth*, etc. so shall also the Son of man be, in his day." True; but *spiritual* brightness is not visible to natural vision. Hence Christ may shine a thousand times brighter that did the host of angels encamped round about Elisha, (2 Kings 6: 17); and yet, "without holiness no man shall see the Lord," This invisible coming is in strict harmony with every other feature of the gospel age; and as he came to the Jewish church in the end of their age in a character appropriate to that age, he most certainly so comes to us, in the end of the dispensation of the Spirit.

Remember, this does *not* clash with those statements concerning the open manifestations and judgments, which are to awe and astonish the world; and *does* reconcile many Scriptures which can be explained in no other way.

THE PAROUSIA.

"But as the days of Noe were, so shall also the parousia of the Son of man be," (Matt. 24: 37). "And as it was in the days of Noe, so shall it be also, in the days of the Son of man," (Luke 17: 26). In what respect do these texts differ? and if they mean the same, and there is no possible excuse for any other view, then the parousia, or *presence* of the Son of man, and the *days* of the Son of man, mean one and the same; just as the *days* of Washington, and his *presence* here on earth, would mean the same. The *days* of the Son of man, in which men are to be planting, building, and marrying, and *know not*, implies, not a moment merely, but a period of time. Hence, "as the days of Noe, so shall also the presence of the Son of man be," implies, that this *presence* of the Son of man, is to be, not a moment, merely, but a period. The harvest of the Jewish age, was the period of his parousia, when he came to that people, *in the flesh:* What of the harvest of the gosgospel age? is it not the time of his presence at the second advent? and does not the harvest occupy *time*? "And in the TIME of harvest I will say to the reapers, Gather ye together first the tares," etc. Then the "time of harvest," is the time of the parousia of the Son of man, the time in which men are to eat, and drink, and marry, and know not.

There is a sense in which the harvest of the Jewish age reached from the baptism of Jesus, or indeed from his birth, but was in actual process from his baptism to the final destruction of their nationality; the latter, being a period of about forty years. And our prophetic measurements give a similar period here, as the harvest of this age: beginning in a certain sense, in 1843–4; but the Bridegroom tarried, and the actual work of the harvest began thirty years later, and will end with the "times of the Gentiles, in 1914. This is what we understand by "the day of the Lord;" or, "day of the Son of man," [day, and days, are the same in the Greek]. "The day of the Lord is a day of darkness." It is not, therefore, the millennial age, when the knowledge of the Lord shall cover the earth, but a period of desolation which precedes that brighter day; even as the forty years, or "day of temptation in the wilderness," preceded the entrance into the promised land.

There is a special period marked off *here*, as at the end of the Jewish age, a "week," of seven years, for the separation, first of the tares, and afterwards the gathering of the "wheat." And when gathered, it is to be protected; *while passing through the fire.*

If the Son of man is to be "as the lightning that shineth, etc. *in his day*," (Luke 17: 24), how can *his day* be called "a day of darkness"? It is to be like the presence of God in the pillar of cloud, darkness to one class, and light to another. This brightness of his coming (parousia), is of course spiritual light, and which *is darkness* to the world, "for the natural man can not discern the things of the Spirit." Hence the "day of the Lord so comes as a thief in the *night*, (that is comes in darkness), and they

shall not escape; but ye, brethren, are not in darkness, that that day should come upon you, as a thief."

HOW ARE *WE* TO KNOW?

"They ate, they drank, they married wives, and were given in marriage, and knew not," in the days of Noe, "so shall it be also, in the days of the Son of man."

If *they* are not to know, it must be there is no visible demonstration in the days of the Son of man, *until their destruction* comes. And yet the inference is, that they *ought* to have known in the days of Noe, and also in the days of the Son of man, *before* the destruction comes. But how are *we* to know? By taking heed to the sure word of prophecy, I answer. And as his parousia is to be spiritually discerned, and in no other way, *until* their destruction comes; there are but two possible ways for us to know the time of visitation. First, by the prophetic periods, which give the time and place of the harvest; and the signs of the times, as auxiliary evidence: or second, as did Noah, by direct revelation. But as the Scriptures are able to thoroughly furnish us unto *every* good work; God will never ignore, and thereby dishonor them by giving in some easy way, what may be learned by SEARCHING the SCRIPTURES.

THE SIX THOUSAND YEARS:
Have They Ended?

There is a great deal of indirect evidence that at the end of six thousand years the day of the Lord begins. The day of the Lord is a day of trouble: have we entered upon that time of trouble? The weight of evidence is certainly favorable to the view that we have: and are surrounded by the events belonging to the commencement of that great day.

The chronology, as found in the Bible, is generally considered broken, imperfect, and hard to understand. And so, we may add, are all, or nearly all great Bible subjects hard to understand. Yet when the proper time comes, and the truth is seen, there is a clearness which commends it to our judgment. Take the subject of the time of the second advent, and there are texts which lead the popular mind to the very gratifying conviction that there is nothing for them to search out in this direction: hence they, having no responsibility, may be at ease. While the facts are, it is only by "knowing the time," that we can possibly discern the *parousia* of Christ:—"But as the days of Noe, so shall also the parousia of the Son of man be." And to know the fact of the parousia of Christ, to the generation upon whom it comes, is the test of son-ship.

Again, the atonement is another subject which has been superficially considered. There are texts leading the popular mind to the belief that Christ is our substitute, that he suffered, not for us, merely as the great Physician and restorer; but instead of us, to satisfy a broken *law*, and keep us from punishment; and so make 2 Cor. 5: 10, that "we must all appear before the judgment seat of Christ; that every one may *receive* the things *in his body*, according to that he hath done, whether good or bad," a mere farce, if we have a substitute who bore it *instead* of us, eighteen hundred years ago. Truly this is a very gratifying belief, but like all other erroneous views, it must pass away in the brightness of his parousia. And when the truth is seen, how beautiful and God-like. Christ died, not to appease wrath, and not to reverse the righteous judgment of God on "the old man," the carnal nature, but that he might *re*generate the race; and yet be just, and render unto every man *in the flesh*, according to his deeds done in the flesh.

The church are now being judged, and when we are judged, receive chastisement, (1 Cor. 11: 32); and a hundred fold for our good deeds, (Matt. 19: 29); and the *world* will receive for their deeds, in the time of *their* judgment. Thus we see harmony between the work of the Father and the Son, not discord. The old view of a substitute, is doubtless quite agreeable to both church and world, but it has no foundation in truth, since it is opposed to every New Testament statement concerning rewards and punishments. There are texts, that superficially explained, appear to lean in that direction, as there are texts which seem to oppose our knowing the time of the parousia of Christ, but properly understood, there is no discord.

The chronology of the Bible is another subject on which there are many *apparently* conflicting statements; but it can now be cleared of all. Why then, it may be asked, is there so wide a difference in the calculations of the wisest and best men? For the same reason, I answer, that a difference of opinion has obtained on other great Bible subjects; men have held some opinion on all subjects, at all times; but the *truth* is seen only as it becomes due, and it is *due*,

only as it is fulfilled, or is at the point of a fulfilment. "I speak these things, that when they come to pass, ye might believe," conveys the exact idea. This is why so much light is now being seen; we are at the end of one dispensation, and the dawn of another, the atonement, made *in the holy place*, is about ended, and the church is soon to take higher and holier ground; hence, the great increase of light, without which, the "wife," cannot be made ready. O brethren, do not hold back; you tarnish your own crown, and cause others to draw back.

The time and manner of the first advent were not understood, until being fulfilled. So little about the work of the second coming has been understood until at, or near the actual parousia. So also with chronology, the real truth shines out, only as the six thousand years are about to end; since it is only when the day of the Lord is about to begin, that a knowledge of the fact, becomes the portion "of meat due to the household." The same order obtains with the atonement, and all other parts of the great progressive plan; as it is about complete, and the church about to enter upon the work which is to follow, the light shines forth to the household. The same Scriptures have always been there, but men's minds were not prepared to see and accept the truth. On this principle, and for this reason, many things have been "closed up and sealed even to the time of the end."

The chronology in the margin of our Bibles was compiled and arranged by Bishop Usher; and being considered as reliable as any other, (though absolute confidence was placed in none) it was, by authority, ordered to be inserted in the margin; but has no more authority, aside from that of king James, than any other chronology, of acknowledged merit; of which there are some half dozen. *Bowen's* chronology, the one our arguments are based upon, was adopted, first, because, after careful examination and comparison with the Bible, I found that every apparent break, or dark part as given in Scripture, could be reconciled, far more satisfactorily than by any other. Second, because all the prophetic periods and Bible measurements are, by this chronology, brought into the most perfect harmony one with the other; while, by any other, the utmost confusion obtains.

There are certain difficulties in the way, in arriving at the absolute truth on this subject, which we cannot ignore, and which we shall fairly and fully present to the reader, in another article; but at this time we purpose to give only the points of variance between this chronology, and that by Bishop Usher; and the reasons for this difference.

The total of this difference amounts to *one hundred and twenty four years;* 100, during the reign of the judges; 6, during the reign of the kings; and 18, as to the commencement of the captivity. Excepting the above, they are in harmony. *Bowen's*, proving the six thousand years to have ended in the autumn of 1873, and of course, "the day of the Lord," which is a day of trouble, to have already begun; and the other, that it is to be a hundred and twenty four years later than the above date.

The two agree from Adam to the division of the land, while from that to the reign of Saul, Usher makes an even 350 years; and Bowen, 450. In the book of judges are nineteen periods, giving the duration of each judgeship, and the time that intervened between each judge, and while under their enemies. These nineteen periods added together, make just 450 years. There is also a little time after the division of the land (Joshua 14); and the first one of these nineteen, (Judges 3: 8), which would not diminish, but rather lengthen the time between the division of the land and the reign of Saul. But Usher *reduces* this period to 350 years, in order to reconcile certain discrepencies occuring in the book of Kings.

During this period given as 450 years, they were most of the time under judges, but there were 111 years occurring at intervals between the various judges, in which they were without judges; the time of the judges being scattered over most of that long period, but not all of it. Now if the whole period were reduced to only 350 years, they would have had judges only a little more than three hundred years; and Acts 13: 20, is a long way from the truth; whereas Bowen's chronology, gives the whole 450, as given in the book of judges, where they were scattered over all but 28 years of the 450; and Paul's statement that "he gave them judges *about* the space of four hundred and fifty years," is correct.

For reference to these periods, and other chronological details, see HERALD of March 15th, '78; which we can send for 3cts.

The next difference occurs during the reign of the kings of Judah. From the death of Solomon, to the end of the reign of the last king of Judah, was as follows:

Rehobo. reigned	17	years, 2 Chro.	xii:	13
Abijah "	3	" "	xiii;	2
Asa "	41	" "	xvi:	13
Jehoshaphat	25	" "	xx:	31
Jehoram "	8	" "	xxi:	5
Ahazia "	1	" "	xxii:	2
Athaliah "	6	" "	xxii:	12
Joash "	40	" "	xxiv:	1
Amaziah "	29	" "	xxv:	1
Uzziah "	52	" "	xxvi:	3
Jotham "	16	" "	xxvii:	1
Ahaz "	16	" "	xxviii:	1
Hezekiah "	29	" "	xxix:	1
Manassah	55	" "	xxxiii:	1
Amon "	2	" "	xxxiii:	21
Josiah "	31	" "	xxxiv:	1
Jehoiakim	11	" "	xxxvi:	5
Zedekiah	11	" "	"	11

Total 393 years; while, according to Usher, it was but 387 years; a difference of *six* years, (compare his date at the death of Solomon, in the margin of 2 Chron. 9: 31, which, it will be seen, was B. C. 975: with his date for the end of Zedekiah's reign 2 Chron. 36: 19; which is, B. C. 588; and the difference is, 387, or six years less than given in the Bible text itself.

There is a *reason* why Usher reduces the time, to less than it is given in the text; he is trying to reconcile certain discrepencies found in the books of 1st and 2nd Kings; a task impossible to accomplish. Bowen, on the contrary, follows the exact Bible text as given in the Chronicles of the kings of *Judah*, the line through which Christ descended.

This 6 years, with the 106, during the reign of the judges, make 106: and the 18, making the total difference of 124 years, is as follows: Usher begins the 70 years captivity with the third year of Jehoiakim's reign, and certainly there was a captivity of a large part of the nation, at that time; it was at that time, Daniel was carried to Babylon, (see 2 Chron. 36: 6, Dan. 1: 1); and many of the nobles, and principal men were taken captive; but *Jerusalem* was not taken captive until eighteen years after, or at "the end of the eleventh year of Zedekiah, the son of Josiah." (Jer. 1: 3). And it was, not the captivity of a part of the people, but the desolations, (in the plural.) of Jerusalem, from which that seventy years was to measure, (Dan. 9: 2).

Those are the only places where Bowen and Usher, disagree: and the weight of evidence is vastly in favor of Bowen.

From the end of the seventy years, or the first year of Cyrus, it was 536 years to A. D. 1, or what is commonly called, "the vulgar Christian era;" and from that, to the end of 1872, Jewish time, ending in our Roman year '73, the six thousand were complete. The year 1, being a fixed point from which to reckon, the *actual* year of the birth of Jesus, whether it was five years before, or only two years, does not affect the measurement; the chronology of the world, would remain the same, if Jesus had not been born.

A very significant fact, may be stated here; according to Bowen's chronology, the six thousand years ended with the Jewish *secular* year which terminated at the autumnal equinox in 1873; and the seventh thousand began. Just at that point of time the present financial distress of nations, began in J Cook's office in N. Y. City. Since which "the canker and rust," of the rich men's wealth, which they have heaped together for the last days, is witnessing against them (James 5:). And the impression is very general that strange things are at hand.

When the great dispensational change begins, *somebody* is to have the truth; while the mass of the nominal church are to be in darkness; may it not be that we, who are teaching these things have the truth? If so, it is worth looking into. We certainly have a good deal of Scripture, and circumstantial evidence to favor our position, that the six thousand years are ended, and that the "day of the Lord has begun.

NOTES ON CHRONOLOGY.

Like every other truth, Bible chronology is so given that good and great men may be in doubt as to some of its actual measurements. For instance, from Adam to the end of the flood, to the very day the waters were dried up, was 1656 years. Noah's 600 years is the last period which make up this total, and so definite is it given, that we learn, in Gen. 8: 13, that when the 600 years were ended, on the first day of the first month of his six hundreth and first year, the waters were dried up. And yet there is a way to reckon, so as to make it appear one year more; and so contradict this connected chain of evidence. So almost every Bible subject is made obscure by *apparent* contradictions. To tell why this is permitted, would be to tell why God chose to speak "in dark sayings and parables, that seeing they might see, and not perceiv

We suppose it was that the Bible might be understood, in relation to these great subjects, only when all parts should come together, into one harmonious whole. The Bible *has* puzzled men; it puzzled the prophets, and even the angels. "Go thy way, for the words are closed up and sealed even to the time of the end," has been true of all that pertains to the great plan of the ages.

The development of the bride required none of these great outline truths; Christ, and him crucified, and *faith* in much that was very imperfectly understood, has been about all. But as she is about to enter on new scenes, and pass from the school, to the home and duties of the wife and mother, her royal Bridegroom makes known to her a little of his home and house-hold matters. And how her heart flutters, and her bosom swells, at the glowing picture; how sweet the still small voice through which he fulfills his promise: —"I call you no more servants, for the servant knoweth not what his Lord doeth; but I have called you *friends;* for all things which I have heard of my Father, I have made known to you."

The Bible has been arranged with many *apparent* contradictions, on purpose, *to keep men in darkness:* "Unto you it is given to know the *mysteries* of the kingdom; but unto them that are without, it is not given."

From Adam to the birth of Methuselah, was 687 years, and Methuselah's age is given as 969, which total is 1656, the exact time from Adam to the *end* of the flood. The flood was on the earth one year, lacking one month and seventeen days; and Noah remained in the ark some months longer. Methuselah not being in the ark, must have died at the beginning of the flood. Here is what appears like a plain contradiction; can it be reconciled? As easily as to turn your hand, I answer; and in a perfectly Scriptural manner.

There are numerous instances to which we can refer, where a certain number of years having passed, and another year commenced, that year, merely commenced, is counted as a full year; but one may suffice: "Zedekiah reigned eleven years in Jerusalem," (Jer. 52: 1). Now read from the 5th to the 12th verse, and you find he reigned only a few months of that eleventh year. Methuselah was 968, and entered on his next year, and that last year is counted, as was the last year of Zedekiah. And he could have entered 1 month and 17 days into the last year, before the flood came.

But does not this weaken the probable exactness of the measurements which make chronology? Not in the least; if the Bible is true, Bible *chronology* is true in *spirit*, if not in letter. The full age of none of the patriarchs from Adam to Noah, is reckoned as a part of chronology; but merely to the begetting of the next patriarch: that much of the life of each, was given to be added up as a chronology. And though we are not called upon to believe that every patriarch was born on his father,s birth-day, that some did not overrun, and others fall short, still we *are* called upon to believe that what the chronology is given to *teach*, is the exact truth.

Here is where so many mistakes are made by those called to feed the household; without comprehending the *whole* of a subject, they hastily build on single texts; and being sure of a text of Scripture, are over confident. I saw this illustrated at one of our campmeetings; a brother preacher had made the discovery that Methuselah's age, and the time prior to his birth, made a total of 1656 years. That was enough; no reasoning, and no array of *connected* Bible statements could reach him. He could comprehend the arithmatic, but he could not grasp the spirit of the subject.

2nd The next chronological dificulty is in relation to the age of Terah at the birth of Abraham: "Terah lived seventy years, and begat Abram, Nahor, and Haran," (Gen. xi: 26). In the chronology, we affirm that Terah was 130 years old when Abram was born; and prove it thus; Terah died at 205 years of age, (Gen. xi: 32). Abram did not leave Haran, or *Charran,* [one is the *Hebrew*, and the other *Greek*, like Elijah, and Elias], until his father was dead (Acts vii: 4). When Abram left Haran, at the death of his father, and came into Canaan, he was 75 years old, (Gen. xii 4-6). Here is an agreement between three witnesses. But do they not contradict the statement that "Terah was seventy years old, and begat Abram, Nahor, and Haran?" By no means! there is no more proof in that text that Abram was born when his father was 70, than that both of the other sons were born at that time. But Abram's *name* is mentioned first. O yes! and there are other cases where the younger, if the chosen of God, is named before the elder. There was Jacob and Esau; Ephraim and Manassah. Surely with these examples of the younger being preferred before the el-

der, you would not reject three positive Scriptures, merely because of an unsupported *opinion* that being first mentioned, he must have been the elder.

The next chronological difficulty is the statement in 1 Kings 6: 1, where the time from leaving Egypt, to the fourth year of Solomon's reign, is given as *four* hundred and eighty, instead of *five* hundred and eighty years; a discrepancy of just one hundred years. On leaving Egypt, there was 40 years in the wilderness, and 6 more to the division of the land; then skipping the time of the judges, there was 40 years for Saul, 40 for David, and 4, for Solomon; making 130, of that four hundred and eighty, and therefore leaving but *three* hundred and fifty, for the whole period from the division of the land to Samuel. And we know the judges did not cover *all* of that period; and in Acts 13: 20, it says, that he gave unto them judges, about the space of *four* hundred and fifty years; and the time as given in the book of judges, covering the time of each judge, and the spaces between, add up four hundred and fifty; and thus proves the statement of Paul to be true.

This error of *four*, in the place of *five*, as it should read, in 1 Kings 6: 1, is the source of almost all the errors of chronology.

The reign of the kings of Israel were broken and disconnected. The crown was in possession of a number of different families; and there were times in which they had no king; and although the line of the kings of Judah, through which the chronology descends, is intermingled in 1st and 2nd Kings, with that of the kings of Israel, still it is done in such a way that all the irregularities of the one, are reflected on the other. A king of Judah began to reign *in such a year* of a king of Israel, and so on. While the true chronological line, recorded in the Chronicles of the kings of Judah, is unmixed, and unbroken.

The attempt by Usher to reconcile the two, though praise-worthy, was an impossibility. He shortens one, and stretches the other, to get what he calls harmony. But the chronology of 1st and 2nd Kings, is full of mistakes. For instance, it says, "Two and twenty years old was Ahaziah when he began to reign," (2 Kings 8: 26). And in 2 Chron. 22: 2, "*Forty* and two years old was Ahaziah, when he began to reign." "Jehoiachin was *eighteen* years old when he began to reign," (2 Kings 24: 8). "Jehoiachin was *eight* years old, when he began to reign, (2 Chron. 36: 9). "In the fifth month, on the *seventh* day of the month . . . came Nebuzar-adan, captain of the guard . . . into Jerusalem, (2 Kings 25: 8); while in Jer. 52: 12, it says it was the *tenth* day of the month. I mention these to show that the chronological statements in the books of the kings of *Israel*, where they differ from the Chronicles of *Judah*, are not reliable; they are at variance with Jeremiah, with the Chronicles of Judah, the book of Judges, and with Paul.

With these samples before us, it is not difficult to believe that 1 Kings 6: 1, should read, "And it came to pass in the *five* hundred and eightieth year."

Usher's chronology corrected to the one line through which Christ descended, gives the time as follows:

Adam to end of the flood,	–	1656 yrs.
Flood to the Covenant,	–	427 "
Covenant to the Law,	–	430 "
In the wilderness,	–	40 "
To the division of the land,	–	6 "
From that to Samuel,	–	450 "
Under the kings,	–	513 "
Desolation of Jerusalem,	–	70 "
To vulgar Christian era,	–	536 "
To end of '72, *Jewish* time,	–	1872 "
Total, – – –		6000 yrs.

Those who would like to see chapter and verse for every year of the above, *and other time arguments* may enclose a 3cent stamp, for No. 6, Vol. 6 of the HERALD.

WHO WILL RAISE THE DEAD?

(The following is from brother PATON, with NOTES by the EDITOR, the notes being in *brackets*, (thus.) The object being to save space. If the articles were separate, we should have to *re*-state much of his, in order to have the reply understood. As an elucidation of truth is the object of both, this will be unobjectionable, ED.)

We are all, I think, willing to learn, or give up ideas when a thus saith the Lord, *understood*, makes it necessary. When the light increases we may see differently, and may we have grace in the future, as in the past, to confess our mistakes as they become apparent. At present we object to the idea that the Father as distinct from the Son, will raise the dead, or do any thing else which is a part of the plan of salvation.

The work done before the incarnation, was, in a peculiar sense, we believe, the

work of the Father; and "the Word was made flesh," to "*finish* his Father's work," (John 4; 34). The finishing work was the *harvest;* and so far as related to the Jews in favor, it ended when Jesus left their house desolate, and said, "It is finished."

Unless we are much mistaken, the Word was not called the Son until the incarnation.

The Son was called Immanuel, God with us, (Matt 1: 23). God was manifested in the flesh." "All power is given unto me in heaven and earth, (Matt. 28: 18)). "It pleased the Father that in him should all fulness dwell— all the fulness of the Godhead bodily," (Col. 1: 19). From these, and other testimonies, we believe that God is in Christ, so that all that God does is *through* Christ as mediator, and all Christ does, is by the power of the Father given him. Hence he could say, "I and my Father are one;" and "he that hath seen me, hath seen my Father." But as the Father *gave* him the power he could also say, "My Father is greater than I."

With the prayer that the Spirit of truth will help in rightly dividing the word, let us look at John 5: 21; which is thought by some, to be a "thus saith the Lord," that the Father, as distinct from the Son, will raise not only a part, but all of the dead.

"As the Father raiseth up the dead, and quickeneth them; even so the Son, quickeneth whom he will." If the quickening by the Son, refers to the work of *elevating, after* the resurrection, (that is, *giving the higher, or spiritual life*, as distinct from the Adamic life, Ed.) the Son will have nothing to do, for the Father quickens (with the *natural* life), all he raises. To quicken, is to make alive, and the double statement gives emphasis to the idea of *life* by resurrection. Modern resurrectionists do not give life. A careful reading of the context, instead of confirming the assumption that the Father, separately, will raise the dead, will show that the work is committed by the Father into the hands of the Son. The plan of the ages will help in dividing the word:

The closing work of the Jewish age, was the turning point between the work of the Father and the Son; "my Father worketh *hitherto*, and (now) I work," ver. 17.

(The end of the Jewish age, at the resurrection of Christ, was the *beginning* of the new order of things, we admit; and it was then God began the transfer; but he did not then give the *world* to Christ, (John 17; 9); nor yet the kingdom; a work *begun*, is often spoken of, as if it were accomplished. Hence, the work is as yet, a mutual work. And in this great plan, the generation, and re-generation; the natural man and the spiritual man, and the work relating to them, is of an entirely different order, Ed).

Raising the dead may well be regarded as the climax of physical healing; he that can do the greater, can certainly do the less. And if Christ has not the power over physical death, he could not heal a single disease or save a person from dying. (Our brother certainly does not wish to make it appear that we deny the power of Christ, it is only a question of *order*, is there a pre-arranged order, in the work of the Father and the Son?). Before the incarnation, the Father healed diseases and raised the dead, but says Jesus, "The hour is coming, and now is, —the harvest of the Jewish age was the beginning of the gospel age,— when the dead shall hear the voice of the Son of God, and they that hear, shall live," (verse 25).

True, the Son can do nothing of himself, the Father shows the Son, so that what the Father can do the Son can do also, ver. 21. after which the Son does the work, "For the Father judgeth no man, but hath committed all judgment unto the Son." ver. 22.

(In the last paper we showed that the work of judgment, or trial, is the special work of Christ, because tis the work of *re*generation, Hence instead of proving that every kind of work is done by Christ, as our brother supposes, it proves just what we claim, viz. that the "NEW creation, is Christ's work, Ed).

"As the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment, because he is the Son of man. (verses 26, 27). Now that the life, and power, are given to Christ, do not be surprised if he exercises his power to give the life.

(But what *kind* of life was it the Father had given him to have in himself, *even as* the Father had it, *in himself*, and to impart it to others? "God only hath immortality." And what kind of life does Jesus *say* that he gives them? "My sheep hear my voice, and they follow me, and I give unto them *the life that perisheth*, (John 10; 28):—Is that what you would have taught in the HERALD? In giving physical life to Lazarus, he gave it by the same power by

which Elisha raised the widow's Son. He was prophet, priest, and king; and while acting as a prophet, did his work by the same authority as other prophets. Jesus *prayed*, and the Father always heard him. He received all power, after the Father had raised him from the dead; then he no longer prayed. While he was acting as the "*sent of God*," he acted by the authority of God; and healed God's people. After his ascension, all physical healing done in the name of Jesus, was to such as belonged to him, were being begotten by the word of truth, or in some way gave immediate proof that the Father was drawing them to Christ; and none others *can* come to him.

From the above we have authority for believing that none can come to Christ for life, until the Father draw him; God does not draw the physically dead. Hence, if the Father ever draws the Sodomites to Christ, he will first, open their graves, and bring them up out of their graves, and return them to their former estates. All judgment is given to Christ, therefore, when the judgment *begins* with a man, that man is from that moment, delivered over to Christ, and is chastised, or rewarded, laid on the bed of death, or healed of his diseases; at the will of his judge; and "the Father judgeth no man." Christ receives mankind, and deals with them just as fast as the Father gives them to him. And as proof that God had not given the world to Christ at the first advent, we quote, "I pray not for the world, but for them thou hast given me." When the Father gives the Sodomites to Christ, they will come to him, not before; and there is no proof that any man was ever healed in the name of Jesus, *after he ceased* to be a prophet, where some evidence cannot be adduced that he belonged to the Saviour, ED).

Do not think as Christ was dealing with physical disease and death, that we imagine his work was confined to physical things; all power, physical and spiritual, belongs to him, and the object of physical benefits, is that men thus saved may come to the knowledge of the truth. (This is true; just as fast as God *gives* them to Christ, *he* begins to impart both physical and spiritual blessings, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." ED) Christ exercised that power in the raising of Lazarus, the widow's son, and Jairus' daughter; and not only during his earthly life, but after his exaltation, the "name of Jesus," by the apostles, wrought wonderful cures, and brought the dead back to natural life again. Not in their own name, not in the name of the Father, but in the name of the Lord Jesus, be it remembered, these cures were done. The reason is obvious, they were acting under a commission of him who had said, "All power is given to ME in heaven and earth.

(Our brother lacks proof as to the dead being raised in the name of Jesus. While he was doing the work his Father sent him to do, they were raised in the name of the Father; and he affirmed, "I can do nothing of myself;" and before understanding somewhat of the *order* in the great plan, I have often wondered why there were no well established cases of the dead being raised *after* the ascension of the Saviour. Before that, it was made a marked feature of his work, "Go shew John how the deaf hear, the dead are raised up, the poor have the gospel preached," etc. But after he had finished the work *his Father* had sent him to do, there is not a single well authenticated case. In giving his commission he names almost every thing else, "In my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents: and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Why not have named the greater, "the climax of all," if there were to be a resurrection of any, *between* that of Christ, and they that are Christ's, at his coming? I do not believe "every man in his own *order*," has been, or can be set aside. This argues that the exhibition of spiritual, rather than physical power, is the order of the *new creation*.

The only two cases where there is a shadow of evidence that any human being has been raised from the dead, since the resurrection of Christ, "whom God raised from the dead," or that there ever will be, until "He that raised up Christ from the dead, shall also quicken our mortal bodies, by his Spirit that dwellet in us," are the coming-to of Paul, and the young man who fell from the window. "And having stoned Paul, they drew him out of the city, *supposing* that he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city," (Acts 14: 10).

In the other case the bystanders evidently supposed he was dead, he fell from the

third loft, and was taken up dead; but Paul went down and embraced him, and said, "Trouble not yourselves; for his life is in him, (chap. 20:10). It would have been a miracle, if he had been dead so soon; people fall from the fifth loft, now a-days, and, unless they break their necks, live for hours. These, to say the least, *doubtful* cases, are not evidence enough to convince me that it is *not* "the Father, who raiseth up the dead and quickeneth them.—Let no one suppose that because the second Adam does not impart the life of the old Adam, the life that perisheth, that it robs him of any glory. On the contrary, it adds to his glory. The only life he himself says that he gives, to *any* one, is *eternal life*, ED.)

In the exercise of this power, Christ as the head of the antypical Elias, will restore all things; marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice and shall come forth," (John 5:28). The context shows that the pronoun "his," refers to the Son, and not to the Father. (Here I must differ from my brother, Christ has been speaking of his Father, and of himself; of what he does, and what his Father does. In verse 25, he tells what *he* does," the hour cometh and now is, when the dead shall hear the voice of the Son of God; and they that *hear* shall live." These, we claim, who began from that hour, to *hear his voice*, and live, were his "sheep," for they alone *hear* his voice. Then, after explaining that the Father had given the Son to have life in himself, and the judgment, or process of *regeneration*, by which he, as the second Adam, imparts *the only kind of life he ever claims to give*, he, in the next verse, tells what the Father does. Marvel not when I tell you that I impart life to such as *hear* me; and only my sheep *can* hear *me* (God having spoken in dark sayings, lest others *should* hear); marvel not at *this*, for "the hour is coming in the which all that are in their *graves* (even the physical dead), shall hear *his* voice and come forth." ED).

Merely a resurrection, is not all that is involved in a "restitution of all things," but it is certainly *included* in that work; and it seems as if all might see that Christ's work as head of an immortal race, is over and above his work as redeemer, or restorer of what was lost in Adam. Before Christ can complete the work of bringing man to the image of God, he must redeem man from death, as all the Father had done for man was lost by sin; hence we are dependent on Christ for both life and immortality, which are "brought to light through the gospel," (2 Tim. 1:10). (ED. I hardly need say, it was the spiritual life that was brought to light by the gospel; nothing is more clearly taught under the old dispensation, than was a future life in the flesh: their children shall come again from the land of the enemy; that *God* would open their graves, clothe them with flesh and bring them back; and at the same time, God *says* that *he* will bring Sodom and her daughters, and Samaria and her daughters, back to *their* former estate. If our brother could see a little more clearly between the natural and the spiritual; the work of the Father, and the work he has given the Son to do, he would see that both the Father and the Son will each do just what they say they will do. A little Scripture is worth a great deal of *reasoning*).

The recovery is by the ransom, and the glorification is by the light, to all them that obey him If it be remembered that it is *God in Christ* reconciling the world to himself, it will be seen that we know *both* the Father and the Son; and there will be no more difficulty in harmonizing the statement "I will raise him up at the last day," and "He that raised up Christ from the dead, shall also quicken your mortal bodies." Both are by the same Spirit, (Rom. 8:9); called the Spirit of God, and also the Spirit of Christ. So also Jesus could say, "I have power to lay down my life; and have power to take it again." And Peter could truly say, "God raised him from the dead."

(Supposing we admit that the Spirit by which God works, is also called "the Spirit of Christ," must we therefore admit the old confusion of ideas between the clearly drawn work of the Father and the Son; or in other words, between *physical*, and *spiritual* demonstrations of power? No, verily. Supposing I build a house by the instrumentality of a certain builder, or agent; that same agent is employed by my son to build another kind of a house, and hence, is *his* agent also. Would it therefore be any the less true that I built what I employed that agent to do, *because* my son employed the *same* agent, to build something else?

Why is Christ so careful to state what the Father does, and what he does *not* do, "the *Father* raiseth up the dead, and quick-

eneth *them*." "*God* raised Jesus from the dead." "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." But, on the other hand, "The Father judgeth *no man*, but hath committed all judgment to the Son, *because* he is the Son of *man*," that is, because he is the "second *Adam*."

Although *provision* is made for the whole race, the work of Christ begins with the individual man, *when that man comes to him*, and not before. And no man can come to him, except the Father draw him; and the Father does not draw the physically dead. "All that the Father giveth to me shall come to me." The Father gives the elect bride to Christ, during this age, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Before God gives the *world* into the regenerating hands of the second Adam, he, "even God, who quickeneth the dead, and calleth those things which be not as though they were," will "open their graves, bring them out of their graves," and "bring them back to their former estate." This is confirmed through the New Testament, as well as the Old, by a perfect phalanx of testimony. Nor is the bringing of mankind back to this life, to what they are now, any part of the work of restoring the race back to their allegiance to God; Christ is to do *that* work, and when he has accomplished it, he gives up the kingdom to God, even the Father. Death is the last enemy, but raising a man from the *sleep* of death, is not conquering death; when Elisha raised the widow's son, he did not conquer death; when Jesus raised Lazarus, he did not conquer that dread enemy; it still held dominion over them. But when Christ arose, the "firstborn *from* the dead," the process began, which in due time, will conquer that great, and "last enemy." God raises *the dead*, but Christ raises men *from the dead*, by the process of *regeneration;* that is, the growing up into the "new Man, the last touch of which, is IMMORTALITY; for "as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will. And since he finished the work his Father sent him to do, and which he did in the *name* of his Father, there is not one particle of evidence that *He* gives any but *spiritual* life. On the contrary, his is a warfare against the carnal life, and no man can *live in him*, only as the Adamic life is extinguished. Hence, we now *count* ourselves dead, before we can, even by faith, live the life that is in the Son of God. The idea that Christ, the resurrection and the *life*, gives back to man this "body of death," this old Adamic nature, the very thing from which the apostle cries out, "Who shall deliver me," is out of character with the whole plan. Christ delivers us from this body of death; that is his mission; he "redeems my soul from the *power* of the grave." That means, not to raise THE dead, but to ransom us *from* the dead. And when *he* imparts "LIFE from the dead, neither can they die any more." ED.)

It is to be hoped that none will, *for the sake of propping up a new idea*, reject an *old truth*. When Jesus was raised it was by the Spirit, and therefore not in the flesh for "that which is born of the Spirit is Spirit. And when the saints are raised, "it is raised a spiritual body," for the same reason. Truly we have a right to exclaim, "Thanks be to God who giveth us the victory through our Lord Jesus Christ. JOHN H. PATON.

("It is to be hoped, for the sake of *propping up* a new idea," etc. No, brother P. our object, we humbly believe, is a worthy one, it is that we may lead others, and be led ourselves, to a more perfect knowledge of the only true God, and of Jesus Christ whom he hath sent; and not, we are certain, from so base a motive as the above implies. We have often during the last thirty five or thirty six years, and especially the latter part of that time, been accused of *dishonesty*, because of our *special* views, and "stubbornness" in proclaiming them. But *you*, who for four or five years, have shared this reproach, ought to know how little weight such an insinuation has.

You have made great progress in the shining pathway the last four or five years; also our beloved brother RUSSELL, in the last two or three years, since you began to examine the *peculiar* views as taught in the HERALD OF THE MORNING. But let me advise you my dear brethren; Wait a little, do not drive your stakes yet. Truth, be it "old" or new, is eternal; but error, however old, is worthless. ED).

Notice! The article on the book of Revelation, has been crowded out; also answers to some questions. Questions on a great variety of topics have accumulated, and the next No. will be nearly filed with answers.

QUESTIONS AND ANSWERS.

If men are rewarded according to their deeds, whether they be good, or bad; do they not make atonement for themselves; and therefore make the forgiveness of sins a nonessential?

A,—The word *atonement*, does not belong to the New Testament; it only occurs in our version once, (Rom. 5: 11); and there the *marginal* reading is *reconciliation*.

The idea conveyed by the word *atonement*, as used under the law, and also the process for making it, was based on the fact that without the shedding of blood, there could be no remission. The blood represented the life, Hence there can be no finished reconciliation between God, and man, without the loss of blood-life. *This*, was the one prominent idea taught in the law of the atonement And the atonement, with a little variation, was for the high priest, the lesser priests, and the people. The law did not bring immortality to light, because the victim was left in death. The victim under the law was a *substitute*, but pointed to a reality, that is, it pointed to, or illustrated a great truth, viz. that in some way, *death*, was the only way to the favor of God, and therefore to *life*. The blood-life of the victim was carried within the vail, &c. to teach what must follow, in every jot and tittle, on what that victim represents.

Now we have reached the point: the slain victim represents Christ, you say; I answer no, it *pointed* to Christ, but *represented* the people; that is, represents those who were to be reconciled to God.—"But into the second went the high priest alone, not without blood which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing," (Heb. 9: 8). That is, so long as the blood life of a *substitute* was taken in to the presence of God, instead of *their own life*, the true way into the immediate presence of God was not yet made manifest; the *true* way, being by their *own* life, the substitute being a figure for the time then present, and *pointed* to the true way. Christ is that way, that is, he is our forerunner; and thus "made a new and living way which he hath consecrated *for us*, through the vail, that is to say, his flesh, (Heb. 10: 20).

The *Jews* had a substitute; hence, they themselves could not enter in; therefore the law could not give them life. Christ as the head, the firstfruits, the firstborn *among many brethren*, has made known a new and living way, not as our substitute, else we ourselves could not enter; but as our *forerunner*, he has made known and consecrated this way "for us." And that way is through the flesh. And if we ever enter through that vail, we must follow, not our substitute, but our forerunner.

The way Christ went in, was through the flesh, that is, by sacrificing his flesh-life;—"Sacrifices and offerings thou wouldest not, but a body hast thou prepared me," If he became flesh, for the suffering of death, and passed in beyond the vail, and began to fulfil that to which the slain victim in the law pointed, and we follow him through the way he thus consecrated *for us*, then that slain victim was a type to point the way into the holiest of all, not for Christ alone, but for all who are to enter in, through that way. If he, in entering through the vail, that is by his death, or the sacrifice of his flesh, was our *substitute*, then we shall never pass in through the vail, that is to say our flesh.—All who know what a *substitute* implies, can see this.—But if he became flesh and sacrificed the flesh-life, that he might be the head, the forerunner, the firstborn from the dead, and thus mark the way for us to follow, as the apostle teaches, then *vicarious* suffering is not Scriptural. On the other hand, if the sufferings of Christ are an offset for sin, then his sufferings "which are behind," and which we "fill up," are also vicarious. *There is no escape* from this; and the Catholics are right. If the principle is true in the head it is true in the body; if *one* part of his suffering is vicarious, the other part is; and the monks and priests who lacerate themselves for the vicarious benefit of others, are both consistent and *Scriptural;* and the sooner those who hold to the doctrine of *substitution*, return to the only church where it is consistently carried out, the better it will be for the cause of truth. Until then, we hope to hear no more of that abominable Roman Catholic doctrine of SUBSTITUTION.

Having answered that part of the question referring to the atonement, we now answer the other part. If men are to be rewarded for their deeds, whether they be good or bad, does it not make the forgiveness of sins nonessential?

A,—"For we must all appear before the judgment seat of Christ, that every man

may receive the things, in his body, according to that he hath done whether it be good or bad." (2 Cor. 5 : 10); although admitting of no exception, is like many other Bible statements, subject to modification:—"If we would judge ourselves, we should not be judged. But when we *are* judged, we are chastened of the Lord," (1 Cor. 11 : 31). "If we confess our sins, he is faithful and just to forgive us our sins." I do not see why it is nonessential, or why it is not better to judge ourselves, confess to the Lord, and be forgiven, than to be chastised.

The same writer adds, "If finite beings can receive the penalty for all their sins. I cannot see why eternal salvation for all, would not result."

A, —The wages of sin is death; receiving that penalty does not give life. Nothing but regeneration can give life: and this comes, not by paying penalties, but through a second Adam, and a second birth.

The writer further adds, "If death were the penalty, and the act of dying expiated the same, it would be unjust to hold one in death a moment."

A,—Death is a condition, not an "act;" and when the criminal has thus expiated his offense, he has no claims to life, and therefore none which demand his resuscitation. Hence the resurrection of the dead is not because the sinner has a right to live again; but is as purely an act of sovereign grace, as was that of his creation. And he who brings about this second life, may well be said to ransom them from death.

To ransom, means to buy; "we are bought with a price," and that price was the death of the Son of God, the precious life of Jesus. But why did he die? not to satisfy God's demands on the sinner, but to conquer death, and him that has the power of death, that is, the Devil. Ransom can be effected in two ways; by making terms with the enemy, and paying *their* price; or by conquering that enemy. Christ chose to conquer, to break the bars of death, to lead captivity captive. The cost was, that he should fill the conditions of a *second Adam*.

This does not touch the question of his fulfilment of what the law pointed to, or of his sacrifice, or his cleansing us, or any other work of his love. But it does place the Scriptural plan of creation, by the Father and the Son, in clear and harmonious relations.

Q,—You say that the natural is first, in the plan, and afterwards the spiritual; was there a sin which could not be forgiven to the natural man, as there is to the spiritual?

A,—The sin which is unto death, can be forgiven in neither case; the penalty must be executed; hence death has passed upon all. Sins which are not unto death, can be forgiven, or the penalty executed, according to circumstances, Adam's sin was unto death, the natural death; and like the spiritual sin which is unto death, hath never forgiveness.

Q,—What is the strongest argument against the seventh-day sabbath being binding on the christian?

A,—"If the ministration of death, written and graven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was done away; how shall not the ministration of the Spirit be rather glorious." (2 Cor. 3 : 7).

It was when Moses received the tables of stone, his face was made to shine; these are called, "the ministration of death," it was, "do, and live;" but no man ever did "do," because of the weakness of the flesh.

That system for the *natural man*, is done away, it was unto death; and at the end of the Jewish age he was *given up* to death, for "if one die for all, then were all dead.,'

Now we are being regenerated, and are under the ministration of the Spirit; and the law is all fulfilled in *spirit*, by love.

We have no room to argue on the distinction our Seventh-day brethren are pleased to make, between the law of *Moses*, and the law of God; Moses never gave any law unless it came from God; and *God* never gave any law to that typical people unless it came through the mediation of Moses. And certainly that graven on stone, and associated with the shining of Moses' face, is what is declared to be "*unto death*. Hence, we will only add, "Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?

CORRESPONDENCE.

Letters from all directions are pouring in especially during the last few weeks, full of rejoicing and thanks to God for the increasing light shining from his word. We have letters enough we would be glad to publish, which have been received in the last two or three days, to fill the paper; but we can give only here and there one; while hundreds, overflowing with love to God, and his

precious truth; have to be piled away, seen by no eyes but ours, and HE who records every pulsation of the heart as it flows out in love to him. ED.

From F. W. Haskell. LYNN, MASS.

Thanks for the Herald: On first reading the article, in Jan. No., "Reason for Our Hope," it was depressing to think that we are likely to remain here through the pouring out of the judgments on the tares, not realizing that the position on "the sea of glass," would exempt us from the effects of the "burning;" for like the three Hebrews, we are to pass through the furnace, but escape the fiery judgments. My experience is leading me to lose sight of self, and to desire above all things the glory of God; and I think this experience is growing in others. I think the Lord is teaching us by word and Spirit, and will through the harvest; that we may glorify him in the midst of the fire; "for all nations shall come and worship him."

I have recently seen a book of 300 pp. by H. Grattan Guiness, of England, on the "Approaching end of the Age." It seems that he agrees with you in the main, on the prophetic periods, excepting the times of the Gentiles, which he carries to 1919; on all others, I am told, he agrees with us. It is remarkable, to have one of the mighty ones come out and stand by the side of the weak ones; but the dear Lord can work by both classes, and doubtless will in the coming few years. Our Baptist brethren meet here once a week to hear it read. The book is disabusing the minds of those who read it of all ideas of a personal antichrist to come. He treats largely on Time, and the different kinds of time. He says at the ending of all the periods there has been astronomical phenomena. The same author has also marked off the great dispensational changes like those of our own.

Have you seen an article in the papers on the conjunction of the four planets with the sun, which is supposed to explain the pestilence and miasmatic pressure brought to bear on the earth, and which is to so disturb the sun that our atmosphere is to vibrate with convulsions and thus scatter disease and death to its inhabitants? There was an article in a Boston paper last week, warning the people to take care of their health, as they will soon be called upon to face a season of pestilence such as has not visited our earth since the christian era. They ignore the ending of the gospel age, and yet are looking for the very things foretold.

From C. A. Bierce, WINONA WIS.

I have just received the Jan. No. of the HERALD; it seems to me I could not do without your paper, it is such a help to understand the Scriptures; so much is being made clear which has hitherto been mysterious.

From Henry Wood, North Easton Mass.

I am glad we are in the path which still keeps shining. The way to God is being revealed more perfectly, and so the bride is being prepared for the great event before her.

My heart rejoiced on reading the last Herald; how blessed it will be when the little flock reaches that condition where no evil shall befall them. I could not see how translation could come so soon as 1881, and have the time of trouble amount to the proportions named in the 91st Psalm. The way seems clearer now; and like Elijah, after reaching the Jordan, though on the road to translation, we are going to no *definite* point. What a privilige it is to have our hearts open to the truth as our dear Father reveals it to us, instead of having our theological stakes driven, to shut out the flood of increasing light. The way in which the atonement is now considered, seems more consistent and beautiful than substitution. The penalty was death; and man dies. He that knows his Lord's will, and does it not, shall be beaten with many stripes. These things could not be, if Christ was the sinners *substitute*. How simple is the truth, and how easy to understand, when God's time comes for it to be seen. Praise God for his great love, to usward in Christ Jesus.

The events of the past year, both in relation to the favor to be shown to the Jews; and also the increasing lack of "hire, for man or beast," is, to say the least, *wonderfully* indicative of the correctness of the theory advanced by the HERALD OF THE MORNING. Ashley Meekins, Savoy Mass.

I wish I could express to you how much your paper has done for me. It seems as though I had been shut up in a dark room, and some one had suddenly thrown open a dozen window shutters, letting such a blaze of light in, as to dazzle and blind me.

As soon as the first bewilderment left me, how I enjoyed the bright sunshine of the gospel. A month seems a long time to wait for the HERALD, but it gives time to dijest its contents, and hunt up the proofs; which is better than a surfeit of reading.

E. P. Holland, Woodvill Pa.

MERALD OF THE MORNING

"All nations whom thou hast made, shall come and worship before thee."

Vol. 8. ROCHESTER N. Y. APRIL, 1879. 4.

THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

C. T. RUSSELL, PITTSBURG, PA. ELD. J. H. PATON, ALMONT, MICH.

PLAN OF THE AGES:

"Both the Cherubim of one measure and one size."

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

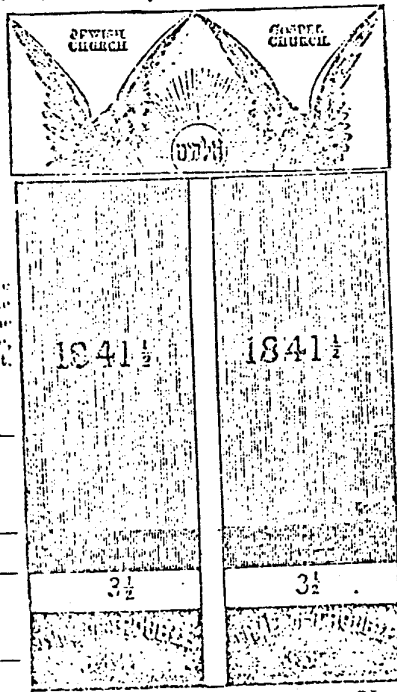
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843–4.

1335 days ended in 1874, also Jubilee cycles 1873, the *double* complete.

"Times of the Gentiles" end in 1914.

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NEW YORK, March, 20th '78.

N. H. BARBOUR; my dear Sir:

I am deeply interested in your publication of the Herald of the Morning, indeed I can say more, for I am greatly instructed.

I trust it is with a grateful heart that I now look upon, what did seem as matter of only the passing moment, your works coming to me as an evidence of my heavenly Father's love, that I might know more of that love, and of His will toward those who put their trust in him. I desire any of your pamphlets designed to throw more light on this all engrossing subject.

Emma E Bowne.

Gouverner March 1, 1879.

Dear Brother Barbour:—I very much prize your estimable paper, read, and distribute them to many persons who gladly received them to read. Have disposed of the three-world tracts—will you please accept my sincere thanks for your kindness, and I would be glad to have more of them if I could pay you for them, which I am utterly unable to do, and ought not to desire to press on your benevolence to continue them free. I am entirely dependent on others, for every thing; am scarcely able to wait on myself; am 82 years old; seldom go any where, am lonely, and have little society. Reading is my great help to bear my solitude. I look for and love the appearing of our blessed Lord and, believe him near.

If your finances admit without detriment to yourself, to continue the paper free, I shall be very thankful for it. Achsa Fuller.

Volga, Ind. Feb. 11, '79

Dear Brother Barbour:—Please find enclosed 50 cts. for which send me your valuable paper one year. It is indeed meat in due season. I have every No. since July—would not take one dollar apiece for them.

Have been proclaiming the harvest message to my congregations where ever I have gone to preach for some time, and find the churches ready to receive it.—It has indeed a renovating power. The nominal christian cannot stand it—the Christ loving people love it, and are strengthened by it. It brings into requisition the oil in the vessel and the lamp again shines brightly. The wise virgins will be ready for the marriage. A little while, and the victory will be ours. All glory to Him who hath washed and cleansed us in his own precious blood. May God bless you in your labor and preserve you blameless unto the appearing of our Lord, is my prayer. Eld. C. Bradley.

BOSTON, MARCH 17th '79.

Dear friends, I have been waiting to get able to write you a long letter; but am not able, as yet. The HERALD is a great comfort to me; and my heart is with you.—Immortality! O how long? May the Lord Jesus soon gather us to himself.

Yours, waiting for the adoption:

MRS. T. H. FORD.

☞The price of the "LAST TRUMP," published by brother RICE of Cal. has been reduced, on further consideration, from $2, 00, to $1,00 per year. Address,

H. B. RICE, Box 1610, Oakland, Cal.

☞Our subscribers will notice a change, on their papers, from a written, to a printed address. The change has involved considerable expense, but we hope in future to avoid the mistakes which are almost *unavoidable*, where some thousands of wrappers have to be *written* for the mailing of each issue of the paper.

The time when your subscription expires is printed on each wrapper; *june, dec.* etc meaning to that month of the current year. When credit is given to the end of the volume of *another* year, the date follows the month. In this change, we have perhaps, made some mistakes; hence, if the time to which you have paid is not correct, please notify me, and the next number will have the correction. Also those sending money will have a receipt in the change of time on their paper; hence, the list of letters will no longer appear.

In order to keep the run of the subjects, it is better to begin a new subscription with the volume; hence, when it is not otherwise ordered, we shall send *new* subscribers all of the back numbers of the current volume.

We mean to take more room in our next for questions which have accumulated.

OBJECT AND MANNER
of our Lord's Return.

A pamphlet of 64 pages, by C. T. RUSSELL. Just the book to place in the hands of those who are hungry for truth. Price 10 cents, or $1 per dozen.

Eld. J. H. Paton, of Almont, Mich., C. T. Russell, 82 Fifth avenue, Pitts. Pa. S. H. Withington, Springwater, N. Y. B. W. Keith, Dansville, N. Y., and myself, at Rochester, N. Y., will gladly respond to any call for meetings where a church, or hall, can be provided.

BOOK OF REVELATION.

"And I stood upon the sand of the sea and saw a beast rise up out of the sea, having seven heads and ten horns. And upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast that I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth the mouth of a lion; and the dragon gave him his power, and his seat, and great authority," (Rev. 13: 1, 2).

This beast, we understand to be *Papal* Rome. And the "dragon," who gave him his seat, and great authority, to be *pagan*, or rather, *civil* Rome,–Gentile governments as united in the fourth universal empire, are *called* the dragon, that old serpent, (chap. 9: 12), because the Devil is the prince of this world, and hence *they* represent him;– and it is true, that the civil powers of that empire did confer Rome, the seat of the dragon, and great authority, on the papacy.

A *church* is represented in the Bible, under the symbol of a woman; but a church when *married*, takes the name of her husband; even as the church of Christ, taken from the Gentiles, "for *his* name," (Acts 15: 14), are, after "the marriage of the Lamb," to take that name, and constitute, as brother ADAMS has shown, THE complete CHRIST.

When the Roman church married the "beast," she also took the name of her husband; and hence, both here, and in chap. 17, she represents the empire. But bear in mind that "the beast," is the *world*, as distinct from God's people; while the world is portrayed under the symbol of *Rome*, the fourth universal empire, —see Dan. 7: 23.

The seven heads, are the seven governments which Rome has had *since* it became the fourth empire, that is, since it conquered Grecia, the third, or leopard beast,—see Dan. 7: and the horns, are the ten divisions of the empire. Without further remark, these *symbols* will be understood.

This papal "beast," came up towards the end of the 5th century, and was installed into the *seat* of the dragon, at about A. D. 538; when Justinian, the emperor of the East, sent his army and expelled the Goths, who were Arians, and opposed to the papal church, and gave Rome into the hands of the church. The "power and great authority," was a gradual gift; it *began* at that time, was increased at about 606: and *largely* so, by Pepin, of France, in 756.

The body of the empire at this time, was in the East, on what had been Grecian territory, or "the leopard" beast: hence, "his body was like a leopard;" it also absorbed parts of the Persian, and Syrian empires, hence, the feet of the bear, and mouth of the lion. The rise of this beast, that is *papal*, as distinct from *imperial* Rome, and its general outline to its final death-wound, is given in the first four verses. While from vrs. 5, to 8, its character is delineated, so perfectly like "the little horn," of Dan. 7: 8, that the two symbols cannot be misunderstood as referring to one and the same power. The eyes, which, through the confessional, and other machinery of the church, sees the secret thoughts of all it controls; the mouth speaking blasphemy, the war on the saints, the duration of its authority; all are the same, in *this* beast, and the "little horn" of Dan.

"If any man have an ear, let him hear; he that leadeth into captivity, shall go into captivity," —verses 9, and 10.

At the end of the forty and two months –verse 5, or "time, times, and half a time," year, two years, and half a year, of Dan. 7: 25, it went "into captivity; or, as expressed in Daniel, ver. 26, "But the judgment shall sit (on that harlot organization), and they shall take away its dominion, to consume and destroy it, *unto the end.*"

Every one knows what happened at Rome, in 1798, just three and a half prophetic years after the papacy received its seat, "they took away its dominion;" it "went into captivity;" and has since endured a gradual consumption.

Ver. 11: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

The two-horned beast represents the two Napoleonic dynasties, as we shall show.

The horns of a lamb represent something mild and inoffensive; those two dynasties came up as *republics*, and by vote of the people. A horn, in prophecy, means a civil power. A republic is the mildest form of civil power known on the earth. One was elected 1st Consul, in 1799; the other, President, in 1848. "And spake as a dragon."

Imperial Rome, which gave its seat, and great authority, to the papal beast, was called, "the dragon." Both of the Napoleonic dynasties changed to empires.

"He exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Napoleon divided a large part of Europe among his family; he gave Spain to one brother, Holland, and the Netherlands, to another; and was himself crowned king of Italy. At one tine, like the popes, *he* had kings and emperors waiting in his ante-chamber, for their turn to be admitted into his presence. It was he, who overthrew the *commune*, and restored the papacy.

Verse 13: "And he doeth great wonders, so that he maketh fire come down from heaven," etc. *Fire*, in these symbols means *judgments;* under the second trumpet, there was "a great mountain burning with fire, cast into the sea." A *mountain* means a government; the *sea*, people; and burning fire, judgments. Napoleon scourged Europe, more than any other man who ever lived.

"And deceived them that dwell on the earth by those miracles he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live. And *he* had power to give life unto the image," etc.

IMAGE OF THE BEAST.

The beast was the old "forty and two months" papal organization, which came to its end in 1798. The beast, proper, was the empire, but when it became *papal* Rome it, the papacy, represented the empire. In 1798, that organization, which had been *head* of Rome for 1260 years, (*one* of the "seven heads,") "was wounded to death," —verse 3, compare this with last clause of verse 14, the *head* was wounded to death, the old papal government gave place to the republic, but though that head was killed, the *beast* lived; its deadly wound was healed. But it lived in another form; a mere *image* of that power which could put its foot on the neck of kings. And yet the restored papacy, the image of the old organization, has spoken great words:—"And he (the two-horned beast) had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed," (verse 15).

The two-horned beast "said to them that dwell on the earth, that *they* should make the image, and *he* had power to give it life.

The papacy was restored in March, 1800. The thirty-five cardinals of the Roman church, met at Venice, by *permission* of Bonaparte, who was then master of nearly all Europe, and elected a pope, and Napoleon gave the new organization life. And when the second horn came up, *he also* maintained that life whenever it was in danger, he said to Garabaldi, and Victor Emanuel, thus far, but no further. He kept his troops at Rome up to only a few days before he himself went down at Sedan, in September, 1870. When the two-horned beast, which gave life to the image, came to an end, the image fell, and the *seventh head of Rome*, under Victor Emanuel, took its seat.

"That the image should both speak, and cause that as many as would not worship the image, should be killed."

The fire, the horns, the beast, and the image, are symbolic; what symbolic *death*, is this? Excommunication, I answer; ecclesiastical death. And those who remember the extent to which this ecclesiastical ostracism was carried with Dollinger, of Germany, Hyacinthe of France, Victor Emanuel and his army, &c. &c. know that he "killed all that would not worship him."

"And he causeth all, both small and great rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

The "beast," proper, means the *world*, the empire of "the prince of this world." Papacy, is the mother church-state organization; the *first* to marry, and take the name of the *beast*. But she is not alone in her adulterous intercourse.

THE MARK.

The mark of age, can be detected, even though a person strive ever so hard to hide it. The mark of the (world) can be just as easily detected in the professed christian; ye "adulterers and adulteresses, know ye not that the friendship of the world is enmity to God.., The mark in the forehead can also be distinguished from that in the right hand. Those having the mark in the hand are the hypocrites, who walk hand and hand with the world, and yet profess to belong to Christ. Those having the mark in their foreheads, are such as are taught, and believe it *right* for church and state, the bride of Christ and the powers that be, to unite.

"And that no man might buy or sell," not literally, but in a spiritual sense; "come unto me and buy, buy wine and milk, without money and without price;" "And while they went to buy, the Bridegroom came." One who stands aloof from each and *all* of these systems is, to the extent of their pow--

er, prohibited from dealing in their theological market. Understand, all these organized sects, beginning with the mother-system, have their theology exactly defined: and no one who dares think for himself, and take advanced ground, can be tolerated, no matter how much Scripture he may bring to his support. This worship of the beast, and of the dragon, which gave power to the beast, is far more common than is generally supposed. *Almost all* the theology of the present day came from the dark charnel house of "the beast." What a god that system has given to its votaries; infants not a span long, writhing in eternal flames; do you blush, my Calvinistic brother? well you may, and cover up that part of your horrid man-made theology. But do you not suspect some of the other parts of that system? *It was brought out of the Rom ish church.* Luther, and other reformers, only dropped two or three tenets of that church, and added a little pure gold, justification by faith—in grown folks, *children* could still be saved by sprinkling water "on their foreheads."

Death, sealing the doom of the "natural man," is not found in the Scriptures; substituting the inocent for the guilty, to *satisfy justice*, is a part of the same theology. *Every where* is it clearly taught that *we all*, the church, as well as the world, must receive few or many stripes, *according to our deeds*. If we commit the sin which is unto death, we must die the second death, as must the natural man die the natural death. All other sins must receive chastisement, to the exact extent they deserve, unless we judge ourselves, and are forgiven. "All judgment is committed unto the Son," and as soon as our judgment begins, "If ye receive not chastisement (for those sins for which we do not judge, that is, condemn ourselves), then are ye bastards, and not sons." The plan of redemption shows that the work of Christ is not designed to save the natural man from any of the penalties of God's law; but looks entirely to a regeneration, and a second birth; leaving all penalties to be punished, or forgiven, to the sinner himself, with no element of substitution, or punishing one, for the sin of another.

It seems strange to me, that all who are walking in the light of present truth, cannot see and get rid of a few of these last "spots on their garment," and be clean, both in the *forehead*, as well as the right hand. O how much abomination has cleaved to the garments, even of the reformers! Can you not see that when Christ bore our sins in his own body on the tree, it means that he became flesh for the suffering of death, and died our death, was tried *as* we are, that in "all our afflictions, he was afflicted," and thus he bore *our* diseases, and *our* stripes, that is, the same stripes that we bear whose sin, was laid on him, who knew no sin?

Suppose a whole nation were smitten with some loathsome disease, leprosy, and by going among them, I could eventually work out a cure. But in order to work a cure, I must become a leper; and so I am sent among them for that purpose; would not I bear their disease? would not their chastisement be laid on me? and by *my* stripes they would be healed. And yet I should not suffer *instead* of them; but *for* them. *This* is what Christ has done for us. He became sin for us, took our nature, bore our afflictions, that he might be the head, the firstborn from the dead, and open a way for us. And if he was made perfect through suffering, so we must follow in his footsteps.

The mark of the beast, then, is having its characteristics, and its theology is the most difficult part over which to get the victory.

"Here is wisdom; let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six."

The term "beast," as used in this chapter is very comprehensive, it means more than the "dragon," that is simply the world and world-power; but this means all the harlot crew, who are joined to the world; and which, together, constitute BABYLON, or the *mystery of iniquity*.—Paul's "MAN of sin. Let him that hath understanding count the number of the beast.

Two thirds of the christian nations are of the Roman Catholic creed; while all others constitute a part of, or are mingled with, her daughters. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Let no one suppose that they will reach that condition on "As it were a sea of glass mingled with fire," until they have "gotten the victory over the beast, and over his image, and over his mark, and over the *number of his name*." This last is the hardest; our church, to be sure they have their festivals and "eat and drink with the drunken;" and are heart and hand with the world, but they try to be good, and we cannot help loving them. Continue to love

them, but beware that you do not worship "*our church*, our denomination, our party." The Spirit is moving; there is a victory being obtained, by the real spiritual element, among all denominations; man worship, and sect worship, is falling, with *this* class. And the false dogmas of these harlot churches, are, one after another, being exposed by the advancing light of "present truth." God help us to get the victory, not only over his *mark*, but over the *number of his name*.

THE TWO MYSTERIES.

There are two mysteries brought to light in the New Testament, viz. the mystery of the gospel, (Ephe 6: 19), otherwise called "the mystery of God," (Rev. 10; 7), and the "mystery of iniquity," (2 Thes 2: 7). The similarity, and yet difference, between these two phrases suggest the relative character of the two things signified,—alike, and yet broadly distinct; analogous by contrast, bearing the relation of *genuine*, and *counterfeit*. The mystery of God is the genuine manifestation of God's love to man; while the mystery of iniquity is the expression of diabolical hatred, Yet in outward form it endeavors to counterfeit the mystery of God, so as to mislead the unwary.

It must have been remarked by every student of the Bible, that, as has been expressed, there is no perspective in prophecy. Events that are centuries apart, are spoken of as though they were cotemporaneous, or nearly so. Such is the case in regard to the advents of the Saviour. Events which we know are connected with the first advent are spoken of in such close connection with events connected with the second coming, that we would never suspect they were more than eighteen hundred years apart. For example, see Isa. 9: 6, 7; Zech. 9: 9, 10; Luke 1: 32. It seems that the gospel dispensation is purposely kept out of prophecy, because the *work* of this age, according to God's plan, was a *mystery*, and not to be known until the time of its introduction, the "due season," had fully come.

This mystery was hid in God, (Ephe. 3: 9), from ages and from generations, (Col. 1: 26), "But when the fulness of the time was come," (Gal. 4: 4), it was "made manifest, and by the scriptures of prophecy," (Rom. 16: 26). and by the Spirit, (Ephe. 3: 5), unto the holy apostles and saints.

The reader will notice that the prophets and holy men who searched dilligently, (1 Peter 1: 10), in order to understand these things, were not to blame for their failure, since they were purposely hid,—kept secret (Matt. 13: 35), by God. On the other hand it does not argue superior wit, learning, or sanctity, on the part of later apostles or saints, because the Lord *reveals* these mysteries unto them. They do not *discover* them, they are made known,—*revealed*, because it is God's "due time."

One apostle especially, was chosen to receive from God direct revelation in regard to the mystery of the gospel dispensation. the apostle Paul. His instruction in spiritual things was supernatural; he says, "I certify to you, brethren, that the gospel which was preached of me, is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ, (Gal. 1: 12).

But what is this mystery? As I understand it, it is this; THE CHRIST includes more than the single being, "Jesus of Nazareth." The complete "NEW MAN,—the second Adam—is a compound being, a mystical ONE; Christ, "and the bride, the Lamb's wife;" just as the "old man," the first Adam, was a compound being. Adam *and* his wife, stand as federal head of the race on the plane of the flesh; this must be clear to all. And it is equally true that Christ and his bride, the *gospel* church, stand as the head, on the plane of the Spirit. The Redeemer is not complete, until his body is redemed, (Rom. 8: 23), and the espoused virgin, becons the bride.

It sounds strange and erroneous to many to say that the Christ, the Redeemer, has not yet come; that he is not yet perfected: and yet this is the teaching of the New Testament, In Ephe. 1: 23, we learn that the church is not only called the *body*, but is also called the *fulness* of Christ. (This is a peculiar word, having no exact equivalent in the English. *Pleroma* means, that by which a thing is filled up, or made complete. And the Spirit put this word into the mouth of the apostle when he was endeavoring to express the churches' relation as the body; the *pleroma*, that which makes the Christ complete; as a ship's complement of material and men, before her voyage is commenced.

The Bible teaches that the Father has given to the Son a certain number, designated as, the *ecclesia*; the church, who are ultimately to constitute "the bride the Lamb's wife," and are to be chosen, from among all nations, and take his name:—"God did

visit the Gentiles to take out of them a people for his name." And if these take the *name* of Christ, the Anointed, or Redeemer; *they* will be called, the Christ, Redeemers, or, Saviours:—"And *saviours* shall come up, on mount Zion, . . . and the kingdom shall be the Lord's," (Oba. 21).

"All that the Father giveth me, shall come unto me;" "I pray not for the world, but for them thou hast *given* me," &c. &c. all of which texts prove clearly what I have already said; that the Father has *given* the Son a certain number to be the "Eve" of the "second Adam." To perfect this *body* of Christ, that by which he is made complete, as the bride, the New Jerusalem, the spiritual mother of a regenerated race, (Gal. 4: 26), is the special work of this age; the mystery of God; and is to be finished "in the days of the voice of the seventh angel," (Rev. 10: 7). And to attain to this position, is to attain to "the prize of the high calling of God in Christ Jesus."

Here, then, is the mystery of God; but what is the mystery of iniquity? The Devil's counterfeit, I answer. Satan has tried to counterfeit what is foretold of Christ. As the mystery of God, or the complete Christ, is the church married to her Bridegroom; so the mystery of iniquity, the antichrist, is the church married to the world. The false marriage makes the church a *harlot;* while the true marriage will transform the spotless "virgin," into "the bride, the Lamb's wife." When a church forsakes the only true Bridegroom, and joins herself to the world, as a church-state organization, she is guilty of *spiritual* adultery; and is in the sight of God, an "abomination."

Under the law, the penalty for lying with a beast was death, (Lev. 20: 16).

The nations are called "beasts," (Dan. 7:); and when the espoused of Christ, forgets her absent Lord, and unites herself to the beasts of the earth, it is a crime of great enormity. The Roman Catholic church as the first organization of that nature, is not only called a harlot, but the mother of harlots. A true picture of a harlot church is drawn in Rev. 17: 3; a woman, the Bible symbol for a church, seated on a beast; i e. supported, or carried by the civil power.

These remarks will suggest the *spiritual* meaning of the words harlot, adultery, and whore, as used in the Bible. When James says "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever, therefore, will be a friend of the world is enmity with God," he does not use those words to the church, in a fleshly, but in a spiritual sense. Spiritual adultery is, becoming worldly in life and character, after having by conversion, and a public profession of christianity, been espoused to the *heavenly* Bridegroom. This was God's continual complaint against Israel; they went a whoring after other gods. The Lord was their spouse, but they deserted him and contracted unholy alliances with the world; hence the wrath of God came on them, to the uttermost, (1 Thes. 2: 16). Read also the whole of Ezek 16: and you will find full confirmation of this.

This same complaint of adultery is made against the church in the gospel age; and, as we have already said, the Roman church stands convicted as the *mother* of harlots, while every other church-state organization are daughters. The papal system is the head and centre of the mystery of iniquity, the visible manifestation of Satan's kingdom in the earth. It began to work, i. e. the adulterous union of church and world, even in Paul's day, but *pagan* Rome hindered the complete union; and not until that was taken out of the way, was that union fully consummated into a most hideous system of sin and blasphemy, as the "*man* of sin.

The true church when complete, and made one in Christ, is also called a man, the man child, who is to rule the nations, (compare Rev. 2: 27, and 12: 5).

But let me notice another point; the papal system, and other church-state organizations, are by no means all that is included in the phrase, "mystery of iniquity;" So far as any church conforms to the world, and depends for its support on men of the world, to that same degree, it is a harlot church, a natural daughter of the mother of harlots, and abominations of the earth; and swells the ranks of the *mystery of iniquity.* What is the object of church fairs, festivals, amateur theatricals, lotteries? &c.&c. It is catering to the world, leaning on the "beast," for support? and is not this very much like "the woman seated on the scarlet colored beast"? Alas! alas! that to-day it is as true of the nominal church of Christ, as it was true in days gone by of the Jewish church; *they have gone a whoring after other gods:* and commit lewdness with the *world* and the kings of the earth.

We might particularize still further; every individual professor of religion who has become worldly, and who apes the manners

and fashions of the world, is just so far guilty of spiritual adultery. The apostle James is addressing individuals when he says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God"? The Bible has a great deal to say in regard to christians keeping separate from the world; says Christ, "I have chosen you out of the world," "wherefore come out and be ye separate, and touch not the unclean thing, and I will receive you, saith the Lord."

The *beast* is the symbol for the world-power, the most bitter opposition and hatred to Christ. Satan, the prince of darkness is the head of this power, and under its flaunting banner muster the bad and depraved of all ages; [the *mark* of the beast, is, therefore, having the mark, or characteristic, of men of the world, having our garments spotted by willing contact; and having the *number of his name*, is, being numbered with some of its organizations, ED]; that the church, called to be the bride and body of Christ, should in the least, compromise with these powers of darkness, is lamentable to the last degree; but that she should deliberately take her seat on the beast, that she should enter into alliance, that she should ever join hands with it in unholy and monstrous wedlock, is a spectacle to make an angel weep. It was such a spectacle as this, that caused the Son of God to weep over apostate Jerusalem; it is just such a spectacle as this, that may well cause all true christians to weep between the porch and the altar, (Ezek. 8: 16) as they look upon the christian churches of to-day. The mystery of God, should form no alliance with the mystery of iniquity.

Dear reader, we are under the sounding of the seventh trumpet, the time when both of these mysteries are to be finished; the one to enter upon her glory; the other destroyed by the brightness of that glory. The bride is making herself ready for her long absent Lord. The clouds of error and tradition are fast being swept away from before her anointed eyes, and her position even now, begins to appear like, "as it were a sea of glass," while in holy joy she awaits, her gathering unto him. At the same time the moral and political heavens are black with many an angry cloud:—"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it," (Isa. 13; 9). The mystery of iniquity still works; it is rallying its dark forces for the final conflict. But we know what the issue will be: Babylon the great, must fall, and the kingdoms of this world, become the kingdoms of our Lord and of his Christ.

With which of these two mysteries are *you* identified? "Ye cannot serve *two* masters." Beloved brethren of like precious faith, partakers of the heavenly calling, seeing that ye look for such things, let us be dilligent that we may be found of him in peace without spot and blameless, "hating even the garment spotted by the flesh:"

REV. A. P. ADAMS, BEVERLY, MASS.

CONVERSION AND HOLINESS.

Are you converted? I ask this question of every *christian* reader. I ask it because many are christians who are not fully converted; and because many think themselves converted, who in the scriptural use of that word are not. Conversion is not simply abstaining from vice and immorality. It does not consist in joining a church and associating with christian people; nor in acts of charity. And lastly, it does not consist in *feeling good*, or self-satisfaction.

It is not a reform, merely; "Repent ye therefore, and be converted," or more properly rendered, reform ye therefore, and turn—the reform and turning must both be effected. The sinner—in the world—is reproved and convicted by the Spirit, through the word of God, and through the church of God; every child of God is a temple of the Holy Spirit; and the light which shines from that child, ("let your light so shine, that men may see," &c.) is the element which reproves the world of sin, of righteousness, and of judgment to come. This leads to reform, which is the beginning of conversion, but not all of it. The second step (scripturally) is baptism; the third, the receiving of the Holy Spirit: "Repent and be baptized, . . . and ye shall receive the gift of the Holy Ghost," (Acts 2: 38). This, inducts fully into son-ship, and he becomes one of the "brethren." Still such an one is only partially *con*-verted; he is getting along however, press on brother, you are a "*babe* in Christ;" continue and "grow up into him in all things, which is the head, even Christ." You as a sinner, were turned to the world—worldly desires were yours, God's will was opposed to yours, because you had the carnal mind which is at enmity with God. When reform began, it was a

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beginning of conversion to God. You became more reconciled; you are *less* opposed but still there is some opposition to his will. When you are *completely* turned, converted, there will be no opposition of your will: you will "let the same mind be in you which was in Christ Jesus"—he came not to do his own will, but the Father's, if you have the *same* mind, you will seek not your own will, way, desires, but *God's*. † Now ask yourself—am I converted? Is the *will of God* my actuating and governing principle? Do I seek in my business, pleasures, and in *every* act of my life, to do just what Father would have me do, whether it be a pleasure or cause trouble and pain? Are you ready to say, not only, "Thy will be done on earth," as looking forward to the next age, but thy will not mine, be done *now*.

Paul recognizes the fact that some "*babes* in Christ," (1 Cor. 3: 2), have yet a measure of the carnal mind, which is enmity, or opposed to the will of God. Hence he exhorts the church, "we pray *you*, in Christ's stead, be ye reconciled to God. God's justice condemned all the world as guilty, and consequently justice was opposed to, or at enmity with the world; the world were at enmity with God also, because of their carnal minds; so there was enmity, or opposition from both parties; the enmity from God's side was ended when *justice* was satisfied, when Christ by the grace of God, tasted death for every man, So on God's side, "*we* were reconciled to God by the death of his Son;" and a "new and living way" of approach to God opened up. ‡

And now the only thing remaining to a perfect reconciliation and harmony between mankind and their Father, is that they be reconciled to the will of God. The church —believers—are the only ones who attempt to reconcile themselves to God, and they as a rule, are only *half* reconciled, partly converted; unwilling to give up *all* of their own will and reckon themselves dead, their own will burried; and the life I now live, is not I, but Christ in me. "I beseech *you*, brethren, . . that ye present your bodies a living sacrifice, holy, acceptable to God, your reasonable service." This is conversion, this is holiness; the sacrifice or laying down of your own will, is with God, holy and acceptable. And the *person* in whom God's will is supreme and the only rule, is a temple of God in the most complete sense, for "the temple of God is holy."

Where God thus makes his abode, the result is God-li-ness (God likeness), this is "the will of God, even your sanctification.' And having your will sanctified, your body comes more and more under the control of God's will, and your every act, word and thought becomes more godlike, because controlled and guided by his will, and "by their fruits" you will soon be able to know all such; pride, hatred, malice, &c. elements of carnal nature are supplanted by godlike mercy, justice, love and humility.

Will it pay? is it profitable? are proper questions: let us count the cost. You must crucify the world, the flesh and the Devil; and this means a great deal; it means denying yourself, pride, the good opinion of the world; it means the loss of reputation, for now you undertake to "follow the Lamb whithersoever he goeth;" for "he hath set us an example that we should follow in his footsteps;" As he made himself of no reputation, in doing the Father's will, so will you. It is not sufficient that you come to a position where you can say, I know of no will of God which I do not comply with; it is your place to find out his will, and your constant employment will be, searching for, as well as doing his will.

This is made a simple matter, he will lead you step by step in the understanding of his word, which is the agency for your sanctification: Sanctify them through thy truth, thy word is truth. And his Spirit, freely given to all his children, will, if they follow its leadings, guide them in the understanding of that word necessary to obedience, "He shall guide you into all truth."

You see then that it costs considerable, the more or the less in proportion as you value these earthly toys, you must surrender all, "The dearest idol I have known,

What e're that idol be."

So much for the cost; what profit is there in godliness? "Godliness is profitable in all things, having the promise of the life that now is, and also of that which is to come." What promises? O, "exceeding great and precious promises," all the promises of the Word are to these, for they are the overcomers. These now *begotten* in his likeness, will then be received into fellowship of sons, be like their elder Brother, made like unto Christ's glorious body, see him as he is, and know as we are known. No wonder, Bro. Paul, you call it a "high calling," to be sons of God, heirs of God, joint heirs with Jesus Christ, to sit with him in his throne. Yes! yes! it is profitable

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But how about the present life? will it be *all* storms, clouds, and crooked paths? No, coming into this position we have the continual company cheer and sympathy of the great Shepherd, He covers and protects us, and when the storm rages, takes us into his pavilion, and we are sheltered on every side.

"In God I have found a retreat,
Where I can securely abide;
No refuge nor rest so complete.
And here I intend to reside."

The roof as well as the side walls is made up of "precious promises." One is, "No good thing will he withhold." Well Lord, I like that, I take comfort from it; and now I know that any thing thou withholdest is a thing not really for my good, and I am glad thou doest withhold it. Another reads, "all things shall work together for good to them etc. Ah, how blessed, then if things come upon me, of themselves evil, I can realize that they are for good, and will so result. "For we know that all things shall work for good." "These light afflictions," work out for us a far more exceeding and eternal weight of glory. Welcome, then, every trial and affliction which my loving Father sees proper to send, if his will is mine; I can do and endure all things through Christ which strengtheneth me. And he has promised, "I will never leave thee nor forsake thee." His grace shall be sufficient for me, for with every temptation, he will make a way for my escape. Oh yes it is profitable, we now have "joy and peace through believing. A joy we never had before, "peace the world can neither give nor take away."

If you have not done so, give yourself to him entirely, then,

"Believe his word and trust his grace,
And cast on him your every care."

Enter now into the joy of your Lord, and have, not a mere momentary extatic joy, but a full assurance of faith based on promises of God which are to you, because you have complied with the conditions. You will have "peace like a river:" sometimes deeper than at others, but never-failing, because fed by never-failing springs, the promises of God. C. T. R.

† *My experience was, that from the moment of conversion, (and it was in a moment) my will was not partially, but entirely given up; and so far as I knew his will, I had no opposition to it. Being a "babe in Christ," I could read his will only a little: but as we grow in grace and in the knowledge of God, the christian is more conformed to his will, because he knows it better.* We become conformed to the will of God, just as fast as the process of *regeneration* progresses. And when that process is complete, we shall do his complete will; but until then, until this mortal shall put on immortality, we remain *in a degree*, carnal: Ed.

‡ I hardly think our brother means that God was *reconciled*, in the sense he is using that word, that is, *brought into harmony* with the "natural man," after his *justice*, as he calls it, was satisfied by the death of Christ. "If the casting away of them (the Jews) *be the reconciling of the world*, what shall the receiving of them be, but life from the dead, (Rom. 11: 15). The death of Christ, broke down the partition between the natural heirs of Abraham, and the world, and thus brought the world within reach of the promises of God, "for the promise that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith," (Rom. 4: 13). Hence, the reconciling of the world, was not by satisfying God's *justice*, when Christ died; but by breaking down the wall around the "natural seed," so as to begin the work of *regeneration* by a second Adam. And God's *justice* is satisfied, not when "our iniquities were laid on him," that is, when Jesus took upon him *our* condition, and shared *our* death, but when we have received *in body*, i e, in this natural body, for all our deeds, whether they be good or bad; subject only to the condition named in 1 John 1: 9; when he is just and faithful to forgive us our sins.

If *justice*, for the sins of the world, was satisfied by the death of Christ, then justice does not demand that any part of the world should be punished for their own sins; since *justice* is satisfied with one full and complete payment: Ed.

QUESTIONS AND ANSWERS

Bloomington, Minn. Dear brother: In the March number of the HERALD, you refer to the cases of the coming to, of Paul, and the young man who fell from the window, as the only cases where there is a shadow of evidence that any human being was raised from the dead, or is to be, between the resurrection of Christ, and they that are Christ's, at his coming. If this be so what about the raising *from the dead* of Tabitha, by Peter? (Acts 9: 40). Will you oblige me by an explanation in your next: with

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much interest in your paper: Yours &c.
Rev. J. C. deBruynkops.

Our brother from MINN. is not the only one who has asked the above question. S. H. Withington, of Springwater, N. Y. immediately on receipt of the paper, called my attention to Acts 9: 40; and *answered* it. (Br. W. being so well versed in the *plan* of the ages, saw the solution of the above difficulty, and in *harmony* with that plan, at a glance). As to the statement on page 51, of the last HERALD, it is of little consequence. *My* statements are of no value; and, for the time, the case of Tabitha was forgotten; but the question is, What do the Scriptures teach? Do they support the plan of the ages; the development of man by two distinct stages; and the view that the Father, as distinct from the Son, deals with the natural man, and the natural life; while the Son deals with man only when the process of *re*-generation begins; and gives only the *spiritual* life? In other words, does the "*second* Adam impart the flesh-life, *and* the life that is in himself; or is the plan pure and unmixed; as would appear from John 5: 21; the Father raising the dead, and the Son giving the "life that is in the Son of God," and giving it only to the spiritually dead, who *hear his voice*.

We are thoroughly convinced that the latter view alone, is in harmony with other parts of the great plan. To mark the distinction between the work of the Father and the Son by a mere point of time; that the Father does every thing before the first advent; and the Son every thing since then; seems to me unscriptural and untrue. God *does* hear prayer; and we are taught to ask the Father, and not the Son. And more, it is not in keeping with other features of the plan, to bring about a sudden change in the order of things; the new creation, and which, by this plan belongs to Christ, begins before the order which has obtained from Adam, terminates. Hence, if the world belongs to God, and it certainly does not yet belong to Christ, then it is God who deals with them, and gives them to Christ, as fast as the plan requires.

Again, as the old creation and the new, lap; so we find a lapping of the Jewish dispensation and that of the gospel; and the gospel age with that of "the times of restitution. There was a "half week," of the 70 determined on the Jews, still left, after the crucifixion; and that the *work* should lap, as well as the time, is in perfect order. And the case of Tabitha, (we have only to claim), was of that nature; in other words, "*God*, who quickeneth the dead," (Rom. 4: 17), raised Tabitha. Why did Ananias say, "Brother Saul, the Lord Jesus . . . hath sent me that thou mightest receive thy sight," (Acts 9: 17)? And Peter to Eneas, "Jesus Christ maketh thee whole," (verse 34); and when they cast out evil spirits the name of Jesus was invoked. Acts 16: 18; and when the lame man was made to walk, it was, "In the name of Jesus of Nazareth rise up and walk," (Acts 3: 6; and 4; 10). But when the dead were raised, it was not, "in the name of Jesus Christ arise," but "Peter kneeled down and prayed; and turning to the body said, Tabitha, arise;" (chap. 9: 40). Why invoke the name of Jesus, in other cases, and ask the *Father*, (for only to him could they pray), in this case? We think the answer is easy: "In My name shall they cast out devils; they shall take up serpents; they shall lay hands on the sick, and they shall recover." But "the *Father* raiseth up the dead, and quickeneth them." "God raised up Jesus from the dead." "He that raised up Christ from the dead, shall also quicken your mortal body, by his Spirit that dwelleth in you."

Hence, we understand that the work of "confirming the covenant with many, for one week," the last "week" belonging to the Jewish nation, and which did not end until the conversion of Cornelius, demanded that a remnant of that kind of work should continue. And the case of Tabitha is a strong confirmation of the truthfulness of what we have maintained, since the spring of 1878; viz. that as there was a three and a half years of grace to the *natural* seed, after their dispensation had ended; so the parallels demand a similar period *here*, at the end of the gospel dispensation. And as the peculiar work of the gospel, aside from the gathering of the "wheat," is still going on, so during *that* three and a half years, while the wheat from the Jewish church, was being gathered, a remnant of the work peculiar to the *Jewish* age, was in order. Why did not Peter stand before the body and say, in the name of Jesus Christ, arise from the dead? because that was not in the commission, I answer. No, he did as the former prophets had done, and as Christ had done; "and when the people were put forth, he went in and took her by the hand, and the maid arose," (Matt. 9: 25). "But Peter put them all forth," etc. (Acts 9: 40).

It will also be noticed that the angels continued to make personal visits, as was the order prior to the Spirit dispensation, for a little while, *after* the inauguration of the gospel church:—see Acts 5: 19; 8: 26; 12: 8; and 27: 23; but their visits soon ceased.

Thus it is, one truth supports another.

The statement on page 51, of the last HERALD, should have read, "There is no evidence that any human being has been, or is to be raised from the dead, after the end of the 70 weeks determined on the natural seed, until the time set apart for the development of the spiritual seed is fulfilled; since the resurrection of "Christ, the firstfruits, and afterwards they that are Christ's, at his coming," is the order of the gospel age.

2, I am pleased with the paper, but cannot see every thing as its editor does. One particular point to which I object, is, the idea of the resurrection of a certain class, to a life of probation, and *that resurrection* to take place *at, or near* the time of the resurrection of the just. I can find no Scripture that conflicts with the idea set forth in Rev. 20: viz. that the just are to live and reign with Christ, a thousand years, while the "rest of the dead *live not again* until the thousand years are *finished*."

Would like to hear from you upon this. Give us as good sound logical arguments on it, as you do on other subjects: Yours in hope: Wm. S. Allison, Laurel, Ind.

To build an imporatnt feature of the plan of the ages on one single text, is unscriptural; "*No prophecy* of the Scriptures is of any private interpretation;" that is, to be explained *alone*. Christ recognizes this principle in John 8: 17. The reason is obvious; take the text, "Ask, and ye shall receive;" you ask, and do not receive; then the Bible is not true! Stop! Read another text, "Ye ask, and receive not, because ye ask amiss," It would not do to explain that first text *alone:* you would have to assume some reason for its not proving true; and so Scripture would not be *quite* able to *thoroughly* furnish you, on every point.

The text in Rev. 20: 5, "The rest of the dead live not again until the thousand years were finished:" is a prophecy of the Scriptures, standing entirely alone; there is not a text from Genesis to Revelation, where a thousand years, or, the reign of the saints, for *any* period of time, is *said*, either directly or indirectly, to be prior to the resurrection of the unjust. On the contrary, when God brings again the Jews back to their own land, it is from the grave, (see Ezek. 39: 23, 28; and 37: 11–14). And it is after they are thus brought back, their conversion, or change of heart is accomplished, (Ezek. 36: 25; hence they have *probation*. And when he brings them back, he will, *at the same time*, bring Sodom and her daughters, and Samaria and her daughters back to their former estate; and give them to Judah for *daughters*, (Ezek. 16: 53—61). Hence, *they also* will have probation.

When the Jews (Daniel's people), are delivered (from mystic Babylon), the resurrection of *two* classes takes place, (Dan. 12: 2): or at least many, who will ultimately constitute two classes. That deliverance of Daniel's people and resurrection of *many* (not *all*), who sleep in the dust of the earth, occurs *at* the time of trouble, there spoken of. This time of trouble, or of wrath, *precedes* the conversion of the nations, (Zeph. 3: 8, 9), and is due when the kingdom is the Lord's, (Ps. 22: 27).

These, and *many* other Scriptures, teach most unmistakably not only that there *is* probation for the dead past, and also that such probation belongs *during*, not after the thousand year age. (There is no Scripture from which the slightest evidence can be adduced to prove that there will be probation for eternal life, after there is "no more death." And the evidence is, that when the thousand years are ended, death, the last enemy, will be conquered.

What then, of Rev. 20: 5? is it not true? Yes, but no explanation can be given to a solitary text that conflicts with the whole spirit of prophecy. There are many Scriptures which belong to classes; not all the saved are to be on the throne, and *reign* with Christ; some, and by far the larger class, though washed in the blood, will *serve*, in the temple, (Rev. 7: 15). Sometimes it may be impossible to determine whether a text has an application to a class, or should apply universally, *without comparing it* with other Scriptures. This is one of that kind, if it has a universal application, then all the saved, from past ages, will sit with Christ, on his throne, and constitute the "*little* flock who inherit the kingdom." (doubtless the 144,000 of chap. 14:), while "the great company which no man could number," and who *serve* in the temple, do not live again until the thousand years are finished.

We understand that only a class are spoken of, those under the influence of *mystic*

Babylon, and who have, or have not done the things named in verse 4: those who have not, etc. live and reign; the rest, live not again, etc. As one might speak of an army; part do valiantly, and escape: while the rest of the soldiers were taken prisoners. The rest of the soldiers, would not necessarily mean all the soldiers in the world, but the *rest* of the class of which we spoke.

Those who build on that one text, and claim that the "rest of the dead," in that text, means, not the rest of a certain class, but of the whole human family, and yet believe in future probation for the dead past, not only have to explain away a great deal of Scripture, but they are compelled to believe in probation for the vast majority of mankind, after the thousand years, whether they be a literal or symbolic thousand; and yet it will trouble them to point to a single text where any thing like *probation* is even hinted at, as obtaining, *after* the millenium. And more, they do it in opposition to the express rule of interpretation given by the Holy Spirit:—"Knowing this first, (as if this was the first and most important rule to be observed in the interpretation of prophecy), that no prophecy of the Scripture is of any private interpretation," 2 Peter 1: 20. *Idios*, (private), means *alone*, "And when they were *alone*," (Mark 4: 34), is the same word. And certainly that text, explained so as to locate the return of Israel, spoken of in Ezek. 37: , back to Palestine, "their own land," *beyond the millenial age, or times of the restitution of all things*, is building a great theory, on an interpretation of one prophecy *alone*.

The resurrection is to take place in various orders, "every man in his own order." And there is no reason why it may not be somewhat after the order of their generation, at least, *nationally*. God mentions many of the early nations as associates of the Jews, in the order of the restitution. And although "there are last which shall be first, and first which shall be last," (Luke 13: 30); this may not be the *general* order. At least we know the Sodomites, and Samaritans, early and later *neighbors* of the Jews, will be restored at the same time *they* are restored.

The restitution has been spoken of by *all* the prophets, (Acts 3: 21); hence Job has spoken of it. Not directly, it is not there; but in "parables and dark sayings." The whole book of Job is a parable, an allegory, just as Isaac and Ishmael were, (Gal. 4: 23). Job lost his inheritance, all that he had; as did the first Adam. He was smitten, like the natural man, so that, "From the sole of the foot even to the head, there was no soundness, but wounds and bruises' and putrifying sores, (Isa. 1: 6). Christ, "who became sin for us," took on him our sores, our wounds, our stripes, so that in all *our* afflictions, he was afflicted; and thus *our* stripes were laid on him. And by *his* stripes we are healed. After Job had endured the trial, a complete restitution was made, his sons and daughters, his wealth, and an increase of glory, "So the Lord blessed the latter end of Job more than the beginning."

The restitution means, bringing man back to what he was before the fall. Adam was not subject to death, before the fall, as death came by sin. "The times of restitution," begin, not with the first advent, but with the second, (Acts 3: 21); hence the "taking out (from the Gentiles), of a people for his name," (Acts 15: 14), is no part of this restitution. To restore man back to what he was, is to restore the lost inheritance, with access to the "tree of life," (see Gen. 3: 22, and Rev. 22: 1). To *complete* this work, requires the whole of the restitution age; for, after receiving the kingdom, (Dan. 7: 14), *Christ* reigns "till he hath put all enemies under his feet; and the last enemy that shall be destroyed is death;" and death is not destroyed until the judgment age is finished, (Rev. 20: 14); hence, the complete work of restitution belongs to the period of the reign, and they "shall reign with Christ a thousand years."

"Man lieth down, and riseth not, till the heavens be no more, they shall not awake, nor be raised out of their sleep, (Job 14: 12); "And at that time shall Michael stand up, and there shall be a time of trouble; .. and thy people shall be delivered, . . . and many that sleep in the dust of the earth shall awake, (Dan. 12: 1). Thus the time of trouble, and ending of the present order of things, is what is meant by, "the heavens being no more." "The heavens and the earth," that were before the flood, are said to have *perished*; i e, the then existing order of things was *changed*, (Heb. 1: 12).

Job, in this allegory, *represents* the class who have a restitution, else there is *one* prophet who did *not* speak of the restitution. And that the resurrection *and* restitution, (for they are work of a different order), are due to begin at the end of this time of trouble, appears from the next verse, "Oh that thou wouldest hide me in the grave,

that thou wouldest keep me secret, until thy wrath be passed," (Job 14: 13).

Q,—Was the birth of Jesus four years before the christian era?

A,—That opinion is based solely on the statement that Herod, who died while Jesus was in Egypt, died B. C. 4; which, if true, would make the birth of Jesus at about *five* B. C. The death of Herod has been determined by the date of a lunar eclipse which occurred B. C. 4. and which is associated in history, with his death. But it has recently been claimed that there was a lunar eclipse in Palestine, in each of the four years B. C. this of course would throw doubt on the exact date of Herod's death, as either one of the four, *might* have been the one associated with his death. Unfortunately, I cannot now give my authority, though I have seen the above statement. Augustus Cæsar, who was emperor, at the birth of our Saviour, (Luke 2: 1), died the last of August, A. D. 14; (of the date of his death, I believe there is no question). The son of Augustus had died three years before his father; and Tiberius, the dissolute son of the wife of Augustus, which she had by a former husband, soon began to be talked of as the successor of Augustus. On the death of the emperor, August 30, A. D. 14, the crown was offered to Tiberius, who feigned humility, and pretended to reject it, well knowing that his friends would insist, and thus flatter his vanity. At the end of three weeks he relented, and the coronation took place. That would place the crowning of Tiberius at about the 21st of September.

The above are the facts, as I have been able to gather them from Gibbon, Allison, Rollins, and other historians.

Thus much for history: and now for the Bible:—John was six months older than Jesus, (Luke 1: 36). John and Jesus were fulfilling the law, and the former, being a Levite, should not have begun his public work until he was thirty, (Num; 4: 3).

The evidence is, that Jesus preached three and a half years. He was crucified at the spring passover, hence he began to preach in the autumn. John began in the fifteenth year of the reign of Tiberius,(Luk 3: 1–3). As Tiberius began to reign in September, A. D. 14, his 14th year would have ended, in September A. D. 28, and the spring, coming in his 15th year, the time John must have begun, would have been the spring of A. D. 29. And if John was 30, in the spring of A. D. 29, Jesus must have been 30, six months later, or in the autumn of A. D. 29. And from that, to the crucifixion, in the spring of A. D. 33, would be just three years and a half.

This makes perfect harmony between the historical dates, the statements of the Bible, and the prophetic periods; and the only discordant element, is the statement that Herod died the year of the lunar eclipse which occurred B. C. 4, instead of that which occurred three years later. If Jesus was born four years before the christian era, he was 34, when he began to preach, since he did *not* begin until in, or after the 15th year of Tiberius. That Tiberius reigned contemporary with Augustus. is, so far as I can learn, and I have examined these chronological points in many of the best libraries, including that of the British Museum in London, a mere make-shift of comparatively recent date; being an attempt to reconcile the supposed date of Herod's death, with the facts of Luke 3: 1–3, and the age of Jesus when baptized of John. And certainly the supposed date of Herod's death is not so sacred, or positive, as to warrant us in warping both Scripture, and the dates of the reign and death of the Roman emperors, to meet it. If "the fifteenth year of the *reign* of Tiberius Cæsar," was the fifteenth year, after he received the crown, and was recognised as *emperor*, and not fifteen years after his ambitious heart began to *covet* it, then all difficulty disappears; and Jesus was thirty, in the autumn of A. D. 29.

Q,—If the "Jerusalem that is above, and is the mother of us all," is the glorified gospel church, how do you reconcile the fact that she is called *our* mother?

A,—"O Jerusalem, Jerusalem, that killest the prophets, . . . how often would I have gathered thy children," etc (Matt. 23: 37). The same difficulty, if there be one, occurs here. It was the people who composed the city, not the streets, walls, gates and houses, that killed the prophets,

The Israel of the flesh was a nation; that nation, made up of individuals, was called, in its united capacity, the spouse of God; he was *married* to it. And yet the members of that one body, are called *children* of Jerusalem. The "mother church," is a common phrase which no one misunderstands; and those who compose the church, are the very ones who call her mother.

When the apostle speaks of "the Jerusalem that *is*, and is in bondage with her children; it was equivalent to saying that

the *other* Jerusalem is not, at present.

The united body, is what Christ marries. Hence, in our present condition, we are, *children* of the kingdom, "children of the bride chamber," etc. But in our united capacity, as "the bride, the Lamb's wife," "the church of the firstborn," will be the mother-church, in the incoming age.

"Above," does not mean towards the zenith at Palestine, but means, that which is higher; God is above all The Spiritual is above the natural; it is a higher condition. And the Jerusalem that is above, means the *spiritual* house, and not a city in the sky. All *that* kind of theology comes from the natural heart, which "cannot discern the things of the Spirit;" beware of it.

The heavenly Jerusalem is spoken of in the present tense, just as the kingdom is; *it is in process.* And these are the "heavenly things," now being cleansed,—Heb. 9: 23.

Q,—How does Christ condemn sin in the flesh?

A,—"For what the law could not do, in that it was weak, through the flesh, God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin,—margin, condemned sin in the flesh, (Rom. 8: 3).

The law was ordained to life, but failed for the above reason. Then we know what is meant by, condemning sin in the flesh; it means what the law was ordained to do, viz. give life to man condemned to death. And to accomplish that, is to condemn sin in the flesh. Then how does Christ give life? by taking the likeness of sinful flesh, and *sacrificing* that flesh life, is Paul's answer.

He does not condemn *sin* in the flesh, and justify the *flesh*: but he condemns it by *killing* the flesh. Here is where so many stumble; they seem to think that Christ is trying to patch up and save the "old man," by paying his penalties; while every where we are taught that his, is the work of a second Adam, and a *new* creation. And he must share mortality with us, in order to be the *second man.* Hence he died and rose, and *re*vived, (that is, *re*lived: his *flesh* rose, and then passed through the change which constitutes the second birth, the change through which we must all pass, both those who sleep, and those who remain, and he did this, not to pay a penalty, but), "that he might be Lord (head) both of the dead, and living."

This double work, is the only view that reconciles the revealed facts. It is the place where the work of the Father and the Son meet. The Father quickens the *mortal body* of those who are dead. And *Christ* gives immortality. The Scriptures affirm it. Now I can understand Paul "we shall not *all* sleep, but we shall *all* be changed, in a moment, in the twinkling of an eye." And yet "the dead in Christ *rise* first," viz. before the change which, occurs to all. I know we have argued that "we shall *all* be changed in a moment," *might* mean that the change, though momentary with each one, might be going on for years; but that is not consistent with light now shining on the harvest. That view was held because we did not then understand that God quickened the *mortal body*, and Christ wrought the change that fashions it like unto his own glorious body. The resurrection is not the second birth, but the *change* is that birth, hence, they are born of the second Adam. And yet all, both the just and the unjust, have a *resurrection.*

This double work, where the natural and the spiritual meet, does not *necessarily* conflict with 1 Cor. 15: 44, "it is sown a natural body: it is raised a spiritual body, though at first-sight it may *seem* to do so. Christ "rose, *and* revived," (Rom. 14: 9), this expresses the exact idea: it was a double work accomplished by those who said, "Let *us* make man in our image." and the resurrection of the bride is complete only in this double act; hence, they *are* raised a spiritual body.

Q.—If chastisement for sin satisfies the law of God, why is not the practice of doing penance justifiable?

A,—Chastisement for sin, belongs to the Lord, "when we are judged we are chastened of the Lord:" And for man to assume the authority, is antichrist. But in the judgment, men are to receive "few or many stripes,' just in proportion to their degree of guilt,—so the Master teaches.

If such chastisement is not to satisfy the offended law, what is it for? If the offended law has already been satisfied by a substitute, would not the infliction of the penalty a *second time*, be unjust?

THE WEEKS OF DANIEL.

A writer in a second advent paper takes us to do on the argument of the 2300 days, and shows, a great blunder, as he calls it, in the fact that Christ made "the sacrifice and oblation to cease in the midst of the week;" and that three and a half years of

the "seventy weeks," determined on the Jews, extended beyond the crucifixion; thus *lapping* on the gospel age:—a definite period for the gathering of the "wheat," out from that rejected church, before he turned to the Gentiles. The work of this "half week," the writer is, evidently, not able to recognize,—cannot take it into his theology, hence, in his imagination, the whole application and claim, that a corresponding and parallel "half week," is due here, is overthrown. Thus far we see in him, an *honest* ignorance of our position. But, the writer goes on to say, that we claim "that the gospel dispensation ended in 1878, from the alledged fact that the two cherubim over the mercy seat were of one measure. If the writer had aimed to be truthful, he would not have concealed from his readers, the fact that we never have made that a foundation argument; but only, that so far as the law *could* be used to support the prophetic arguments, this type makes a beautiful harmony. Why he is silent as to the prophetic argument, and gives to his readers the idea that the auxiliary *type*, *is the argument*, we leave his readers to determine.

As to his "demonstrating that the crucifixion was in A. D. 30, we leave our readers to judge; since *all that is known*, either from history or the Bible, is given in the answer to, "Was the birth of Jesus four years before the christian era"? contained in this number. His mocking attack on the fact that Christ is to fulfil certain features of the law, we can only ascribe to his ignorance.

The writer, who makes the attack, is of the school of Adventists who believe, that when the second Adam and his *wife* are complete, the plan of regeneration stops, and all the remainder of the human race are to be annihilated, leaving the head of the new order of creation, and "wife," and "*mother*," in the barren enjoyment of eternal life.

He also expects to *see*, (he emphasises the word) the Son of man coming in the clouds in power and great glory. The poor man does not know that "when he who is our life shall *appear*, then shall ye *also* appear *with him*;" and that *they* who see him coming, are "the tribes of the earth;" or that the bodily gathering of his elect, refers to the natural seed, ("as touching the election, they are beloved for the fathers sake:" that the bride is a distinct class, a mystery not made known until the Spirit dispensation. We do not envy the writer his theology; but pray that his eyes may be anointed, so that he may yet see some of the "deep things of God."

BROCKPORT, N. Y. MARCH 14th 79.

Dear brother, I write to express the gratitude I feel for the rich feast of fat things with which the little flock are fed through the HERALD OF THE MORNING. "Feed my sheep," was a command of the Saviour; and a blessing is pronounced on those who shall be found so doing, when he comes.

I thank God more than words can express for the immensity of the knowledge which he has given, concerning the great plan of salvation; so bright, so clear, and so sanctifying in its power. Truly, our pathway is as a shining light, that shineth more and more. What a sweet joy it is to know the Lord is leading us, and will lead to sure victory:—"Only a little while:

A little while to keep the oil from failing;
A little while faith's flickering lamp to trim;
Then the Bridegroom's footsteps hasting,
We'll joy to meet him with the bridal hymn.
And he who is himself the gift and giver,
The future glory, and the present smile;
With the bright promise of the glad forever,
Will light the shadows of, the little while."

May you be blessed and strenghtened for the great work in which you are engaged; Your sister in Christ, Mrs. J. A. LOSEE.

SPRINGFIELD, MASS.

Dear brother, I have received your paper since last July, through the kindness of a friend unknown to me. I have been sick for the last two years, and am not able to pay, but I should be pleased to receive it.

Have enjoyed the reading very much; it has given me a better understanding of the plan of the ages than I have ever had; and the time in which we are living is so clearly defined. The unfolding of the Word; and the harmony, in placing Scripture, makes God's plan and purpose in Christ, beautiful and glorious. Many limit his love and mercy to this age, because they read that when "they that were ready went in to the marriage, the door was shut;" and do not understand that this is only the door to the *marriage*, and not the door of mercy:—"The mercy of the Lord endureth forever." The Word says, "God, who is rich in mercy, hath made us sit together in heavenly places, in Christ Jesus; that in the ages to come, he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus."

Your sister in Christ, Mrs. E. White.

HERALD OF THE MORNING

"All nations whom thou hast made, shall come and worship before thee."

Vol. 8. ROCHESTER N. Y. MAY 1879. No. 5.

THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

C. T. RUSSELL, PITTSBURG, PA. ELD. J. H. PATON, ALMONT, MICH.

PLAN OF THE AGES:

"Both the Cherubim of one measure and one size."

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

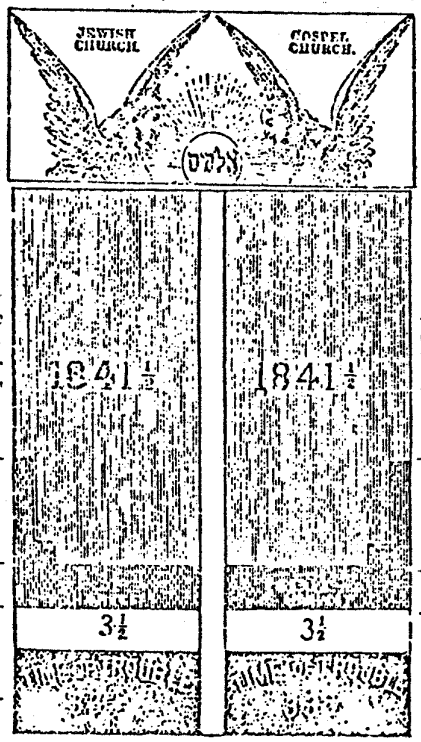
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843-4.

1335 days ended in 1874, also Jubilee cycles

1878, the *double* complete.

"Times of the Gentiles" end in 1914.

TERMS--Six Months, 25 Cents; One Year, 50 Cents.

Continued from last page.
to come and suffer and die and rise, conqueror over sin and death; and then a "seed" would exist, from which the dead race could spring into new life. And the *conditions* of this new life which *Christ* gives, is, faith on the Lord Jesus Christ; while the flesh-life, which God gives, is not of faith. And because God is well pleased with him, we are forgiven for his sake, if the conditions are complied with, which make us belong to his Son.

This is what I get from what you bring out in the HERALD, and I think the spirit of the word testifies to its truth. How much I have desired to see *how* the death of Jesus and his *resurrection*, was to bring eternal life to us. I think all the members of the *one body*, will see this. May the Spirit help to establish us in the truth.

Much love to sister Barbour, will she write to me;—MRS. E. CHASE.

NOTICE!

As the paper is nearly two weeks late, it is due, that we give the reason for the delay. We have been moving, fitting up a chapel for regular meetings. Heretofore, whenever we have held meetings in Rochester, in hired hall, they have been attended with considerable expense; so much so that we could have them only at long intervals.

We have now leased a large hall, it was once a Presbyterian church, but has since been used for a manufactory, until the floor was saturated with machine oil, and the walls and ceiling much disfigured; though the outside is brick, and has a fine appearance.

Three weeks hard work, with water, potash, paint, paper, etc. has transformed it into a handsome chapel. As it was larger than we are likely to require, for meeting purposes, we have partitioned off from one end, our living room, and a place to work on the paper. The locality is very central, and the surroundings all that could be desired; the chapel part, as it now is, is fifty two, by forty one feet, and comfortably seated; and the rent of chapel, living rooms, and office, is, for this year, only three dollars a week.

We call it "THE CHURCH OF THE STRANGERS." Have held meetings for the last two sundays, with a good, and apparently increasing interest. The means for fitting it up, seating etc. like the widow's cruise of oil, though almost at the bottom, have been supplied *just when it was wanted.*

Several friends have kindly joined with wife and self, in the labour; so that little has been expended in that direction. And after doing all that we *can* do, we can trust God to supply all needful assistance. We cannot but believe that He is pleased with the undertaking, and will bless the *Church of the Strangers*, in Rochester; and make it a means for disseminating PRESENT TRUTH.

The June number may also be a little behind time, as, in order to save expense, we are compelled to set our own type, and do all the rest of the work connected with the paper, *excepting* the presswork; and find it very difficult to recover any lost time. But, as in years past, God has given strength to accomplish all that seemed to be required of us, we can trust him for the future.

Q.—There are many people who believe, that by far the greater part of the human race will be eternally lost; and if any one expresses a doubt of it, they cite them to Matt. 7: 14, where the Lord asserts that but few find the narrow way that leads to life. It seems impossible for me to believe that it teaches any such thing, since Christ "tasted death, for every man, Please state how you answer it. J. Glover.

A.—There are many texts which have a local application; thus, some Scriptures belong to the Jewish age, and if applied to the gospel age would not be true, and the reverse. So it is with the gospel age, and the millennial age. Justification by works, "do and live, was true in the Jewish age; but is not true in the gospel age, since, "it is no longer of works, but of faith." Christ came preaching the gospel; and strait and narrow is the way, during the gospel age, is true. It is the bride, or wife of the second Adam, who is now being chosen; no others *can* come. All were on the road to death, and only these few, are as yet turned from that road; hence, many still travel that road. In the millennial age, "all the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations, shall come and worship before thee." Surely *that* will not be a narrow way which few can find. Here the water of life is compared to a "well;" there, to a "river." Here none can come, except the Father, who works by his Spirit, draw him; there, the Spirit, and the Bride say, Come; and take of the water of life freely. I cannot conceive of any one being so blind as to be unable to see these glorious truths, when pointed out to them, *if they want to see them.*

OUR FAITH.

The following is a synopsis of what we believe and teach:—

"GOD IS LOVE," and infinitely wise: and all Scripture *must* be explained on that basis: therefore, his every act towards mankind is for their best good. His chastisement is for the good of those chastised.

In human government, this is not always so, because of our imperfections, the best interests of the criminal must often give way to the good of society; but under the control of infinite wisdom, this imperfection does not exist; every judgment of God, either here or hereafter, is the best for the party thus judged:—no other view can reconcile infinite wisdom, with infinite love.

This self-evident proposition forbids eternal, hopeless, conscious misery. That there are texts, which seem to teach such a fate for a large part of the race, we admit; but this idea has come from a misconception of language. Human language, at the best, is an imperfect vehicle of thought; words change in their meaning, (see *prevent*, in 1 Thes. 4: 15. for instance). *Forever*, when found in the Bible, has come to convey but the one idea which we attach to the word *eternity;* and almost all theologians accept this false idea unquestioned; indeed our translators have rendered many *different* words, *eternal, forever and ever*, etc. and which should have a very different meaning; a meaning governed entirely by circumstances: thus, a child asks for a toy, may I have this? may I have it *forever?* you answer yes, and yet that little *forever*, is but a moment, and the toy is gone. "Thou shalt pin his ear to the door-post, and he shall be thy servant *forever*," was another little brief forever, of God's own measuring. And yet the very next breath the same word may mean all that *we* mean by eternity. That little forever, under the Jewish law, and a thousand other such forevers, have forever passed away.

These, and other features of variableness inseparable from human language, must be recognized, or we cannot unvail the mysteries of God's word; and more especially as it is *designedly* hid from "the natural man."

There are also certain principles laid down by the Lord, which must be recognized, especially the one found in Rom. 4: 17, and which obtains all through the Bible, viz. that "God speaks of things that be not, as though they were." That is, a thing begun, or one that is to be, is spoken of in the Bible as if it were already complete. This is a dificult task for some; when the Bible declares, "*now* are we sons of God," they can not believe that it is only a work in *process*.

A man is not a son, in the full sense, until he is born; and he is not a son of God, in this higher sense, until he is "born again." Christ is the second Adam, and therefore the head, or first of this *new* order of sons. Hence, none ever preceded him, any more than did some of the race of the first Adam, precede *him*. Abraham, and Job, and David were good men, and believed in Christ, but they were not born again. "Christ was the firstborn," of the new creation. And he was so born, when he rose from the dead and was "made a quickening Spirit." We most fully believe in the divinity of Christ; but as the second *Adam*, he was born on the morning of his resurrection. "The firstborn from the dead." That is, he was the first of those who have borne the image of the first Adam, to attain to the image of God; and therefore the first perfect, or complete man.

That which is born of God, is in the image of God; hence Christ "is the express image of his Father's person," the "image of the invisible God." And when we who now "bear the image of the earthy," shall "awake in his likeness," "we also shall bear the image of the heavenly." *This* is being born of God; *this* is the end of what was only *begun* in Eden, when it was said, "Let us make man in our image, and after our likeness." And all that speaks of man as being in the image of God, *now*, or sons of God, *now;* or as being immortal *now*, is merely speaking of things *in process*, as if they were already. And all our differences come from the fact, "that we now see in part, and know in part. But when that which is perfect, is come —it has not yet come—that which is in part will be done away."

These two stages in the creation of man, necessitate two Adams, and two births; and the first, or natural, is a type or figure of the second, or spiritual:— "that which is spiritual is not first, but that which is natural; and afterward that which is spiritual," 1 Cor. 15: 46. But to be able to *discern* between the letter, and the spirit, is a gift, which belongs only to the household of faith.

In the Scriptures, every part, we believe, there is the letter and the spirit: the one is what it *says*, the other, what it *means;* the

former kills; the latter giveth life. When Christ said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;" they were not to eat his *natural* flesh, or drink his *natural* blood; and yet to obtain life, we must as truly partake of *him*, as does the natural man partake of the flesh and blood of the first Adam.

Those who believe that the *natural* flesh and blood life laid down by Jesus, was substituted for their forfeited life, and thus restores their right to life, or in any way *saves* them, are yet carnal, mere babes in Christ. The flesh and blood life *represents* the true; and as all were counted *dead*, in Christ's death, (2 Cor. 5: 14), so all who are ever counted as *living* again, must obtain that life *by eating* Christ; that is, having him "formed within," by partaking of his nature as the natural man partakes of the nature of the first Adam. God will raise the dead for the purpose of *giving them to Christ;* but they still remain "*the dead*," until they are made partakers of the second Adam.

The passover illustrates the natural and the spiritual; "Thou shalt kill the lamb, eat the flesh, and sprinkle the blood," meant just what it *says;* and it meant vastly more, it taught a truth deeper than the language contained. It pointed, not to the flesh-life of Jesus, as so many believe, but to what *we* eat and drink, viz. "that spiritual Rock." And *this* is the only life the second Adam imparts.

The Bible is letter and spirit, from Genesis to Revelation; but we are as yet only on the threshold of its vast storehouse of treasures, hidden in its spiritual treasury. Nor is its spiritual meaning left to wild conjecture; but is as rigidly defined, by the letter, as is the natural meaning. And is, like prophecy, to be understood only in its time and place.

All christians have some general idea of the spiritual meaning of the paschal lamb, the stones of the temple, etc. and why? because, for eighteen hundred years, or more, we have been eating his flesh and drinking his blood; and "the living stones," have been in course of preparation. We have understood that Christ was the second Adam, and some faint idea that the church was to be the "wife" of this "second man." But beyond this, little or nothing has been seen. What about this *wife* of the second Adam, and what purpose is she to subserve? are questions but little thought of; it is for us, enough if we can become "as chaste virgins, espoused to one husband: even to Christ," has been the position of the church. And, in the past, this has been the *true* position. But the time has come for the espoused virgin to make herself ready for the marriage. The passover has been eaten, and the "church of the firstborn," are soon to take shelter within the doors of the blood-sprinkled house; and the espoused virgin, to become "the married wife;" hence, the vail is being lifted, on another great step in the "plan of the ages."

Remember, it is only through the letter, we can discern the spirit; and that which is due to the church, is always unvailed; hence *if the marriage is about to be consummated*, the *spiritual*, of all those Scriptures pertaining to that part of the progressive plan, is now accessible.

ADAM

was the head, and was alone. A deep sleep came upon him; his side was opened, and his wife is formed. Was this peculiar mode of introducing the first pair, a mere whim, or a part of a matured plan? we accept the latter; and believe that through the natural, we can discern the spiritual. Look at Jesus of Nazareth; why is he called a second *Adam*? the "head," the firstborn? etc. why be the exact counterpart of Adam? He, to, was alone, (John 12: 24); he fell into a deep sleep, his side was opened, and *his* wife (Rev. 19: 7), is being made. Is this also an unpremeditated series of facts, or is it the true, of what the other was but a figure! Rom. 5: 14).

"Ye must be born again." "That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." Whatever may be said of the soul, it is certain the *body* of the christian, has not been born of the Spirit, nor will it be, until, "sown a natural body, it is raised a spiritual body." And also, that, "We who have the first-fruits of the Spirit, even we, groan within ourselves; waiting for the adoption, to wit, the redemption of the body." Hence the *complete* salvation of even these, is not yet accomplished.

"Christ the firstfruits, afterward they that are Christ's, at his coming," is the order. Now what we believe, is that the plan of *re*generation, is a perfect *system*. And that the natural, on the plane of the flesh, was arranged of God, as a pattern, "or figure, of that which was to come." No one, it seems to me, can believe that the order in the creation of Adam and his wife, so exact

ly parallel to that of the second Adam, and his wife, could be entirely accidental, and without design; especially when the apostle affirms that the one *is* a *figure* of the other. But the figure does not stop with Adam, his sleep, his opened side; and the creation of his wife. Dominion was given, and the generation of the whole human family was to follow;—she was to be, "the mother of all living." And precisely the same is affirmed, of the bride, the Lamb's wife, "which *is the mother of us all*, (Gal. 4: 26). Jerusalem on the natural plane, as a body, is said to be a wife, (Isa. 54: 6); and mother (verse 13), of those who constitute that one body, and is to have other daughters, (Ezek. 16: 61).

Is this not beautiful, if true? Now see; "the natural first, and afterwards the spiritual," is the order of the great plan. The spiritual, of course, is almost infinitely higher than the natural, Who can realize the wondrous glory of the opening scenes which follow the judgment of the harlot, and the marriage of the chaste wife, as introduced in Rev. 19;—And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

The natural was permitted to continue four thousand years before the new, or second stage of man's development began. The law was for the *natural* man; while, to those who are led by the Spirit "there is no law." At the first advent, the natural man had been developed to the full stature; the law had been the schoolmaster and had done all that it could do. Then, "God sent forth his Son," etc. (Gal. 4: 4). And then, the second Adam having been sent, the gospel age was required for the development of the new, or spiritual wife; *after* which, the glorious work of the *re*generation of the world, is to follow; "all the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall worship before thee," (Ps. 22: 27).

Again I ask, is it not beautiful, if true? That the church has not sooner recognized her exact position, in the 'plan of the ages,' is not to be wondered at; that the wife, the spiritual Eve, should not fully comprehend the glory and usefulness of her queenly condition, until her maturity, is not strange.

A gradual unfolding, is written on God's work, through all the ages; dispensational steps, each rising higher than its predecessor. As the thunders of Sinai with its law, written and graven on stone, cast a lurid light on a world of dark idolatrous worship, and the gospel power of the Pentecostal Spirit rose out of the labyrinths of the law, so the millennial age will flash its bright beams on us, with a glory vastly beyond that of the present age.

That the plan of regeneration, or new creation, which began with the second Adam, and is being followed up during this age in the development of the "espoused virgin," is only the *beginning* of the great plan, is evident from many Scriptures; the fact that Christ "gave himself a ransom for all, to be testified in *due time*, (1 Tim. 2: 6), being not the least, among such evidence. But it is to be accomplished by a prearranged plan; as surely as has been the natural development of the race:—first, the Adam, then the wife, who, in *due time*, becomes, "the mother." (see Gen. 3: 20; and Gal. 4: 26).

As "Adam was a "figure of him that was to come," so Isaac was a figure, or type of Christ; and here, with Abraham and his seed, additional details of the plan, as it is to be with the true seed, are prefigured.

As Christ is the only begotten of the Father, so Isaac is called, "the only son," (Gen. 22: 2). Like the Father, so Abraham offers his son a sacrifice. And because Christ was to be subject to death for three days, so was Isaac, during that "three days journey," to the mount. And that no part of the figure should be wanting, "Abraham took the wood for the burnt offering, and laid it on his son Isaac." Thus we see how accurate the arrangement between type and antitype; and how much confidence we can place in those as yet unfulfilled.

As Isaac is a type of Christ, the peculiar manner of obtaining his bride, is exceedingly instructive. In this marriage of the typical seed, four principal personages are made to appear; the father, the son, the agent, and the wife. Abraham represents, in this allegory, God, the Father of the "seed;" Isaac represents Christ, Eliezer, the faithful agent, "the ruler over all his house," represents the faithful agent, the Holy Spirit, sent to the elect bride of Christ. And Rebekah, represents that bride.

Are we mistaken? The promise was, "to thy seed, which is Christ." And, in the

type, Abraham was the *father* of that seed. Is not the gospel church the espoused wife? and the Holy Spirit, the agent, from the Father and the Son, to take, from among the Gentiles, a people for his name? Then are we not as certain that this is a type, as that the sacrifice, the bearing of the wood, on which Isaas was to suffer, was a type?

Isaac marries a kinswoman. (Gen. 24:4); and yet a Syrian Gentile. Christ partook of flesh and blood, and then broke down the partition wall, that the Gentiles might be fellow heirs; and thus be exalted to the family of his Father. (Read the whole of Gen. 24:).

When the Spirit was sent, it found the church in earnest prayer, "with one accord, in one place," drawing that water which springeth up into everlasting life. Thus it was, in the type, Abraham's servant met Rebekah; "she went down to the well and filled her pitcher and came up," (verse 17).

"And it came to pass that the man took a golden earring of half a shekel weight, and bracelets for her hands, of ten shekels weight," and gave then to Rebekah. And "the damsel ran and told them of her mother's house these things." One can imagine the wild joy of that country maiden, leading a simple shepherd life, at these more than princly gifts. No wonder she *ran* to tell the wonderful story. But what were these rich gifts from the stores of Abraham, in comparison with the antitype, in "the earnest of the inheritance," bestowed on the virgin church, at their first interview with what Eliezer was but a figure? And how much more reason had those poor fishermen to be wild with joy, than had Rebekah in the type. "And it came to pass that when Laban saw the earrings, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man, and, behold he stood by the camels at the well, and he said, Come in, thou blessed of the Lord."

Eliezer tarried only till the morning; and when the preliminaries for securing the bride elect were complete, again he brought forth, from the stores of Abraham, "jewels of silver, and jewels of gold, and raiment," and gave them to Rebekah: even as the bride of Christ is to be adorned: "and to her it was given that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints, (Rev 19: 8). But this faithful servant "gave also to her mother and to her brother, precious things," (verse 53). And so, the apostle teaches, in Rom. 8: "that not only we who have the firstfruits of the Spirit, and who wait for the redemption of our body, but the creature also, who are wating for the manifestation of these sons, even *they*, are not forgotten in this joyous espousal. For the creature itself shall (eventually) be delivered from the bondage of corruption.

"And Eliezer and the *men that were with him*, tarried all night, and in the morning they took Rebekah, and went their way."

The night is far spent, the day is at hand, and soon the antitypical Rebekah will be "caught away to meet the Lord. Even now, the attending servants, ("are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation,") are, according to the light shining on the prophetic measurements, preparing for the departure. And as Isaac met Rebekah in the open field, (verse 64), so Christ meets *his* bride, in the open field of heaven.

"And they blessed Rebekah and said to her, thou art our sister; be thou the mother of thousands of millions." And the antitypical Rebekah is to be the mother of redeemed millions; "In thy seed shall all the nations of the earth be blessed."

It will be noticed that Rebekah had no part in her election; "The thing proceeded from the Lord." Hers was passive acquiescence; "And they called Rebekah, and said, Wilt thou go with this man? and she said, I will go." Here, it is the Spirit alone that knocks at our heart, and invites us to become the espoused of Christ. But after the marriage, the well of water, becomes "the river of the water of life, and the Spirit and the bride, say, Come."

BRIDEGROOM OF THE CHURCH

By the Rev. L. C. Baker.

We shall fail to understand the plan of God in redemption, until we learn the distinction between the church, and the rest of mankind. This appears in the name, "ecclesia;" also in the titles, "Church of the firstborn," "Firstfruits of his creatures," (James 1: 18). The church is a selected body, called out for a special purpose, made one in Christ. And so intimately is she to be associated with him in the unfolding economy of his grace and power, that she is called his bride. She is now "espoused" to

him; and her *marriage* will be consummated when she shall be glorified with him.

Such is the union between Christ and his church, that he does not enter upon the inheritance of the earth, until she is made ready to share it with him. She is now companion with him in his kingdom and patience. But she cannot be fitted for her high destiny, until she is assimilated to him in her glorified body; hence, she must be raised from the dead. The first, therefore, of that series of events, connected with the Lord's coming, is, receiving his church unto himself. And this is "that blessed hope" for which we are waiting.

The coming, for his saints, will not be heralded by the fearful judgments to come on the world, to clear his way for the kingdom, but will be secret, and known only to his chosen. We are warned "to watch and pray always, that we may be accounted worthy to escape all those things that are coming on the earth, and to stand before the Son of man." It is sometimes asked, how can such a great event as the first resurrection take place without producing such terror and agitation as to check the whole current of the world's affairs?

This leads us to observe one or two important principles bearing upon the interpretation of these prophetic scenes. In the first place we are not to conclude that the great events connected with Christ's coming will be as abrupt and simultaneous as the prophetic picture seems to require. All interpreters admit the principle of *perspective* in prophecy. Upon the same plane, as upon the canvas in a picture, related events are often grouped which may be remote in time and place. For instance, in Matt. 24, the Lord blends in one such picture, the destruction of Jerusalem and the end of the world. So in John 5, he first speaks of an "hour," in which dead souls are quickened into life, through the hearing of *his* voice. This "hour," or season is confessedly an administration of long continuance. He also speaks of a coming "hour," in which all who are in their graves shall come forth. The analogy of the first "hour" would lead us to expect that this resurrection is to be a long continued administration, and other passages which speak of eclecticism, and order in the resurrection require this. And yet at first sight, we might conclude that the resurrection of all the dead was to be a simultaneous event. The prophetic pictures of coming judgment, of the regenesis of the earth, as in Peter 3, must all be interpreted in this way.

A second principle is, the events of the sublimest character may transpire in the sphere of heavenly things, and remain unobserved by those living only in the earthly sphere. When the 47th P's. sings "God is gone up with a shout, the Lord with the sound of a trumpet," a prophecy probably of *Christ's* ascension, we are not to understand that the shout, and the trumpet blast were audable to human ears. So we read that the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, we do not understand that this shout of victory, in the rescue of the bodies of his saints, nor the trump that heralds their deliverance, will be heard by the gross ears of men.

The first in the series of events connected with the Lord's coming, is his coming for his bride. This is the firstfruit's company of his redeemed, the royal priesthood of the future, who shall ascend and descend upon the golden ladder which shall one day unite earth to heaven, and who shall take part with him in those administrations of judgment and mercy by which the earth shall be made ready for that glad day.

And, finally, lest any should say that so strange an event surpasses belief, let me remind such an one that it imposes no greater tax upon faith, than does the belief that God raised Jesus from the dead. No one who doubts this is a christian. The whole divine scheme stands or falls with this announcement, "God hath raised Jesus from the dead." If we believe this, we must accept it as the pledge of our resurrection. What God has done, he can do; and this is the precious meaning of this great fact to us, "Christ the firstfruits, afterward they that are Christ's, at his coming."

If we will but heartily admit certain principles taught in Scripture, it will help greatly to clear up many of the dificulties with which this subject is attended These are,

1. God means to lift mankind and the earth into a higher region of life, above the curse of sin and death.

2. This grand purpose is unfolded in progressive stages.

3. Jesus is the one elect MAN of the race anointed to effect this deliverance.

4. A chosen company, the church, is being gathered out of all nations to share with Christ, in his eternal life and dignities.

5. The church cannot be fitted for this

place and office, until "the redemption of our body."

6. The resurrection of the saints is associated with the coming of Christ. So that if we believe he rose from the dead, Prince of life and heir of the world; and that all things must be subdued to his will, we shall see how this redeeming work requires, as its next stage, such a triumph over the realm of death as the resurrection or transfiguration of his saints into the likeness of his own glorious body, at his coming.

Prophetic Times.

THE COMING TROUBLE

By S. White Paine.

The careful student of prophecy cannot fail to be impressed with the oft repeated asseverations of the Bible respecting the time of trouble which is to characterize the opening of the "day of the Lord," or the millennial age. This subject has heretofore been so fully discussed in The Herald, that I do not propose to dwell upon it at length but simply call attention to the immunities God has been pleased to provide for His chosen in that day. Whatever may then be the divine visitations upon the wicked, angry nations, a blessed exemption from evil is graciously promised to those who hear God's warning voice and put their trust in Him.

While the Christian church has for centuries been wont to lay an almost indiscriminate claim to Scripture promises, and pray for their fulfilment in the present tense, yet many of her most spiritually minded, and best thinkers, have recently come to see that in God's order, *promise* as well as *prophecy* has its "due time" of accomplishment. That time may or may not be during the gospel dispensation; a thing to be determined by the nature of the promise and the circumstances of the case. For example; we may offer the prayer "Give us this day our daily bread," with a reasonable expectation that it will be answered, provided our faith and *works* are properly balanced. But when it is said, "The meek shall inherit the earth," we cannot pray with any hope of its accomplishment this side the millennial age. So of the wonderful promises contained in the 91st psalm; and others akin to them. No one will claim that they have yet had their fulfilment, which we think can only transpire during the opening scenes of the great day of the Lord. "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me," may have a partial, inchoate fulfilment in the present order of things, but in the main has reference, doubtless, to the coming time of trouble which is so largely the burden of the prophetic Scriptures.

"Oh how great is thy goodness, which thou hast *laid up* for them that fear thee; . . . Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues." (Ps. 31: 19, 20.) For the day of the Lord cometh; it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness; . . . great and very terrible, and who can abide it?" (Joel 2). By the same Spirit of prophecy Zephaniah also breaks forth; "The great day of the Lord is near, and hasteth greatly; . . . That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness; . . And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord." The 26 chapter of Isaiah opening with the same striking though familiar phraseology, "In that day;" goes on to announce in verse 19, "Thy dead men shall live, together with my dead body shall they arise." And this being synchronous with the resurrection of Danial 12: 2. and the time of trouble such as never was since there was a nation; the prophet Isaiah proceeds in verse 20, to comfort God's chosen ones with the assurance that for them is prepared a place of safety. "Come, my people, hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood and shall no more cover her slain." But, "though a thousand shall fall at thy side." O trusting, waiting child of God! "And ten thousand at thy right hand; it shall not come nigh thee. Only with thine eyes shall thou behold and see the reward of the wicked." (Ps. 91: 7–9.) That the remarkable protection here brought to view is prior to translation seems evident from the grammatical construction of the entire chapter, and especially from the promise, "He shall give his angels charge over thee to keep thee in all thy ways;" a thing out of character beyond the vail.

Intimately connected with this subject is

another thought which I wish to suggest merely, without elaboration. It is this; whether the verification of Psalm 107: 41, "Yet setteth he the poor on high from affliction, and maketh him families like a flock," synchronizes with the promises of similar import already quoted, or, whether its fulfilment is to be *beyond* translation? Its last clause would seem to imply the latter, inasmuch as re-generation belongs there. The phrase, "maketh him families like a flock," may find its solution, perhaps, in the parable of the pounds. (Luke 19: 13.) where the Lord of the servants to whom trusts were committed, rewarded them with the honor of ruling over five or ten cities according as they had improved their several opportunities. But though its complete fulfilment may be beyond translation, it seems entirely consonant with the divine plan that even here, while occupying a position "as it were upon a sea of glass," the poor are set on high from affliction. Blessed exaltation! God enable us to attain it!

DOCTRINE OF JUSTIFICATION.

The struggle of the reformers, and scores of leading minds down to the present century, counting such names as La Placette, Toellner, Eberhard, Tteinbart; Knapp Kant &c. &c. to solve this problem are both interesting and amusing. These, and other men of deep research and piety, have struggled hard against the doctrine of substitution; have aimed such deadly blows that for the moment it seemed demolished; but it would revive; like the beast of Rev. 13, "though wounded unto death," its deadly wound would heal. Of course those who opposed the doctrine had to contend against great odds; the established order of the dark ages of the papal church, and the orthodoxy of protestantism. And although they reasoned both in, and outside of Scripture, with a cutting power that seemed to draw its very life-blood, the doctrine of substitution *could not be overthrown.* And now, in the nineteenth century, it is almost unquestioned.

They failed to see the secret of its power, and were arguing from false premises. If man as he came from the hand of God in Eden, was complete, in the image of God, and in full possession of immortality, then the doctrine of substitution *must* be true; no other conclusion could be reached; since none but Christ ever kept the law that was "ordained to life."

With such a premise, and they all started with the above assumption, it was impossible to overthrow that doctrine, which we claim is the very foundation of the Roman church: and without which that "mystery of iniquity," could never have existed. Not that it originated with them, but it is an error which forms the very foundation of their superstructure.

With the truth in relation to the two stages in the development of man, as a starting point, and these vexed theological questions clear up like mist before the sun.

All these laws, and sin, and penalties relate to the natural man, the first Adam and his race: "He that is born of God, can not sin," therefore, to the one who is in Christ, and walks not after the flesh, there is no law. Hence, no need of forgiveness, reconciliation, or substitution. Those who think the natural man is to be *saved*, certainly need a substitute to take the penalty of death pronounced on *him.* But the Scriptures teach that the natural man must perish; he must receive the penalty for his deeds, he must die; he is already dead in the eyes of the law, *counted* dead; and we who have the firstfruits of the Spirit, are gradually putting off the "old man and his deeds," and putting on the new man: and the sooner he is crucified the better. But it is a process, a work of *regeneration*; and requires all the time between begetting, by the Spirit, and the birth, or full entrance into life. In the mean time we "groan within ourselves, waiting for" etc. And why groan? because "we must all receive in body," etc. "Dying thou shalt surely die:" and it is a painful process. No substitute, and no relaxing of the justice of God, will ever save the "*old Adam*" from *DEATH.*

The natural man being *irrevocably* condemned to death, Christ took part of the same and became flesh, for the suffering of death; knowing that he could keep the law, triumph over death, and become "the firstborn from the dead," and therefore the head of the new order of beings. And this was all prearranged in the beginning, to let the natural man perish in his weakness, that no flesh should be justified before God, either through a *substitute*, or in any other way. But the new man that is being formed within, us, "who have the firstfruits of the Spirit, cannot sin, for his (God's) seed remaineth in him."

Because the law demands, first, the chastisement, and then the death of the natural

man, (as did the law under which Jesus died, "and when he had scourged Jesus, he delivered him to be crucified), (Matt. 27: 26), does not remove the inducement to do right; but rather the contrary, since "we must all appear before the judgment seat of Christ," etc.

To give up the "old man," as a total wreck, and be born again, is our only chance. Let the old Adam expiate the full penalty of God's holy law; he is doomed, with no possibility of escape, "away with him! crucify him, crucify him, give him no Barabbas, much less an innocent substitute; let him die, even as HE died who came to suffer *in all points* as he suffers. And now holy Father, thy chastening rod shall be joyfully accepted, until the body of death is exterminated, and we are "clothed upon with our house from heaven."

Nothing is more clear than the distinction the apostle makes between the "old man," and the "new man;" and one who believes in the *spiritual* man, must see that in the regeneration, the old man and his deeds are destroyed. The old, or natural man *must* die; the new, or spiritual man *cannot* die.

Q.—For which was Christ the substitute?

FALSE VIEW OF SIN.

When man sinned, he obtained the faculty of discernment between good and evil, "And the Lord God said, The man has become as one of us, to know good and evil." This dearly bought faculty is man's birthright, it is what distinguishes him from the lower orders of animal life; and theology which tends to crush reason, is a false theology.

Nothing is more clearly taught by the Saviour, than is the gradation of sin, some are small, and others great; some deserve, and will receive but "few stripes," and others "many." False theology teaches that the least sin against God deserves infinite and eternal punishment. Thus leaving no room for "a just recompense of reward," or, "rewarding every man according to his works." They weigh every thing in one balance, and by one weight. He who knew his Lord's will, and he who knew it not, are all alike (by them) sent to eternal death. And even though the flames were a little hotter at first, for one, than for the other; as the sinner in hell continues to grow worse, and the flames to grow hotter, in a few myriads of the vast cycles of ages, the little difference would dwindle to comparative insignificance.

I have a friend, who has a large heart, the poor never leave his door empty-handed, indeed, he is a model man, as the world goes, but not a christian. He had a son and two daughters; well brought up, and loved and honored their parents, and while at home, knew of no better or more loving instructors than their own father and mother. I was at their house at the death of their eldest daughter; a girl of rare attainments, and large heart; always ready to do an act of mercy, and could weep for sorrows she could not relieve. But she knew nothing of Christ, her parents had rebelled against the theology of eternal torment inflicted by an allwise and loving Father; and had kept their children from these influences, from principle. Hence, Ella, a girl of seventeen, knew nothing of the way of life. Now a theology that sends that girl from her bed of suffering and death; and the arms of loving friends, to the crackling flames; to be kept eternally burning by an angry God, is a theology of "the beast that ascendeth out of the bottomless pit; a "*mark* of the beast" over which some of our readers have yet to get the victory.

There is but one sin which is unto death; all others have an estimate in God's scales; and by few, or many stripes, can receive a just recompense of reward. Every good deed also, has its estimate; giving a cup of water to a disciple of Christ, will be rewarded; and so *men of the world* can make to themselves friends of the mammon of unrighteousness, that will tell on their future. It is during the judgment, the punishment or chastisement is inflicted, "for we must all appear before the judgment seat of Christ that every one may receive the things in body, according to that he hath done, whether it be good or bad;" the exceptions being those sins for which we condemn ourselves, (1 Cor. 11: 32).

Now as the church are having *their* judgment, in this age, and are *chastised* of the Lord, for all our sins for which we do not judge ourselves, it follows that we have a criterion by which to estimate the degree of punishment which in God's estimation, is, a "just recompense." If he declares that *we all* must receive in our *body*, according to that we have done, and he chastises us according to the statement in the above Scripture, it is just as dishonoring to his word, to assume that *in the cases in which*

we are thus chastened of the Lord, the punishment is *less* than the case demands; as it would be to assume that it was *more* than it ought to be.

The difference between the church and the world is, we are chastised for only a part of our sins; being called to a high calling, that of *judging the world*, we are permitted to judge ourselves, and to that extent, escape, by forgiveness. Our suffering for the truth's sake, is not a part of our chastisement, *that* is filling up what is behind of the sufferings of Christ, and we should count it all joy. But suffering for evil doing, is just what we now receive, with the afore named exceptions, and receive to the exact extent our evil deeds *deserve*; else the New Testament teaching is strangly mixed.

There is yet another, and third kind of suffering, and which we share in common with the world, which must be recognised. viz. the penalty of broken *physical* laws.

The suffering of the christian is three-fold, first, he suffers the ills of humanity; second, if he lives Godly, he must suffer; third, he is chastised of the Lord.

It may be impossible for us to distiguish between these various chastisements, those due the natural man, for breaking natural laws, and those received for trespass against spiritual laws, which the *world* do not receive: but they are certain, for "if ye receive not chastisement (for sins for which you do not condemn yourselves), then are ye bastards, and not sons." But as the punishment against both physical and spiritual law, is to be received "in the body," it is difficult to distinguish. We are living two lives; one in fact, though legally dead, and the other by faith. And so long as the old life endures the old man will sin, and chastisement continue. But the new man, that is being formed within, cannot sin; it is this that is being born of God, and "he that is born of God, cannot sin." And the life I now live I live by faith of the Son of God; hence, it is no more *I* that do it, but sin that dwelleth in me.

God *created* the natural man; but the spiritual man (when finished), is *born* of God, and is therefore divine. The human, cannot keep the law of God, because of the weakness of the flesh; therefore no man liveth and sinneth not. But the divine, or that which is *born* of God, cannot sin. So I find a law in my members, that when I would do good, evil is present with me.

The idea that the apostle is describing one under conviction, in chap. 7, and the sanctified christian, in chap. 8, is quite a mistake; we do *not* get rid of this body of death, till mortality is swallowed up of life.

QUESTIONS AND ANSWERS.

Bro. Barbour, I am somewhat puzzled; the Scriptures affirm that "the *Father* raiseth up the dead and quickeneth them, and yet Christ says, "I am he that liveth and was dead; and, behold, I am alive forevermore, Amen: and have the keys of hell and death." Will he not use that key?

A,—There are two kinds of life, and two kinds of death, "Let the dead bury their dead,' (Matt. 8: 22). To which kind of death, the natural or the spiritual, does Rev. 1: 18, refer, will answer the above.

The very frame-work of our whole position, in what we understand to be *present truth*, rests on the broad principle of, first the natural, and after that the spiritual; and why some of our brethren are so slow in following up this grand division of the two orders of creation, can only be answered by the fact that the victory over the carnal nature is not yet complete. "The natural man discerneth not the things of the Spirit, for they are spiritually discerned;" and having a degree of the fruits of the flesh, just to that degree will he fail to discern the spiritual.

Jesus did not lay down his flesh-life, nor did he take it again; the Jews "denied the Holy One and the just, and desired a murderer, and *killed* the Prince of life; whom God hath raised from the dead," (Acts 3: 15). The life he had power to lay down, and take again, was the life he laid aside, when he became,—not put on, or assumed, but *became*— flesh. He took on him the likeness of sinful flesh, for the suffering of death, even the death of the cross. And God so loved the world that he gave his only begotten, to pass through all this, in order that he might become a *second* Adam; and so fulfil all righteousness. That is, all things written in the law of Moses, and in the prophets, and in the Psalms, concerning himself. Christ did not become a second *Adam* until he became "the *firstborn*, from the dead. And as an *Adam*, or head of a race, his work is pure and unmixed; he imparts his own nature, and the kind of life that is in himself, and *not* the first Adam's nature, nor the flesh life. Christ "was made a quickening Spirit;" hence he gives only *spiritual* life. Adam being of the earth,

earthy; gave only the natural life. This is God's order; and He works through his son by creation, (Luke 3: 38), and also through his only begotten Son.

The flesh-life was forfeited; and when Christ laid aside that which he had with the Father before the world was, and took our nature, he took on a condition of death, and became subject to death. Hence, in a two fold sense, he could say, "I am he that liveth and was dead; and behold I am alive forevermore." He was with the Father, he laid down *that* life, and no man took it from him: he was made flesh, the Jews killed him, God raised him from the dead, and did not suffer his flesh to see corruption; after which he entered into his glory: i e. took again his spiritual life, the glory he had before the world was.

Man failed of winning life for himself, and is counted dead; the second Adam, and he alone, has the key to unlock this condition, and remove man into the condition of life. And this key is, "the washing of *regeneration*," that is, the putting off of the old man, and putting on the New Man; which process is complete, only when we awake in his likeness. Hence we answer, Yes, he will use that key, "for as in Adam all die, even so in Christ shall all be made alive," but in the order in which the Father, who raiseth up the dead, physically dead, shall give them to him.

Q,—If Christ kept the law, and made it honorable, does he not by that means, satisfy its demands, and so release the sinner from its penalties?

A, Keeping the law, which was ordained to life, could give life only to those who kept it:—though a man do all that is commanded, he is still an unprofitable servant; that is, there is no excess of goodness which he would have the right to transfer to another. This declaration of our Lord, is of itself a death blow to the doctrine of substitution.

Christ, by keeping "*all that was commanded*, could only have won life for himself. He *fulfilled* the law, but that is quite a different thing. If the Jews had kept the passover, in its full and spiritual meaning, that would not have fulfilled it. The *fulfilment* is accomplished by carrying out that to which it points, viz. *the plan* of redemption, through a second birth, to a second and higher life. Keeping, or breaking the law does not touch the question of its fulfilment; it merely determines the death, or the right to life of those who are under it. And because of the weakness of the flesh, it was "unto death;"—"without the law, I was alive, but when the law came, sin revived, and I died." How then shall I be made alive? not how shall the natural man who has fallen asleep, or died the Adamic death, be raised to the same condition of condemnation again,—God raiseth up the dead and they come forth to judgment or trial, but under the same condemnation in which they now are— but how shall I "pass from death unto life"? By being born again, I answer, born of the *second* Adam; and if "any man be in Christ, he is a new creature," he enters a new life, the old being forfeited to the law, which was unto death.

How it is that some of our brethren get these things so mixed, and have the second Adam giving the flesh life that belongs to the first Adam, surprises me. If they should claim, which they do not, that Christ and the Father are one, so that the Son is in very deed the Father, still, as the "second *man* Adam," Christ only imparts the kind of life belonging to the second man. And how they can fail to see that the law, designed exclusively for the natural man, is unto death, and has *accomplished* its work, that its penalty is executed, that he is now dead, that when he comes forth to judgment, he has yet to pass from death unto life, that Christ does not raise the natural man above the penalty of the law, by himself suffering that penalty, that his work is not to reverse God's judgment on the natural man, that his keeping the law does not, and could not satisfy its demands on the sinner: and that the death of Christ was not, in any sense, designed to satisfy the justice of God, but was purely a matter of love; that the plan of salvation is based on a second Adam, and a second birth, which plan, is indeed a fulfilment of the law, but differs widely from keeping, or satisfying its demands by the suffering of Christ, also surprises me. They did run well; God grant that they may still have power to rightly divide the word of truth.

Q,—If in being born of the Spirit, the natural body is lost, what does Rom. 8: 23, mean, "waiting for the adoption, to wit, the redemption of our body"?

A,—The natural body is not lost, but by creative power, it is changed to a spiritual body: "We shall not all sleep, but we *shall all* be changed, in a moment, in the twinkling of an eye, at the last trump." And a mortal body must *exist*, or it could not be

changed; hence, "He that raised up Christ from the dead, shall also quicken your *mortal* bodies." *Somo*, is the word in both of these texts; it is rendered *bodies*, in ver. 11, and *body*, in verse 23; and clearly refers to what has been dead, but is quickened, or, made alive. It amounts to this, He that raised up Christ from the dead, and did not suffer his *flesh* to see corruption, will *also* quicken your flesh; since the *mortal* body is flesh. And it is, "this mortal," that is to put on immortality, when "death is swallowed up in victory.

In the plan of redemption, there must be the natural, from which to develop the spiritual; and from the unquestionable statement that at the resurrection of the church, the mortal body is quickened, and by Him who raised Christ from the dead, we are compelled to believe that mortal life must exist, when, "this mortal shall put on immortality." Hence, the resurrection of the dead in Christ, involves two stages.

Q,—Does the resurrection of the mortal body require the revival of the identical particles which compose the body at death?:

A,—The apostle teaches otherwise, "Thou sowest not that body that shall be." He illustrates by grain; the body returns to dust, passes away and enters into vegetable and animal organism, and ceases to exist as a human body. The same particles of matter never remain permanent; the carbon, hydrogen, oxygen, etc. which was my food yesterday, is part of my body to-day. Thus there is a continual flowing in, and flowing off, of the elements of which our bodies are composed, like the flowing of a river. The Genesee, flowing by our door, is Genesee river to-day, it was yesterday, and will be to-morrow; and yet not one drop of the same water may be there to-morrow. A continual change, is written on all earthly things; every atom of our mortal body is on the wing, it was the body of a beast, it is now *our* body, a few days hence, it will be a part of something else. And in this continual stream, the identical particles which happen to be ours at the moment of death, are no more fixed, or sacred, than any other particles of earth. Our mortal body, simply means an earthy, as distinct from a spiritual body. And the earthy, is quickened, before it is changed to the spiritual. And this change is the complete entrance into the second, or spiritual life; and hence, is the finishing, or end of *re*generation; even as the *first* birth is the finishing of generation.

Q,—If after the marriage of the church, the rest of the human family are to have a chance to be "born again," what does the following text mean? "He shall be revealed from heaven in flaming fire, taking vengance on them that know not God, and obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thes. 1: 9.

A,—Flaming fire, means judgments; and the apostle is speaking of the *troublers* of the church, (verse 7); those who have been brought in contact with, and therefore, sinned against the gospel light. If, said the Saviour, they had been blind, they had not had sinned. Where there is no law, that is, no light, there is no sin imputed. But these troublers of the church, those who persecute the saints, hurt Christ's little ones; it were better that a mill-stone were hung about their neck, and they were cast into the sea. These, are to be punished with *age*-lasting destruction, from the presence of the Lord. They will not live again until the end of the millennial age.

Q,—What are we to understand by "the false prophet," of Rev. 16, and 19? If the "beast," is papal Rome, the false prophet, cannot be Mohammedanism; as it has held no such relation to papacy.

A,—We have never accepted the view that it refers to the Mohammedan power, and for the reason the brother has given.

It is associated in chap. 16: 13, with the "dragon," and "beast." The dragon, we understand to be imperial Rome, that is the civil power; Hence, before the ecclesiastical element attained the ascendant, it was called "the dragon," as in chap. 12. The "beast," was that on which the woman sat, viz. the "peoples, and multitudes, and nations, and tongues." (Compare chap. 17: 1 3, 15); the *body* of the beast. While the false prophet, which has wrought miracles before the beast, is the ecclesiastical element.

These three are the *trinity* of Satan's kingdom, or the mystery of iniquity; that "great city that reigneth over the kings of the earth." But the great city is to be divided into three parts, (Rev. 16: 19); the monarchical, the republican, and the religious elements. And that triune division is already foreshadowed; the Internationals, or peoples of all nations, being the beast, as it is to be, after the fall of *the present government of Rome;* which is the seventh, and therefore the last one of its heads. The

eighth phase of the empire being, not a head, but the beast, after its last *head* has fallen.

And in the division of Satan's kingdom, (see chap. 12: 9, and Mark 3: 26); the dragon element first goes down,—the kings of the earth and their armies—"I beheld, till the thrones were cast down;" (Dan. 7: 6); "All the kingdoms of the world, that are upon the face of the earth, shall be overthrown." After which, the beast, the *body* of the beast, as distinct from its heads, or governments, that is, and *peoples* of all nations,—the Internationals—, and the false prophet—the church element—are to be destroyed by the higher powers, the saints, who are to "execute the judgments written." These are "cast alive into the lake of fire," firey judgments; "All the earth shall be devoured with the fire of my jealousy; for then will I turn the people to a pure language, and they shall all call upon the name of the Lord, to serve him with one consent," (Zeph. 3: 9); and that will be the long foretold millennial age.

That "MYSTERY, *Babylon the great*," who has made the nations "*drunken* with her wine," is the "false prophet that has wrought miracles" before the Roman beast, there can be no question; and that this triune division of the fourth empire, "that great city," is foreshadowed in the monarchical, republican, and religious elements in Europe, is apparent to all.

Q,—Are we now on "the sea of glass"?

A,—"I saw as it were a sea of glass mingled with fire; and them that had gotten the victory," etc. (Rev. 15: 2).

According to the prophetic measurements we are in the gathering time, and have yet until the autumn of 1881, before it will be complete. And the question is, have the living church, or any part of it, yet reached the condition of complete victory over *all* that is there represented?

This gathering, is certainly a work requiring time; and to be in process of being gathered; and to have already been gathered, are certainly different conditions.

First, we must inquire, what is it to get the victory referred to in that special prophecy? If it is merely sanctification, the sea of glass, represents a condition not peculiar to the chronological position of Rev. 15: nor to the *special* song there sung; but has been attained by every sanctified child of God since the gospel began. If, on the other hand, to get the victory over what is there named, and every thing is named, the beast, his image, his mark, and the number of his name; then it means the most perfect condition the gospel church, as the one body of Christ, is to attain prior to her glorification; and this last, is evidently the correct view.

Having the mark of the beast, means having its characteristics; getting the victory, means overcoming and eradicating those characteristics. The ecclesiactical element in the mystery of iniquity, certainly embraces some of its most marked characteristics.

I ask those, if there are such, who think they have attained to "the sea of glass." have you gotten the victory over all that is included in the final triumph of the church? An incorrect, or false faith, is a spot on the "clean and white linen." Is there yet one false dogma belonging to the beast, over which you have not gotten the victory? If so, think not that you are on the sea of glass. Is there one truth, *designed* for the gospel church, before her warfare is finished, you have yet to learn? then your song is imperfect, and your victory incomplete. Do you say this is asking too much; I answer NO! "All things that I have heard of my Father," (John 15: 15), is the measure of the theology of the completed church. How many precepts from the traditions of men; how many dogmas of the mystery of iniquity, think you, such a *finished* church should retain?

We are fast getting the victory over these false and imperfect views of "the only true God; and Jesus Christ whom he hath sent," and the bride is making herself ready; but who shall say how many more of these traditions are yet clinging to our garment? Victory is at the end of the race; and I know of none *among us*, who give any fruits to show that they have yet reached that enviable position.

Q,—Is the soul immortal?

A,—The *soul* means, the *life*, and is so rendered in more than fifty cases, in the New Testament; "Whosoever shall lose his life, shall find it;" and "what shall it profit a man if he gain the whole world, and lose his own *soul*," is the same word in the original. The *life* of mortal man is not immortal; but the life that is in the *second* Adam, *is* immortal life. We are to "seek for immortality,—eternal life." And those who become "children of the resurrection, (not the resurrection *of the dead*, but the resurrection *from the* dead, and which comes by the second Man), are equal to the angels;

neither can they die any more." *Their* soul will then be immortal. And every other man's soul *will* be immortal, if he finds the *psukee*, (life) that is in the Son of God; in other words, if he ever reaches maturity, or the final stage in the plan of his creation.

Q,—The question is asked, why not take up the national sunday school lessons, and explain them? Perhaps we may, at some time, but at present there is so much "meat for the household," that we have no room for the ordinary topics of those set lessons.

Q,— Do you think the present condition of Europe has any connection with Dan. 11?

A,—Dan. 11th is a chronological prophecy reaching from Cyrus to the great convulsions of Europe, at the close of the last century, under Napoleon; and has been clearly fulfilled, as we purpose to show, at some future time; while we are now in the midst of the opening events of chap. 12.

CORRESPONDENCE.

Vassalboro Me.

Dear brother Barbour, If ever the emotion of gratitude filled my heart to overflowing, it is that the household have a paper that can not be moved by tradition, or outside pressure. I have just been reading the article "Who will raise the dead"? in No. 3; and thought I would like to tell you of the joy my heart receives in the advancing light of truth. May grace and wisdom be given to answer questions, and correct false ideas. I have read that article the third time, and nothing gives me more happiness than to see the harmony of the Scriptures, and I have had so many difficulties removed by being shown the work of the Father, and the different order of work of the Son, the two kinds of death, and the two kinds of life, and that this *order*, must be recognized in rightly dividing, that the Scriptures are almost a new book to me.

The closing remarks of that article, led me to ask for divine help in writing to you. May the meekness so plainly seen in those remarks, and the gentle rebuke, from one so long in the way, and whom it has pleased God to make the humble instrument for bringing out *every one of these arguments*, and advanced position which has been taken at each phase of this movement, towards these younger brethren who are only recent *followers* of the truths searched out and advanced by you, affect others, as it did me.

I have no regrets, but rejoice to see the atonement discussed through the HERALD. I had long desired light on that subject, and this discussion has brought it out better than in any other way, and it spreads a table of rich food. I too, "am glad that the Saviour did not suffer *instead* of us," I *want* to partake of the suffering, that I may share the glory. I am glad he did not die *instead* of the flesh-man, the old Adam; I *want* him dead and buried *with* Christ, that I may live the new life. Many a time have my longings for this deep and more perfect knowledge of the *plan* of redemption, been answered by the assurance that, "what thou knowest not now, thou shalt know hereafter;" for "all things that I have heard of my Father, I have made known to you." And we should be sorry not to have our faith perfected in this gathering time, lest we be found with the Babylonish garment.

I fully believe in the light now shining in this "time of harvest;" and kindred subjects. Yours in the love of truth:

E. J. MARDEN.

REMARKS by the ED. We have received many letters since a new paper "under different *management*," has been proposed, of a somewhat similar import to the above; but had thought best not to publish *any* personal allusions. However, I have just received a polite invitation from Pittsburgh, Pa. to "*mention the terms of purchase or sale*," if I "*do not wish to resign my connection with the* HERALD"? A rather strange request from a young man who came into the views advocated by the HERALD, no longer ago than Nov. 1876, and made to one who established the HERALD, and advocated *all the advanced truths, and all the prophetic arguments*, as our young brother *is now preaching them*, long before he had the opportunity of listening to repeated courses of lectures by its editor, and *learning* these, (to *him*, as well as to others) beautiful truths. Perhaps it may be well to give, in brother Russell's own words, the reason for this hardly modest request; "While I still feel that you are *a brother in Christ*, (I am grateful for his charity), and still love you as such, while there are many pleasant memories of the past, (under the circumstances, I am not surprised at this), and giving you credit for all *honesty* in your views, (still charitable you see), which I claim for myself; the points of variance seem to me to be so important that full fellowship no longer obtains between you and I And I

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These remarks are referred to by Pastor Russell in the July, 1879 Supplement to Zion's Watch Tower.

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therefore feel that our relationship should cease."

Brother Russell has a very large heart, I love him, and shall sorrow exceedingly to lose his confidence and fellowship. He expended considerable money in traveling and procuring halls for me to lecture, in the winter of '76&7, before he joined me in publishing the HERALD; which, instead of issuing monthly, I reduced to a quarterly for that year, to give time for other work. When we started on that lecturing tour, by his *request*, I sold my type, and other fixtures, and gave the money into the general fund, with the understanding that we would hire the work done at some printer's. When the next quarterly was due, we concluded to make it a semi-monthly, and brother R, furnished the money to re-purchase the type etc. After the first two papers, he deposited to our joint account. $660, 00, *since* which he has withdrawn, by direct draft, and otherwise, $615, 00, (two items of 150 and 50 dollars, estimated, and probably are too small) so that since the issues of the *first* month of *his* interest in the paper, he has $45, 00 invested. And there is now in this joint fund $45, 50, on hand.

Against this cash item, I have invested two years of hard work, I may almost say, day and night, for often myself and wife have worked till eleven or twelve o'clock, and *sometimes* till *one* o'clock at night. And now brother Russell, our dear young brother Russell, who has come into both the views, and a small interest in the paper, so recently, *demands* of me either to resign in his favor, or state what I will *give*, or *take*, as HE can no longer indorse me.

The paper, by setting the type, and doing almost all the work ourselves, and giving away *many* thousands of free copies, has for the last six or seven years, been *barely* self-supporting. For the *two* years in which brother R, has been interested, he has retained all he has collected for the HERALD, and told brother Paton to do the same, so that I have not received one cent of money collected by them, in all their lecturing tours during that period. In the two *estimated* items, the fifty dollars was for *his* receipts for the HERALD. It is possible that may be too much, but if he has *not* received that much, in his two years lecturing, I should suppose he would hardly think there was interest enough to demand an auxiliary paper. And if he *has* collected *much* more, he has certainly drawn out of the HERALD fund *more* than he put in. Now I know he intended to make up any deficiency, but as he has *changed* that intention, I make these statements in justice to myself, as I have no intention either to "*sell out*," or "*resign*."

Brother Russell further adds. "In case you (and friends) wish to purchase, I expect to start another paper."

Now in all justice to brother Russell, for, I believe his *heart* is right, (I return the compliment), I will say, he holds to the idea that the "burning of the tares," means havoc in the churches, during the gathering of the wheat; and quite naturally he is anxious to help on the fulfilment, and, you know, "charity begins at home.

We wish our brother all success, with his paper, so far as he has *truth* to present.

Do not misunderstand me. Personal feeling has no weight; my duty as a faithful teacher, imposes the task. I want our readers to know just the facts; then if they believe God has called Bro. Russell to steady the ark, they will act accordingly. But I want them to know that the proposed paper is designed, not as an auxiliary, but to oppose views now made prominent in the HERALD. This is no *new* phase; 5000 subscribers fell off in 1875, *because* of advancing truth.

WINONA, MINN.

Dear brother: I think we must all see that Christ's sufferings were that he might become head of a spiritual race not subject to death. But I cannot see that his death was necessary to raising man to the mortal life; the dead were raised in that way, before he died. Christ is the firstborn *from* death; and this was because he conquered sin and death, by his holy life. No other arm could save; none but the Son of God could keep the law, which was ordained to life; and he could do it in a way that could reach our case, only by partaking of our nature, and coming under death's dominion.

As the natural man was doomed, God's great love devised the plan of *re*-generation, or making them *anew*, and on a higher plane.

God did not send him a full-grown man, just to die, and pay the penalty of a broken law, but the Saviour came as a babe, and grew up from infancy to manhood, so that he might suffer in all points, *as we suffer*. He was a man of sorrows, and acquainted with grief; but the Bible does not say that he suffered any kind of suffering that flesh is not heir to. He laid in the tomb, but it could not hold him. The plan was for him

Continued on page 74.

May, 1879; Pg. 88

HERALD OF THE MORNING

"*All nations whom thou hast made, shall come and worship before thee,*"

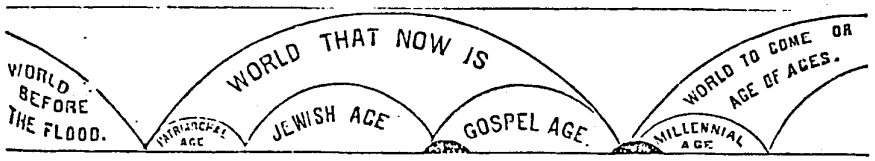
Vol. 8. ROCHESTER, N. Y. JUNE, 1879. No. 6.

THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

ELD. J. H. PATON, ALMONT, MICH.



PLAN OF THE AGES:

"*Both the Cherubim of one measure and one size.*"

PLAN OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

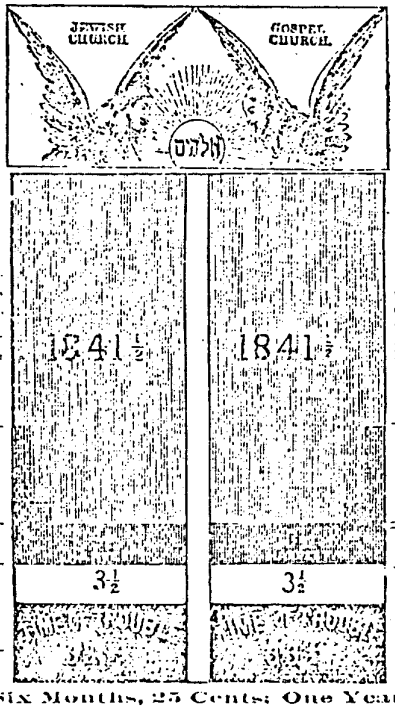
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



PLAN OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843-4.

1335 days ended in 1874, also Jubilee cycles 1878, the *double* complete.

"Times of the Gentiles" end in 1914.

TERMS--Six Months, 25 Cents; One Year, 50 Cents.

June, 1879 Pg. 89 (Cover) missing "C.T. Russell" on Editor list.

Raise your heads ye christian pilgrims,
The Redeemer's very near;
Be ye watchful, be ye faithful;
To our joy he'll soon appear.
Then made like him,
We shall see him!
Oh, what glory! Oh, what cheer!

Still looking for that "blessed hope," and growing in the knowledge of the *truth*, I remain your brother in the Lord,

A. Friese.

BARNSTEAD, N. H. May 19th.

Dear brother, I would be swift to hear, and slow to speak, especially on subjects of such importance as are being presented in the HERALD. How blessed the atonement looks now, as compared with the popular view. May God's grace still enable us to keep pace with the unfolding of his word. Truly "light is sown for the righteous."

How lamentable that truth should offend those we love. "Nevertheless, the foundation standeth sure, and the Lord knoweth them that are his." J. H. Bartlett.

NILES VALLEY, PA. May 1879.

Dear brother, Last night received May No. of the paper. I thank God for the course you have taken, in standing firm for the truth Your articles on the atonement are just as clearly Bible truth, to me, as the argument on the two dispensations. It is a *fact* that the natural man dies; and that the old Adam must eternally perish; It is so strange that our brethren cannot see this. To me, it explains the reason of our hope; and is at the foundation of the whole plan. From the very nature of the case, there can be no substitution in the plan.

But not many will have their garments unspotted by the false teaching of antichrist.

Yours in Christ, J. W. McCagg.

UNION MILLS, IND.

The HERALD has taught me that Christ is coming to destroy the works of the Devil, not man, the work of God. L. T. Logan.

East Berlin Ct.

Dear Brethren in Christ.—I praise God for the continuance of the "Herald of the Morning," which still gives meat in due season to the household of faith. May you receive the blessing of the Lord that maketh rich, and addeth no sorrow therewith. The morning cometh to cheer and comfort the waiting Bride, "She looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." She is brought to view as prepared for the work of the kingdom. It is beautiful to see the work of the spirit in the chosen few who have accepted the high calling of God in Christ Jesus.

The word of truth teaches us, "The path of the just, is as the shining light, that shineth more and more unto the perfect day." When the perfect day comes, then it looks as if the prayer of Christ would be fulfilled, that all may be one. It seems as if "darkness covered the earth, and gross darkness the people," as far as believing truths connected with the coming and kingdom of Christ. The light that is in the Bride can comprehend the darkness, for God hath lifted her up into the King's high way of holiness without which none shall see the Lord.

May the Lord keep us in the light and fellowship of present truth. Enclosed find my subscription for 1879. Your sister in Christ. M. H. Botsford.

ELECTION.

Those who have the opportunity to hear the word of truth, if they *earnestly desire it*, can "make their calling and election sure."

In the Rebekah type, are the *conditions* of election. The one to be chosen by, the servant of Abraham, as the bride of the typical "seed," must, *while the servant was waiting*, come to the well of water and draw, not only for herself, but also invite others to drink. These were the specified conditions, (Exo. 24: 42–46). The Servant selecting the antitypical bride, is still waiting at the well. "Let him that is *athirst* come" and draw water, and invite all who come to *the well*, to drink.

Another beautiful thought to be drawn from that type, is, Rebekah had a mother, and a brother; while nothing is said of her father. The earth is our mother; and humanity our brother, and even the "Head," had no earthly father. "Thy mother and thy brethren stand without."

☞ *Notice!* The Lord willing, we shall have a series of meetings in Chelsea, Mass. commencing saturday evening, June 21st; and continuing through the following week, as the Lord may direct. Whether it will be a *tent* meeting, or in a Hall, we are not yet prepared to say; but friends will find all necessary instruction, in a *notice* at the Chelsea *railroad* station. We shall expect A. P. ADAMS of *Beverly, Mass.* to assist.

N. H. BARBOUR.

TIMES AND SEASONS.

"But of the times and seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly, that the day of the Lord so cometh as a thief in the night; for when *they* shall say, Peace and safety; then cometh sudden destruction, and they shall not escape; but ye, brethren, are not in darkness, that that day should come upon *you* as a thief," (1 Thes. 5: 1–5).

The *time* of the coming of Christ to set up his kingdom, has always been a question of profound interest to the church. The question of all others, by the disciples of our Lord, in the opening of the subject in Matt. 24, was, "*When* shall these things be? and what shall be the *sign* of thy presence and the end of the age"? But the Saviour never gave direct answers, as, It will be in so many years; or, It will be at such a time. This would have conflicted with the repeated instruction to "Watch, for ye know not when the time is."

The church is recognized as a unit, a single body, who are to live to the consummation, hence, the apostle could say, "*We* shall not *all* sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." And although the Scriptures contain all the truth the church are to have during the gospel age, yet it is to be unfolded to their understanding only as it becomes due. No good to the church could have resulted from knowing at that time, that Christ would not return, in more than eighteen centuries. On the contrary, the knowledge would have been discouraging, and have filled her heart with sorrow; hence the comforting assurance, "If I go away, I will come again" coupled with the injunction, *watch;* "for of that day and that hour knoweth no man." That it would not be immediately, they had full assurance, since many things must first transpire, "but the end is not yet." Still it was left just indefinite enough, to keep the true church, the one body, on the alert, watching for, both the events fortold, and the *sign* of his presence. And the same principle of expectation, coupled with more or less of uncertainty must obtain to the end; because of the nature of *signs*. To read the sign of his *parousia*, or presence, requires skill; and so long as we "know in part," leaves room for mistakes. And yet the church will not be in darkness as to the coming of that day; for when "the day of Christ," or "*days of the Son of man*," (the word *day*, and *days*, in these texts, is one word, *hemera*, in Greek), actually comes, the church are to recognize its presence; while the world, and those who are not in the path that shineth *more and more*, unto the perfect day, will be in darkness. "For as it was in the days of Noe, so shall it be also in the days of the Son of man," (Luke 17: 26). How was it in the days of Noe? Those who were to escape the coming destruction, knew that it was coming at that time; while, on the rest, the destruction came; and Christ makes the knowing, or not knowing in the days of Noe, and knowing, or not knowing in the days of the Son of man, the point of comparison. The class called, "ye, brethren," are to be in the light, understand the situation, and escape the things that are coming on the earth; while others remain in darkness, "and *they* shall not escape." Than this, nothing is more clearly taught in the Bible.

The "days of the Son of man," are days to be desired, days of special blessing; and are doubtless the same as "the *end*," referred to in Dan. 12: 13; and the "time of harvest," in Matt. 13. That they do not mean the whole gospel age is certain, for Jesus says, to his disciples, "the days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it," (Luke 17: 22). And yet, notwithstanding the days of the Son of man are so desirable to the church, the *world* will eat and drink, and know not.

To assume that because Christ said to the church, eighteen hundred years ago, "watch for ye know not when the time is," teaches that when the day actually comes, they are still to remain in darkness on that subject, is in direct contradiction to other Scriptures: "What thou knowest not now, thou shalt know hereafter;" "when He, the Spirit of truth is come, he shall lead you into all truth;" "when ye see these things come to pass, then know that it (he) is nigh, even at the door;" "If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee;" "ye, brethren, are not in darkness, that that day should come upon you as a thief." These, and many other Scriptures teach that the church were to advance in knowledge; and, though at that early day they could form no true idea as to the time of Christ's return, still, as the events which were to precede his return were fulfilled, by careful watching, they would eventually

be able to approximate to the time. But as the prophetic measurements, were "closed up and sealed, even to the *time of the end*" it was impossible for man or angel to know "of that day and hour." But if while the words were "closed up and sealed," none could know the import of those wonderful numbers, does it not as clearly teach that at "the time of the end," "the wise shall understand"? That this is the true solution of these otherwise conflicting texts, there can be no question, viz. that a knowledge of the time of Christ's return was sealed up, and designedly kept from the church while that knowledge would tend to produce discouragement; but was designed for the generation who should experience these grand events. And with this view, every Scripture can be reconciled. "Watch, for in such an hour as ye think not, the Son of man cometh," was exactly the instruction to be kept before the whole gospel church, while the time was closed up and sealed; but, on the other hand, as if to make the inducement to watch, still stronger, the *object* or reward for watching, and the risk of not watching, is set forth; "If therefore thou shalt *not watch*, thou shalt *not know* what hour I will come upon thee;" clearly implying, that although then they had no idea of the real time of his coming, if they would watch, they should eventually know, and so "that day" would not "come upon them *unawares*."

As it would have disheartened the church of the first generation, to have known the truth, as to the long interval to elapse before the return of her Lord, so it gives new zeal, and a courage nothing else would supply, to the *last* generation, to know its nearness. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" All the teaching of our Lord, and the apostles, shows clearly the great decrease of true faith in the church of the last generation, "*Many* in that day," would claim to belong to him, whom he never knew. Many would be "heady, high minded, lovers of pleasure, more than lovers of God; having the *form* of godliness." And the last phase, the Laodicean church, are to be rejected as a nauseous thing is spued from the mouth. The few, therefore, who walk in the light, need all the encouragement that can be derived from a knowledge of impending events; and how beautifully it was arranged that this strong food, "the best of the wine," should be reserved for the end of the feast. This was evidently understood by the apostolic church, viz. that *when* that day was near, the church were to understand it. Some of them, the Thessalonian church, became alarmed, lest "the day of Christ was at hand, and" *they* still in darkness, in relation to it. And O that the church were *now* alarmed, and for the same reason! They *knew* the Scriptures taught that when the time should come, the *church* should be in the light, and their being "troubled, and shaken in mind, as though the day of Christ were at hand," proves that they were concerned as to their standing before God; since, on some, that day *could not* come unawares. Christ had said, "Take heed to yourselves, lest your hearts be overcharged with the cares of this life, *and so* that day come upon you unawares." And so well understood was this arrangment of the times and seasons, viz. that when the day should come, the elect few, were to understand the situation, that the apostle affirms, that there was *no need* of his writing to them on that subject, since they "*knew perfectly*" how it was to be; that while the church would be in the light on this particular subject, the coming of the day of the Lord, the *world* would be in darkness. And he had no commission from the Spirit to impart any more light on that subject, since it was reserved for "the time of the end." All he could say from the Lord, was, "that day shall not come, except there come a falling away first, and that man of sin be revealed."

Now, reader, the man of sin is revealed, the time of the end has come; and "the wise" are seeing evidence, showing that the "day of Christ *has come*. And it is "as it was in the days of Noe;" men are eating, drinking, planting, and building, and know not.

According to the best evidence, the six thousand years from Adam, have expired. Bowen, and Clinton, are the two chronological writers who keep the nearest to the Hebrew text. Bowen follows it *exactly*, and finds Scripture to cover every supposed gap; Clinton takes Josephus in one or two places where he thinks there is a break in Bible chronology. They differ but ten years; Clinton makes the 6000 years end with the beginning of the year corresponding with Jewish secular time, ending in our 1863; and Bowen, in 1873. And this latter corresponds exactly with the beginning of the present time of trouble, which, according to our *theory* of the prophecies, is to continue

forty years; and produce most fearful results

But the "day of the Lord," which should begin where the 6000 ends, "is a day of trouble," and "a day of darkness," to the world. And as it precedes, and introduces the thousand year, or millennial age, it must be a comparatively brief season. There is a period of forty years clearly indicated, prior to the ending of the times of the Gentiles, and upon which we have now entered; and this "time of trouble, (Dan. 12: 1); or "*hour* of temptation," (Rev. 3: 10), like "the day of temptation in the wilderness, when he sufferd their manners forty years;" is doubtless a "day" of forty years.

Based on Bowen's chronology, the prophetic periods, scattered all through the Bible, form a net-work of evidence, in such harmony one with the other, that to *see them* is to accept of our position on the times and seasons.

As the Jewish age ended with a well defined period of *seventy years*, from the birth of Jesus to the destruction of Jerusalem; so the gospel age has such a period clearly defined, to mark its termination. And as the former was divided into, 1. thirty years, from his birth to his ministry; 2. three and a half, and three and a half, or seven years. (the time of Christ's ministry, which ended "in the midst of the week;" and the last half of that "week"); 3. the thirty-three or perhaps, thirty three and a *half*, from the end of that seventieth week, to the final destruction of their nationality; so the latter has exactly parallel periods, in the last seventy years of "the times of the Gentiles." And we are now well advanced into this, "time of the end."

Now, supposing the Lord were to say, in our ordinary language, what he *has* said in substance, in Bible language, viz. "I have arranged the great plan of the ages, into the natural and the spiritual. As I made the first Adam "a figure of him that was to come," so I have arranged that the natural seed, or children of the flesh, should be a pattern of the true, or spiritual seed. That, as the one were, a "kingdom of priests," (Exo. 19: 6), so the other should be "a holy nation, a royal priesthood," (1 Peter 2: 9), on the higher plane. As the one started with twelve tribes; so the other started with twelve apostles; the one began at the death of my servant Jacob, the other began at the death of my Son Jesus. And I call the first, a house of servants, and the second a house of sons. Each one was to have its city, called Jerusalem, its temple, its tabernacle, the one, made with hands, the other "without hands;" its priesthood, its sacrifice, its incense, and in fact, the one being a pattern of the other, I commanded, "See thou make *everything* after the pattern."

When the former was finished, I was married to it, and called it my wife. I had promised my wife, if she was true to me, to give her Sodom, Samaria, and indeed all the nations of the earth, as daughters. But she broke her covenant with me, "though I was an husband to her, and went after other gods. So I disinherited her, took the kingdom of God from her, and gave all that I have to my first begotten, my well beloved Son, and his wife. The first, are the works of my hands, and are the natural seed, the others are begotten, and partake of my nature. "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual."

I have also arranged that this parallelism should obtain in the measure, as in every other feature, of the typical, and antitypical dispensations. When my Son came to the natural seed, his advent, though on the fleshly plane, was in various stages, to exactly correspond with the order of his coming to the spiritual house; hence, the two are "of one measure and one size." The first, continued, from the death of Jacob to the death of Christ, a period of 1845 years. After which, I was thirty-seven years in destroying them as a nation.

I have also arranged that the natural seed should be restored to favor, *after* the spiritual seed is developed. And that their trial, or chastisement, should be divided into two equal parts: first, during all their history, while I recognized them as my church on earth; or from their origin, until I left their house desolate, when they lost the title to the kingdom, by killing the heir. And second, during all their history since they crucified my Son, to the present time; when I am again, *beginning* to shew them favor.

I sent my prophets and told them these things. By the mouth of my servant Jeremiah, I told them that I would cast them out of their land, into a land they knew not, neither they, nor their fathers; where I would not shew them favor, (Jer. 16; 13). And I further said, that I would bring them again to their own land, but first, I would recompense their sin and iniquity *double*, or in two parts, (verse 18). All of which has come upon them; although I chastised them

in Egypt, and in the wilderness, by nations left as thorns in their side, in Palestine, by their kings, in Babylon and Syria, the land of their fathers (Deut. 26: 5); and by the Romans; still I continued to shew them favor, until they rejected my Son; then I cast them off into all lands, lands which neither they nor their fathers knew, and where I have not shewed them favor. But as I have declared the end from the beginning, I even foretold the day when this second half of their chastisement would begin, and gave the prophecy by my servant Zechariah, "Shout, O daughter of Zion, behold, thy king cometh, meek and lowly, riding on an ass. . . . Turn you to the strong hold ye prisoners of hope, even to-day, do I declare, I will render double (lit. the second part) unto thee, (chap. 9: 12). Again, by my servant Isaiah who saw its final accomplishment, the comforting message to go forth at the end, was spoken, "Comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished, and her iniquity pardoned, for she hath received at the Lord's hand, *double*, for all her sins," (Isa. 40: 2; *margin*).

Although I have chosen to use the natural seed as a mere type of the true, yet my plan is to eventually save them, and save them through the second, or spiritual house. Hence I permitted blindness to come upon them; and during the second part of their chastisement, beginning at the time my Son came riding into Jerusalem, He spake the words, "O that thou hadst known, even thou, in this thy day, the things that belong unto thy peace, *but now they are hid from thine eyes.*" Here is where blindness came upon them, and is not to pass away, until their appointed time of chastisement shall end. And in the mean time I have turned to the Gentiles to take out the spiritual seed. And as I made the natural seed, in their organization, their worship, and the time of their developement, "until the promised seed (the real seed) should come, a pattern for the development of the true seed, I arranged that the blindness on them should continue on them during the last half of their chastisement; thus making room for the development of the true; and so "blindness has happened to Israel, until the fulness of the Gentiles be come in: as it is written; There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11: 26). The "Deliverer," being THE CHRIST, head and body complete; and which make "the seed; since "the children of the promise, are *counted* for the seed."

Thus I, who always spake to my servants the prophets, in dark sayings and parables, so that although they "searched diligently to know what and what manner of time was signified," they could not understand; since I had reserved these deeper truths for those who should live "at the time of the end," have now removed the seal, so that "he who runs may read."

I am a God of order, and not a God of confusion; the starry firmament with its circling orbs, proclaims this truth. And my revelation to man is but a ray of light, a glimpse of this order which exists both in the natural, and in the spiritual; and which descends in both, to the most minute details. As the chastisement of the natural seed was divided into two equal parts, so their fall, and rising again, (Luke 2: 34), is thus divided:

From the blindness that came upon them, when I left their house desolate, until their utter destruction as a nation, was thirty-seven years; so in my plan, they are to be thirty-seven years in rising again.

Now, as from their beginning, at Jacob's death, to the crucifixion, was 1845 years, and from that to their national destruction, was 37 years; so from the day of Pentecost to the spring of 1878 was a period of 1845 years, and from that to the *end* of 1914, is 37 years. And it was in 1878 that through recent developments in Europe, the Jew has for the first time, since Jerusalem was destroyed, the legal right to renew his system of worship in the land of his fathers. And although the work of his restoration has begun, the "times of the Gentiles," a period of 2520 years, (seven prophetic times), and beginning 606, B. C. do not end until the end of the year 1914.

As the last 37 years of their former condition, or rather the last 33 1-2 years from the end of the last half of the 70th "week," "determined on them," (Dan. 9: 24), was consumed in desolating judgments on that nation, so the corresponding period here, is for "the distress of nations," and the destruction coming on the Gentile nations. "Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coast of the earth. And the slain of the Lord shall be at that day, from one end of the earth to the other end of the earth; they shall not be lamented neither gathered nor

buried: they shall be dung upon the ground, (Jer 25: 32)."

As "the fulness of the Gentiles" must come in, while blindness rests upon Israel, it follows that the entire length of the gospel dispensation cannot be *more* than the 1845 years, *and* the 37 years. But the Jewisn dispensation, which is the pattern, did not continue longer than the 1845 years; the 37 being consumed in their downfall. It is true there was a "half week," the last end of the "seventy weeks" determined on them, and during which there was special favor extended to them, and before the gospel was given to the Gentiles; but aside from the elect remnant, (Rom. 11: 5), and of which Paul himself was a part, the Jewish church, as a body, were certainly rejected of God, at the time their house, (not the temple merely, but the "house of Israel"), were left desolate. Now, as the gospel dispensation is of equal length, the spring of 1878 should, in some sense, mark the end of this age; while the autumn of 1881, is parallel with the termination of the last half of the seventieth week determined on the Jews. Hence, we look with much interest to the autumn of 1881, and believe the gathering of the wheat of the gospel church will then be consummated; after which the tares will be burned.

EXHORTATION

From many evidences we are convinced that an important feature of Christian work is to form a character. "Be ye therefore followers of God as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God, for a sweet smelling savor" (Eph. 5: 1, 2). "In Christ dwells all the fulness of the Godhead bodily,,, and He is set before us both as an example and the motive to obedience.

The importance of the knowledge of the truth as a means to the attainment of holiness can not be over valued, unless it be allowed to take the place of the holiness itself, but there may be danger of over valuing a mere abstract *knowledge* of truth. It is necessary to receive "the *love* of the truth that they might be saved." (2 Thess. 2: 10)

The relation between knowing and doing is important; we have been inclined to reckon them inseparable, but it is possible to "hold the truth in unrighteousness," on such "the wrath of God is revealed."

Knowing and doing are both cause and effect, knowledge usually being placed first, as: "If ye *know* these things, happy are ye if ye *do* them." But again, it is reversed; "If any man will *do his will*, he shall *know* of the *doctrine*" &c (John 7: 17). God gives truth that it may be obeyed, and no increase of light may be expected when present attainments are not used to his glory. "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth the will* of my Father which is in heaven." Matt. 7: 21) This *doing* is *action* — "fruit," and not mere knowing or believing, for "he that *knoweth* his master's will and *doeth it not*, to him it is sin."

It is not "working for Jesus" that the Lord condemns, "in that day" but, "ye that work iniquity." (ver. 23) "Even a child is known by his doings," said Todd, "A good tree cannot bring forth evil fruit. By their fruit ye shall know them." (ver. 15—20)

Let us be careful not to despise Christ's doctrine of doing, while we search for the whole truth. "He that heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house on a rock. (ver 24)

The object of union with Christ, as the vine, is fruit. "Every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. (John 15: 2) Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples. (ver. 9) But now being made free from sin ye have your fruit unto holiness and the end everlasting life. (Rom. 6: 22)

The Gospel is God's love expressed in action. "God so loved, that he gave his son." His character is made known for imitation: "Be ye followers of God as dear children and walk in love." As a motive to benevolence, Paul urges the condescension of Christ. (2 Cor. 8: 7—9) The object of the work of Jesus, is to "save his people from their sins." We apprehend three steps in salvation. 1st The remission of sins that are past. (See commission of Christ as found by comparing Evangelists) 2nd From evil habits and the practice of sin, or from sin to holiness, as we have been considering in the article. 3rd The eternal salvation, or the salvation ready to be revealed in the last time.

The first removes the burden of guilt for

past sin, engages the heart,— "He that is forgiven much, loveth much."—and introduces into the school of Christ. It is a dangerous mistake to suppose that because we have believed and been baptized for the remission of sins that are past, that therefore we are sure of eternal life; we must abide in Christ, "If ye keep my commandments, ye shall abide in my love."

In the school of Christ, there is much to *learn*, and work to do; and "daily bread," to make us strong for the work. "He that eateth me shall live by me." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "I am that bread," "I am the truth."

There is also discipline, and trial; self to overcome, the world to sacrifice, the Devil to resist. To *strive* against sin is an important part of the warfare, (Heb 12: 1-4). And there are chastisements, when we do not obey, "For whom the Lord loveth, he chasteneth," and the object is, "that we might be partakers of his holiness," vrs. 10. The eternal salvation is to them that obey him, (Heb. 5: 9). O that the words were in flaming letters, impressed in every church creed, "*Follow peace with all men, and* HOLINESS, *without which no man shall see the Lord*," (Heb. 12: 14).

Do not let your mind be diverted from a sense of responsibility, by the idea that if you believe in the right theory, that is holiness. Look at the context; it is *purity of life*, the apostle is urging. "Little children, let no man deceive you; he that *doeth* righteousness, is righteous, even as he is righteous, (1 John 3: 7). But it may be said, salvation, justification, &c. are by faith; so they are, "and without faith it impossible to please God, for he that cometh to God, must believe that he is," &c. but faith saves only those who come to God, and diligently seek him. Faith saved Noah, only as it led him to obey. That is why faith is counted for righteousness; By works, faith is made manifest, "Ye see then how that by works a man is justified, and not by faith *only*," (James 2: 22). Faith justifies only those who are led to *action* by it. Jesus said, of the woman, "Thy faith hath saved thee," only after she had *touched* the hem of his garment. Faith secures remission of sin when it leads men to obey from the heart that form of doctrine delivered them, (Rom. 6: 17). Justification by faith, and justification by works are parts of the same.

Nothing is more clearly taught, than *being* and *doing* right in order to an inheritance with Christ; "If ye suffer, ye shall also reign with him." "For if ye live after the flesh ye shall die, but if ye through the Spirit, do mortify the deeds of the body, ye shall live." "For as many as are led by the Spirit of God, they are the sons of God." So we learn that the Spirit of God is not only the Spirit of truth, but also of holiness.

"Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." But, it may be asked, will not the truth, known and believed, always result in these fruits? "Sanctify them through thy truth, thy word is truth." If knowledge alone were enough, why pray for sanctification? Did not the early church have the then present truth, and yet, they, were continually being urged to holiness. The truth is made the basis of the many exhortations. The great plan of the ages, is more than hinted at, in Rom. 11: and God's love in restoring; but not content with telling the truth, as if that were enough, he adds, "I *beseech* you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." The whole chapter may well be regarded as an epitome of christian life; and would to God its directions were followed by all that profess to be followers of Christ. "Ye are not your own, ye are bought with a price; *therefore* glorify God in your body and in your spirit, which are God's." The truth stated, and then urged as a motive to holiness.

Christ's coming, is urged as a reason for diligence and purity, "Seeing that ye look for such things, be *diligent*, that ye may be found of him in peace." "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." The victory of our Lord Jesus Christ is the groundwork of our hope. "Therefore my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord."

Working for the Lord, is strictly enjoined, "Let your light so shine before men that seeing your good works, they may glorify your Father which is in heaven." "Who shall stand in the hill of the Lord? and who shall stand in the holy place? He that hath clean hands, and a pure heart:" not mere outward obedience, but from the heart..

The word-picture given by Malachi, of One sitting as a purifier of silver, purifying the sons of Levi, (royal priesthood) is most expressive. Not until the image of the purifier is reflected will the work be done. If

firey judgments are needed, they will be used; "The fire shall try every man's work of what sort it is."

The gathering by angels into a condition, appears to be equivalent to putting on the wedding garment. To be clothed with righteousness, surely must refer to the heart-work expressed. To have the truth, and not obey it will not suffice; what light is possessed will be lost; the one without a wedding garment was cast into outer darkness. Let outward life and heart be pure,

And thus the crown of life secure.

Our help alone from Him must come,
His power can bring the children home.

J. H. P.

Probationary Life

WHAT DID ADAM LOSE?

"In the day that thou eatest thereof, thou shalt surely die," (Gen. 2: 17).

He did not lose *natural* life; but lost the power to "walk with God." In other words, he lost the power to develop a *spiritual* nature. This may seem strange, to say he did not lose *natural* life, by sin; nevertheless it can be sustained.

The readers of the HERALD understand, that the divine plan, which never changes, is, "First the natural, and afterward that which is spiritual." And that man does not attain to the perfect image of GOD, till he reaches the second stage of development.

Adam was "of the earth: earthy," before he sinned, as well as after; made from the dust; but was, and is, eventually to attain to the spiritual condition; even as Christ, "who is the express image of his Father's person," was made "a quickening spirit."

When Christ "became *flesh*," "made a little lower than the angels," he was, a perfect man, just what Adam was, before he sinned. But, as a human being, he retained what Adam lost by sin, viz. *power* to walk with God. The natural man cannot discern spiritual things, hence, he could not "keep the *law* of the spirit of life;" in other words, he could not walk "in the path of life;" but of Christ, it is written, "Thou wilt show me the path of life" (Ps. 16:11); "In the way of righteousness is life," (Pro. 12: 18); "If thou wilt enter into life, keep the commandments," (Matt. 19: 17). Adam lost, for himself, and therefore, for his posterity, the power to do this. Hence, he lost the power to develop into a spiritual being; or, into the second and perfect life.

As the plan was, and is, "first the natural, and *afterward* the spiritual," it follows of necessity, that it was the design for man to "walk with God," or, in the way of life, until the proper degree of wisdom was attained, or, *knowledge* of God, which *is life*, and then be translated, or "enter into life." Wisdom "is a tree of life," (Prov. 3: 18), "Whosoever findeth me, findeth life."

As the natural was first, and afterward the spiritual, it was not intended that the natural should be first, and last, and eternal: therefore the natural life, even if man had not sinned, would have been transient, a mere preparatory stage.

Adam could impart only what he himself had. If he had lost the germ of *natural* life, how could he have imparted it to his posterity? And if he had retained the germ of spiritual life, we should have inherited it.

There is no Scriptural reason for supposing that the natural stage, (which must make way for the spiritual), would have continued, if man had not sinned, any longer than it did after he had sinned; and *probably* not so long. Enoch, the seventh from Adam, and who, for a special purpose, was as a type, enabled to walk with God, retained the flesh-life only three hundred years: while Adam had to carry "this body of death," (that is, the body out of which the germ of the *perfect* life had passed) more than three times as long; and then, having lost the germ that could develop into the higher life, he had to return to the dust out of which he was taken.

When Adam sinned, he lost this *germ* (let me call it, for want of a better term) of *spiritual* life. (That germ *can* be lost, before it springs into life, even by those who have regained it through the second Adam. After having been "begotten by the word of truth," "tasted of the good word of God and the power of the world (life) to come," we may sin wilfully, and finally perish).

Having lost, that vitalizing germ, the flesh was left in impotent weakness; and we inherit that weakness, and have no power, in ourselves to walk in the way of life. "O wretched man that I am, who shall deliver me from the body of this death? I thank God, through our Lord Jesus Christ."

But how did he, the "*man* Christ Jesus," the second Adam, regain that lost germ? He was born of woman, he must be, to be a *man*; but the Infinite One, God, who only hath immortality, was the Father of this "second man:" there was no eye to pity,

and no arm to save; and so, in his great love *He* gave us a Son; "For unto us a child is born, unto us a Son is given; and his name shall be called, the mighty God, the age-lasting Father." *He* implanted that germ in the child Jesus. And, being the age-lasting *Father*, this second Adam can impart it to those who are begotten in him. The man Jesus had power to "walk in the path of life," *he* could keep the law that was ordained to life, and make it honorable. And *having that life in himself*, he can impart it to his posterity, in the *regeneration*. Even as Adam, who had the natural life in *himself*, could impart *that* to his posterity. But what Adam and *his wife*, lost; Christ and *his wife*, will restore. "But God, who quickeneth the dead, and calleth those things which be not, as though they were," produces the natural man, and gives him to the second Adam for regeneration. And only those the Father *gives* him, hear his voice, "and they that *hear* shall live.

If the reader will only keep clearly before his mind what the Bible calls *life*, he will have no difficulty in understanding these things. Let me illustrate; the caterpillar, is the larva, or worm state of the butterfly. Suppose the caterpillar should lose the *ova* that contains the principle of life that produces the butterfly. The caterpillar would live, just the same; and probably would know no difference; it would live out its *caterpillar* life, and,—*perish*. Why? Because it had lost the life-principle that could develop into the perfect insect. And so that loss brought *death*. In fact, it was only a body of death, so to speak, from the moment the life-germ which could develop the perfect insect was lost. That caterpillar lost its *future* life, by that misfortune, but not its first life; since *that* would have passed away, in the true and uninterupted plan of its development. So Adam, by his fall, lost, not his *natural* life, but his *undeveloped* spiritual life. And what the first Adam lost, for the race, the second Adam restores to the race.

NOTICE.

We are sorry to say that "The LAST TRUMP," started by brother Rice, of Cal. is discontinued from lack of means. Bro. Rice informs me that he had the promise of help from several parties, but buisness failures, and other causes not known to me, have placed him where there is no choice left; he *must* labor with his hands, to earn a bare support for his family. The subscription money paid for a year, leaves our brother in debt seventy-five cents in the dollar; we have offered to send the HERALD for eighteen months, to each of his subscribers for the *nine* months due on his paper; and will send them word to that effect, as soon as we receive his list of names. Those of his subscribers who take the HERALD, will please notice! Send me a card, stating the sum due to you on his paper, and I will credit you with the amount. Bro. Rice says, that if you require the *money* returned, he will do so, as soon as he can. But please not do that; if you demand the money, send your bill to *me*, and as fast as I can spare the means, without crippling the HERALD, you shall have it.

Bro. Rice, as I understand it, has sacrificed a good deal for the truth; and is now supporting a wife with young children, on fifteen dollars a month, for which he has to work early and late. ☞Instead of sending your back-accounts to him, perhaps you had better send his family something more substantial.

I also wish to say, Lest some may misunderstand the statement in the May No. in relation to *money* matters between brother Russell and the HERALD, when I said that "no money paid as subscription to him for the two years in which he had been connected with the HERALD, had been paid in," it was not that any *wrong* had been done. I should be very sorry to have any one suppose there was any thing *wrong* in his retaining that particular money. Bro. R. repeatedly asked me, how our bank account stood, and if I needed more money to let him know. And I have no doubt but that he would have sent any needed amount.

It was not the money, but, that after he had drawn out all, or about all that he had put in, he should tell me to either buy out his *half* of the paper, or sell out my interest, and let him manage the paper. And although the paper was started by myself, and has never been under any other management, I would have submitted to his demands, if I had not believed that God had called me to this work, and that I have no *right* to *sell* out or resign. Commercially, the paper is not worth one dollar. If I had the salary Bro. Rice has, I could make more money than I now do. But there is truth being brought out by the HERALD, which a world could not buy. And the truths now throwing such a brightness over the whole plan; and advancing us in the knowledge of "the

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only true God, and Jesus Christ, whom He hath sent," as no other advanced step in this shining pathway has ever before done, are the very truths that have offended Bro. Russell, and against which he aimed to turn the HERALD itself. But all this would not have made the unpleasant duty of stating the facts in relation to his brief acquaintance with these things, a necessity; had it not been that he has advertised a new paper, as *auxiliary* to the HERALD, has a complete list of all subscribers, and designs to issue the paper, *not* as auxiliary, that is, not to help spread what the HERALD is advocating, but issues it *because he opposes* these advanced ideas. Now I have no objection to the publishing of a paper to oppose every view we are advancing, opposition will only make *truth* shine the brighter; but I do object to letting Bro. Russell, or any body else, oppose views advocated by the HERALD, on capital *borrowed* from the HERALD. Understand me, Bro. Russell's name being on the the "Three Worlds," a book he advanced money to publish, and on the paper, as assistant Editor, and Publisher, would make it appear that he was responsible for at least some of its special views; and, finding its editors disagreeing, some might be shaken. But I want our readers to know, that if the HERALD is being used of God in the bringing out of these advanced truths, that because Bro. Russell leaves it, (he has now withdrawn), the tone of the paper, or the views advanced, will not vary one hair, in consequence of such withdrawal; any more than they varied, in consequence of his joining it, two years ago.

God has given us a variety of gifts, some have one gift, and some another; and we all covet the best, and exercise an influence for the truth, somewhat in proportion to the gifts we receive from God; and are *all* zealous for what we believe to be true. Hence, as a teacher through whom God has been pleased to give to the "household," nearly all of these advanced truths, I do not think it would be right to keep silent, while our brother quietly withdraws, starts a paper for *the same readers*, but to oppose what we are teaching; and be enabled to do so, mainly because he has been associated with these things, for a short time. *Now* he starts his paper, if at all, on his own capital; but our readers will understand that though he opposes some of these views, which he has the *right* to do, he has never developed any one of them.

It is not the honor that cometh from man, or fear that my reputation, or the paper will suffer, but a jealousy for these precious, and recently advanced truths, that has forced these unpleasant personal matters into notice. There was no choice left; Bro. R. informs me of the *necessity* of one of us; no! of *my* leaving the HERALD in his hands, or, the alternative, a new paper. *Could* I let him oppose what I am teaching, under the *peculiar* circumstances, and keep silent? Those who are influenced by personal feeling, more than by the love of the truth, may say, rather than hurt the feelings of Bro. R. or his friends, you should have let him quietly start his paper, as the *supposed* auxiliary of the HERALD; until all your readers had subscribed for it; letting him oppose what you are teaching, with the advantage accruing from the *supposed* idea that he had stood equal with you, in the development of these truths thus far; but had *now* reached a point, where he must differ. Let the truth be kept back, take the chances of some being deceived, *do any thing*, rather than hurt the feelings of your brethren. And then, you know, you have to speak of yourself, and what *you* have done, as a teacher. Better that his paper had started, with whatever prestige the past history of the HERALD would have given it, than to risk the idea getting abroad, that you think "more highly of yourself that you ought to think." But the cause of truth, is nearer *my* heart, than my own, or any other person's feelings or reputation.

BOOK OF REVELATION.

Roman Beast

"The beast having seven heads and ten horns,' whether of chap. 12, or chap. 13, or the 17th chapter, is in each case, a symbol of the Roman empire. That empire has existed under two distinct phases, as a purely civil power, like the three previous empires; and as an ecclesiastical power; hence more than one symbol was necessary. But pagan or papal, the *empire* has had its ten divisions, and its seven governments.

The empire has been divided into more than ten kingdoms, at times; and then there have been *less* than ten, at times. Under Charlemagne, and again under Bonaparte, it was almost consolidated. But as expressed in Dan. 2: 43, under the symbol of iron and clay, these fragments would not cleave one to another, "even as iron is not mixed with clay." But *ten* divisions have charac-

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terized the empire during the greater part of its divided state.

The heads, or governments of Rome, have been more clearly defined; they come in succession, (chap. 17: 10), and the seventh, continues but "a short space," before the rising of the *beast itself*, but, the beast, *after* its heads have fallen; (verse 11), and which must therefore be "the peoples, and multitudes, and nations, and tongues," on which the woman sat, *without* a government. And the present government of Rome, is the seventh, and the *Internationals*, are the body of the beast, without a "head," as we shall show.

Rome existed many centuries before it enters the field of prophecy. Daniel saw the four empires, Babylon, Media and Persia, Greece and Rome; *as they take their place in prophecy*. And the fourth is not seen until "after" the third. Hence, prophetic Rome must be Rome as it has been since the existence of the third empire. I make this point because many expositors, in looking for the "seven heads" go back to the foundation of Rome, in counting its seven governments. I was sorry to see this gross blunder in a recent work of merit, by H. Grattan Guiness.

Rome was founded before the time of Cyrus, and long before Alexander conquered Persia. And to go back of that, to find the prophetic symbols of the fourth empire is out of character, as much as to go back of Nebuchadnezzar's day, to fill the Grecian picture. The government in existence at the fall of the third empire, must be the first one of the fourth, recognized by prophecy, or confusion would obtain. And more than that, Rome has had *seven* governments *since* the fall of the third empire.

The government which immediately preceded the conquest of Syria and Egypt, was the *Consular*; the one which fell when Augustus declared the empire, B. C. 27; and was therefore the first of the prophetic seven.

Rome, the seven-hilled city is the center of the prophecy, the other parts of the empire being merely provinces, during most of its history, whether pagan, or papal, it is therefore at *Rome*, we must look for all the seven heads.

The *Consular* was first; the *Imperial* the second; this lasting until the fifth century, when the empire was broken up, and the Goths conquered Rome. Then the *Gothic* was the third; and fell under Justinian, in A. D. 538; from which, to 1798, a period of 1260 years, no government existed at Rome, excepting that of the popes. Many princes, whose seat of government was located at some other place, claimed, and controlled Rome, as any foreign government might do; but no government was organized with its seat at Rome, excepting that of the popes. Hence, the *Papal*, was the next in order, or fourth head. At the end of the 1260 years, the prescribed time for the papacy to hold "times and laws," the people of Rome organized a *Republic*, which made the fifth head.

THE RESTORED PAPACY.

The head that was "wounded to death," (Rev. 13: 3), was the old "forty and two months" organization; but its "deadly wound was healed," (verse 12). The papacy was restored by Bonaparte, but with its civil power re-aranged on a new basis; a mere image of its former greatness; and, subject to more or less outside control, was head of Rome for seventy years. This *Image* of the beast, making the sixth head.

The seventh, and last, was organized by Victor Emanuel; and "must continue a short space, (verse 10). *To be continued.*

RANSOM.

There is a sense in which money given in exchange for something, is a *substitute* for the thing purchased; but in that case, the money belongs to the one to whom it is given, and is not taken back. This however, does not apply to the case of Christ; for he laid down his life, and then took it again.

To argue that he did not take it again, is to argue without Scripture, and against Scripture. He certainly was dead, and is alive; he broke the bands of death, and got away, the grave could not keep him: even his flesh did not see corruption. There was nothing given, that was not taken again, unless it is claimed that the literal albumen and serum of his veins, was what was given in exchange for the world. If I should give money, as a substitute for something, and then snatch it back, because I had the power to do so, we, in our ignorance, would have to call it wrong. Now, I do not believe Christ ever claimed that he had power to do wrong; and yet he claimed to have power to take up what he laid down. Perhaps he *meant* he had power to lay down one thing, and take something which he did *not* lay down. I claim that both the life he had, before he became flesh, and also that

of his flesh, were taken up; that God quickened his mortal body, even as he will quicken our mortal bodies. Nor do I see any difficulty in 1 Cor. 15: 44; especially when there is so much Scripture that speaks of a *double* work, as though it were but a single act. God made man in his own image; and some can see how *that* is true, even though the second part, that brings him to the *real* image, is thousands of years from the first part; and they could see, only a little while ago, that the first, was God's work, and the second, the work of Christ; but now, with Christ and his bride, where the natural and the spiritual meet, and the mortal body is quickened *by him that raised up Christ*, and changed in a moment, into that image, they cannot see how a single statement can embrace the natural and the spiritual, when they are so *near together*. Brethren do you not know of scores of texts which speak of a double work as a single act? If you can see, and reason in that way yourselves, in some other case, and repudiate it in this, it must be there is *something* that blinds you.

The price paid to ransom us was, just what it cost to become a second Adam: He came to our earth, endured the sorrows of humanity, suffered, died, and rose again. And what for? Certainly not to satisfy *justice*; nor to impart, or restore *temporal* life; but, "that whosoever believeth on him, should not perish, but have *eternal* life."

I can see no reason why Christ could not ransom us, soul and body, without being our *substitute*. He entered the domain of death, not as a victim, but as a conqueror, to destroy him that had the power of death. He passed through all this, to make a new and living way for us, not as a substitute, but as a "forerunner. We die, and rise, and are changed, and enter into life; just as he did. If he was "born from the dead," it is that the "dead in Christ," may also be born from that condition. But if "*man does not die*," as some of our brethren claim, how can he be born from that condition? And if he *does* die, then Christ did not die *instead* of man.

This glorious plan of salvation *cost* something; hence "we are bought with a price." But this does not teach that we do not die; or that we do not rise *from* the dead, just as fully as he died, and rose again.

The more I investigate, the more am I satisfied that the doctrine of *substitution* is a false doctrine; and although the truth, on this point, has not been of vital importance in the past: yet I cannot believe the living church will reach that perfect condition, preparatory to the "sea of glass" condition, with any such spot, on her "fine linen, clean and white."

QUESTIONS AND ANSWERS.

Q,—Please explain 1 Tim. 2: 6, "Who gave himself a ransom for all, to be testified in due time;" and show why it does not teach substitution.

A,—Ransom, means to buy. A substitute, means a proxy, making one thing answer in the room of another; as a substitute in the army. If you are in the army, and another goes there *with* you, he is in no sense your substitute. I may buy something with my own life, or pay any other price, without being a substitute. There are men in a pit, or let me say, in death: by my going into that same condition I can effect both their escape, and my own. I submit to the conditions, that is, I pay that price, and ransom them. But I am not their substitute; they died, and I died; they escape, and I escape. Christ gave his life to ransom us from the power of the grave. By entering that condition, he had power to destroy it; "Forasmuch then as the children were partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." If Christ had died as our substitute, *we* should not die. And a play upon the word *death*, by calling it sleep, does not help the case; sleep, is the term generally used when applied to the Adamic, or temporal death, and Christ's death on the cross was nothing more than the death that "flesh," that is, the earth man, dies; "He became flesh for the suffering of death;" and died precisely the same death that the first Adam died. And God raised him, so that his *flesh* did not see corruption. And Scripture as clearly teaches that Adam died, as that Christ died. Adam did not die the second death, he died the natural death; and the death on the cross was no more nor less, and to say that "*man does not die*," is to say that Christ did not die; since the natural death is called sleep. But if Christ died, man dies. Adam died *for* his disobedience, (not *instead of* his disobedience); and Christ died for Adam and his race, (not instead of them, but with them).

The *death* of Christ produced one result,

it broke down the middle wall of partition, so that *in him* the whole world could become partakers of the promises, which until then, were legally restricted to the natural seed of Abraham. As the world had, up to that time, been "aliens from the commonwealth of Israel," this was bringing them into the great plan, and so uniting them to God. That is how God "reconciled the world to himself, by the death of his Son." And how much more glorious does this appear, as part of the great plan of "first the natural, and after that the spiritual:" than the common view of Christ dying as a substitute, to satisfy the *justice* of an offended God.

When I say, the *death* of Christ accomplished this, viz. brought the *world* within reach of the promises, so that, beginning with the Gentile church, taken from the world, God could be just, and yet the justifier of him that believeth in Jesus, I do not want to be understood as viewing his death separate from his resurrection. The *death* of Christ could have benefitted no one, without his resurrection; since, without a second Adam, there could be no second life, and therefore no object in raising the dead.

As the Scriptures clearly teach that it is only the life that is in himself, that is, the spiritual life of the new creation, that Christ imparts, and he gave himself a ransom for *all*, does it not prove that all will be made alive in him? It most certainly does; and "if any man be (alive) *in him*, he is a new creature." "As in Adam all die, *even so* in Christ, shall all be made alive." How do all die in Adam? by partaking of his nature, and of his sin, I answer. How will all be made alive *in Christ?* by partaking of his nature and his righteousness, I answer.

This is not the Universalists doctrine by any means, since Paul was not a Universalist. As part of the embryo Adamic race never comes to mature, independent life on the natural plane; so a part of the race will *perish* in the embryo condition, prior to the *second* birth. But those who are counted worthy to attain to that world and the resurrection *from* the dead, are equal to the angels, neither can they die any more.

Q,—If the life of which Christ has the key is spiritual life only, then must he not have been spiritually dead? since he contrasts his death with that for which he has the key.

A,—Spiritual death is merely the absence of spiritual life, as natural death is the absence of natural life; without regard to the cause. Christ did not die a spiritual death on the cross, he only died the natural death. But I understand that he laid down the life he had before the world was, when he became flesh, and took that life again, when he was born again; and that he gives us that life, of which he has the key, when we are born again. We certainly have no right to assume that he could not lay aside the life he had before he took ours. If he did not lay down his spiritual life, then he was not born into it again; since being born, is to enter into life; and one cannot enter into what they are already in. And Christ was the firstborn, as our forerunner, into the same life that we are to be born into; therefore he was not in possession of spiritual life just prior to his second birth.

Q,—If Christ only bestows the spiritual life, then must man not have lost spiritual life by Adam? for Christ counteracts, first of all, the work of Adam's transgression, (Rom. 5,18). Alb. Jones, Pittsburg, Pa.

A,—Our brother from *Pittsburg* makes the assertion, based on the old theory, the very one we are contesting, thus "begging the question," and asks me to reconcile facts with that false theory; I cannot do it; nor is there any thing in Rom. 5: 18, from which to draw a conclusion that Christ does a two fold work, first *counteracts*, and then regenerates, or imparts spiritual life.

"Therefore, as by the offence of one upon all men to condemnation; even so by the righteousness of one upon all men unto justification of life." Here is a clear statement of the work of the first, in bringing death, and of the second, in bringing life. And what I want our readers to keep distinctly before them is, that wherever the apostle speaks of *life*, it never refers to the physical life; on the contrary, the flesh life is counted as dead; and when God raises the *dead*, they never see *life*, but remain dead, until they come to CHRIST. Until we recognize this fact, we never shall clearly distinguish between natural and the spiritual.

As we lose the germ of life in the first Adam by his sin, that is, *he* lost it, and so could transmit only death to his posterity; so we gain the life that is in the second Adam by his righteousness; that is, *he* won life for himself, and can therefore transmit that life to *his* posterity.

Q,—If the church is the antitypical Elias who is to "restore all things," does not the Elias restore physical life, since that is what man lost?

more references to Pastor Russell "our brother from Pittsburgh"

June, 1879, 102

A,—Man was on probation for spiritual life, to attain to the image of God; but he lost the power to attain to that second step in the development into life, and must therefore perish, without a second Adam. The natural first, and afterward the spiritual, was in the plan from the beginning. Adam did not lose the power to transmit natural life to his race; hence, Christ has nothing to do in restoring that. To restore the race back to their allegiance to God, so that they can "walk with God; is the Elijah work. When man can walk with God, he cannot die, any more than Enoch died. A knowledge of God *is life;* that is, develops into life. But the natural man has lost the power to walk with God, (read the 7th of Rom. And when God shall bring again the Sodomites "back to their former estate," it does not mean to the condition of man before he lost something which the "second Man" is to restore; but merely to what they were in the days of Lot. And that is no more the restoring work of the Elias, than is the restoration of the Jews, now taking place; or, their restoration from Babylon, in the days of Cyrus.

The moment Adam sinned, he lost the power to walk with God; and hence, must return from whence he came. And Christ restores what Adam lost. O my brethren, pray earnestly that your eyes may be opened to see deeper than the surface, deeper than the mere figure, which is the natural.

Questions by brother Paton.— 1. Do not the three years of Gal. 1: 18, and the fourteen years of chap. 2: 1, with the context, indicate that the work of saving the Jewish "remnant," was far from being complete, in the three and a half years from the crucifixion? 2. Is it not also evident from the statement of Paul that he preached to the heathen before he preached to the Jews at all? 3. If the work of the seventy weeks of Dan. 9, required the full seventy, for its accomplishment, in what sense did the Lord "finish the work and *cut it short*," (Rom. 9: 28)? 4. Can we have the certainty of *faith* that the three and a half years after crucifixion will have a parallel here, having neither prophetic period, nor type to mark it? Is it not more like *making* a parallel, than *finding* one? 5. Can we properly be said to be moving to an *indefinite* point as Elijah was, while there is a *definite* point between us and translation?

Yours in search of truth, J. H. P.

A,—We will answer the last question first. We are not expecting translation at the end of these three years and a half. The types can be understood, only in their fulfilment. Nor will it do to build on types, and then shape prophetic arguments to them. We must apply them as they are fulfilled. And in each case where we have applied the unfulfilled part, *that* part has had to be enlarged. Jordan, was, in that case, the dividing of the waters; and we understand it to represent the work of the "harvest." The prophetic periods carried us to the spring of 1875; and then the light on the harvest, began to develop. At one time we supposed the harvest was but 3 1-2 years, instead of 7 years; and hence misapplied the ending of the type. If the crossing of the Jordan, represents the harvest, then it carries us to 1881, and the *indefinite* "further on," is the "sea of glass" condition. This appears to make perfect harmony, and, I feel satisfied, is the perfect application. Nor was there any reason why Elijah should have expected translation at the farther bank, as the Lord did not send him there; and hence *when* it came, it was sudden and unexpected; though, after the crossing, he appeared to have finished his work, except to confer a blessing on the one that was left.

That the 3 1-2 years have a parallel here, I think we *can* have the certainty of *faith*. As certainly as Christ "made the sacrifice and oblation to cease, in the midst of the week," or lit. in the *half* of the week; just so certain it is, that the 70 weeks reached 3 1-2 years beyond the crucifixion. And not until the 70 weeks *ended*, did the time "determined" on the Jews end. The work for which that 70 weeks was set apart, viz. the six items named in verse 24, were finished on, or before the day of Pentecost; hence, he did "finish the *work*, and cut it short," one half-week, but *not* the *time*; as that half week was given for a purpose not named in the prophecy. And as the work of the 70 weeks was cut short, the work to begin 1810 years after, *began* that much sooner, thus leaving a parallel at the end of the gospel dispensation. That the last half week of that 70, should have a parallel here, is just as imperative to *exact* equality, as is any other point in their measurement. And the fact of other measurements making the harvest *appear* to end 3 1-2 years sooner, *here*, even as *events* made it to appear at that terminus, gives the parallel additional strength.

I was not aware that any one supposed

"the work of saving the Jewish remnant, *terminated* with that 3 1-2 years;" I had supposed a Jew could come to Christ at any time since then. All I had supposed the end of the 70 weeks was designed to mark, was the *special* favor to the Jew.

Whether Paul began to preach to heathen, or Jew, first, I can not say; but I do affirm, that, on the strength of the 70 weeks "determined" on the Jews, we have good reason to assume that the end of that period brought a change in their condition of some kind; and that at a parallel point here, *we* may also expect a change of condition.

COMMUNICATION:—In reading an article in an old book published about A. D. 1600, I find, in substance, the following: "Each creative day of creation represents a thousand years of the world's history, hence, the seventh, will be a day of rest. And as the first six fathers, lived, worked, and died; while the seventh, was translated; such will be the case with those who walk with God, in the millennial age."

There are many questions I would like to ask, but find so many of them answered in the HERALD, that I am just waiting patiently for the rest to be answered.

E. P. Holland.

CORRESPONDENCE.

WATERFORD, MASS.

I am grateful for the precious truths contained in the HERALD. The path shines more and more; the way is clear; and the bride is making herself ready. Oh, I was glad to read the article on the "Two mysteries," from Bro. Adams. It is so clear it seems as if all might understand, but so many are in the dark, and will not see these blessed truths. How plain it is that we can not reach that condition, "on as it were a sea of glass mingled with fire," until we get the victory over the beast, his mark, etc.

I never have understood so well, as since reading the last HERALD, what it is to get the victory over these things. I do thank the Lord that the light is now shining so brightly. God strengthen you to carry on the work in which you are engaged.

M. A. Craig.

DAYTON, OHIO, May22nd.

Dear brother, I have been reading the last HERALD, and feel inexpressibly happy, that our heavenly Father has opened my eyes to these beautiful truths. The types are very instructive; and the more I see of the plan of God, the more I am encouraged to serve and love, not as a servant, but as a loving child. Find enclosed one dollar and twenty-five cents; the twenty-five, for my subscription, and the dollar, to help on with the paper.

M. N. Smith.

BEVERLY, MASS. May 14th 1879.

Dear brother Barbour, It was with considerable pain that I learned from the last HERALD, of the serious difficulty between yourself and brother Russell. I shall feel very bad to have brother R. withdraw from our ranks, and so we lose his valuable aid and superior qualities as a speaker. But I want to say to you, brother Barbour, that I fully sympathise with you in the views you advance, and in the course (so far as I am acquainted with it), you have pursued.

From the very first of the discussion upon the atonement, and since then in regard to that upon the resurrection, I have felt that good would be done.

I did not at all share in the fear of brother Russell and brother Paton in regard to the introduction of the controversy into the HERALD; Christ says, "Every plant which my heavenly Father has not planted shall be *rooted* up." This rooting up process is not always pleasant, but it is necessary, if we would have nothing but pure truth.

When I first embraced these glorious truths I supposed that *some*, at least, of my old views were correct; but I have since discovered that I formerly held to a great deal of error with very little truth; and I am glad that the Lord is revealing to us the error, and giving us the truth preparatory to our being gathered upon "the sea of glass."

These advanced truths are meat in due season; they give strength and vigor to the "inner man," and are most sanctifying in their effect upon the soul: "He that is able to receive it, let him receive it."

When brother R. proposed to start another paper, I supposed it was to be auxiliary to yours, and simply for the benefit of those who desired the paper oftener than once a month; and still I must confess that I had some misgivings even then, though on the whole, I voted for it. But I think the Lord has managed the matter better than we could, and that there is no cause for fear or anxiety, but that this, as all things else, will work together for the good of those that love God, to them who are the called according to his purpose.

Affectionately your brother in the gospel:

ARTHUR P. ADAMS.

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More reference to Brother Russell, although unfavorable.

June, 1879; Pg. 104

mrsA H B McGowan

MORNING LIGHT

"*All nations whom thou hast made, shall come and worship before thee.*"

Vol. 11. ROCHESTER, N. Y. JULY, 1880. No. 1.

THREE WORLDS

World that was, World that now is, World to come.

HAS CHRIST COME?

If we say he has, and he has not, we deceive ourselves; If we say he has not come, and he has come, then are we in darkness.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be," (Matt. 24: 27).

Here is Scripture which affirms that the Son of man will be, at his *parousia*, as the lightning that *shineth*, etc. in other words, his personal presence will enlighten those to whom he appears, even as the lightning that shines from the east, unto the west, enlightens the physical world. And *therefore* his presence or coming, is not due until the Holy Spirit's work, as the leader of the church, is ended. And this, we have every reason to expect will take place at the end of the *harvest* of the gospel age.

Christ is the light of the world, and when he went away the Holy Ghost was given to lead the church during his absence. If I go away I will send you another Comforter, even the Spirit of truth and he shall abide with you. That the Spirit was given to be the head, or leader of the church, only during Christ's absence, is clear, first, because the Spirit, as the Comforter, to lead into all truth, (all that was due, during Christ's absence), could not come until *he*, the real head of the church should go away:—"If I go not away, the Comforter will not come cause Jesus, who makes a clear distinction between his own presence, and that of the Holy Ghost, claiming that the latter could not be in the world until he had left, positively asserts that when he is in the world, he himself, not the Spirit, is the light of the world:—"As long as I am in the world, *I* am the light of the world," (John 9: 5). And if I go away, I will come again. But how? As the lightning that lighteneth the whole expanse, "shineth from one part under heaven, to the other part under heaven; so shall also the Son of man be in his day," (Luke 17: 24).

The manner of the coming of Christ, so far as the coming to the church is concerned, is now so clearly made known, by the light shining from both the law and the testimony, that only those in this movement, whom God hath blinded, need longer to remain in darkness on this subject. Christ is our High Priest; he entered into the immediate presence of God "there to appear for us;" and he is coming back again. There was a definitely prescribed *manner* of going in, and of coming out. And Christ fulfilled that of the going in, in every particular; and *will* fulfil "every jot and tittle" of the law, in coming out. And hence, will come in "like manner as they saw him go."

He was on his way in, and they saw him go, from the day he arose and was with the church, "the true tabernacle," until he ascended to the immediate presence of God.

air," says the wise man, "is too wonderful for me," answers to John's gospel of the Son of God. (Those who wish to pursue this interesting subject further, will find great help thereto in Andrew Jukes' Characteristics of the four Gospels).

Now since Mathew's gospel presents us with a picture of Christ in his official relationship as King, it is highly proper that the *nature* of Christ's kingdom should be set forth in this book; and this point is fully elucidated in the phrase under consideration. Heaven is the spiritual world, a state or condition, and not a locality. The kingdom of heaven is equivalent to the kingdom of the spiritual world, or a spiritual kingdom; that is to say, the word heaven, coupled with kingdom, makes that kingdom composed of, not men in the flesh, but in the spirit, that is having spiritual bodies, like unto Christ's glorious body, who was "put to death in flesh, quickened in spirit," (literal translation), "sown a natural body, raised a spiritual body," "made a life giving Spirit."

The phrase, "kingdom of God," does not indicate the *spiritual* character. God once had a kingdom on earth composed of men in the flesh, fleshly Israel. The phrase, kingdom of God, would not indicate whether Christ's kingdom was such an one as that of ancient Israel, or whether it was of a spiritual nature. The phrase, "kingdom of the heavens," fully indicates the spiritual nature of Christ's kingdom, and it is eminently proper that this phrase should be used in Mathew's gospel, and there alone, because that gospel presents that particular aspect of Jesus that has to do with his kingdom.

Now we come to inquire as to the significance of this word being in the plural, "the kingdom of the *heavens*." The reason for this seems to be found in the fact that in the spiritual world there are several orders or grades of rulers. The word seems to teach that there are three. Of course God is over all; but he has committed all power to the Son, hence he is the *chief* of the spiritual world. Because of the profound depths of humiliation to which he descended to redeem the race, "therefore God hath also highly exalted him and given him a name that is above every name." After the marriage of the Lamb, John sees heaven open, and the heavenly Bridegroom rides forth, (Rev. 19: 16), "and he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. This indicates two passage quoted above, viz. that Christ is to have a name above every name. Not only is he to rule over subjects, but over rulers, "King of kings and Lord of lords." 2nd, The name indicates the three grades of spiritual rulers, Christ the chief, then kings, then lords. These orders are also referred to as "principalities and powers," or literally, sovereignties and magistracies; terms that exactly correspond respectively to kings and lords; kings being the rulers over sovereignties, and lords over magistracies. Here are three orders in the rulership of the spiritual world; the divine order, then sovereignties, then powers or magistracies. (The lower order of rulers are chosen from among the most faithful *servants*, —see parable of the servants, Luke 19: 13. These are made rulers over magistracies, "Be thou ruler over ten cities," etc.).

Now mark, and the thought is glorious, (blessed be God), Christ, the divine order, is the complete Christ; not alone the Jesus of Nazareth, but the whole mystical body of *sons* "For if sons, then heirs, heirs of God,

Continued: A P. ADAMS.

☞NOTICE; We can furnish back volumes to July 1878; this is as far back as the present 16 pp. form of the HERALD goes. These three volumes, Vols. 7, 8, and 9, can be had, in *one book*, bound in plain flexible cover, at $ 1, (dollar), sent by mail. This makes a book of 328 pages, containing all the arguments on the atonement, manner of the advent, &c. &c.

We also have one *double* number, Vol. 6. No. 6, containing the Bible chronology and *time* arguments of the "midnight cry," ending in 1878; which we will send for a 3 cent postal stamp. This last, is almost a necessity, in order to *fully* comprehend the present position.

☞An italic (*i*) after the *month* on your wrapper, *means* 80. thus, *june i* means *june* 80. *dec i* means paid to December 1880. Thus the italic (*i*) means credit to *this year*.

HERALD OF THE MORNING.

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(A. P. ADAMS

ing in of the high priest; washing his flesh, etc. And more, they saw him go in, under the *vail of flesh.* And he will come back to the church, in like manner as they saw him go; and not in an *invisible* manner. Hence, he will again *wash his flesh* with water by the word, just as he washed it, during that "forty days," after he entered the true tabernacle or sanctuary, and before he entered the *Most* Holy, *i. e.* while on his way in. And we know the true tabernacle, called the sanctuary, (Heb. 9: 2), and outside the "second vail," is not the glorified church as some affirm, since the *sanctuary* was to be cleansed after the 2300 days, and a glorified church requires no cleansing.

When our High Priest comes, the church "bone of his bone, and flesh of his flesh," are again to be "washed with water by the word, even as they were washed on his way in. And *this* is when and how the whole horizon of the church is to be lighted up, by the coming, (*parousia*, presence) of the Son of man; even as the natural horizon is, by the lightning which shines from one part under heaven, to the other part under heaven.

OUR MISTAKE.

In the spring of 1875, when we first saw the "harvest" of the gospel age, as covering a definite period of time; and that it began in the autumn of 1874; our immediate conclusion was, that Christ had come. The assumption was,—as the prophetic periods fully warrant us in believing that the "time of harvest" of the gospel age has commenced, Christ *must* be here,—"In the time of harvest I will say to the reapers," etc. (Matt. 13: 30). Again, in the system of parallels between the Jewish and gospel dispensations, we taught that Jesus came as a sin offering at his birth, as *reaper*, at his baptism; and as *king*, just prior to his crucifixion. Thus making three stages, at the first advent.

Now, the *parallels*, (so we said), demand three stages, (no more, no less), at his second coming:—As the scapegoat, at the end of the 2300 days, or in 1844; as *reaper*, in the autumn of 1874; and as *king*, in the spring of 1878; and which three stages *should* have completed the *second* coming, if the parallels were perfect, and our *application* correct, (as our brethren, whose lamps went out when the *new supply* of "oil" was fatal weaknes, viz. It makes three stages of coming, to close up the Jewish, and introduce the gospel age, and *four* stages, at this advent; for we were even then preaching a fourth stage, or the coming *with* his saints, to complete the second advent, and introduce the millennial age. But admitting that four stages in this harvest and time of trouble, ending in 1914, and which completely closes the times of the Gentiles, are necessary, while but *three* stages were necessary in the corresponding and parallel period, of closing up the Jewish economy, still, I had never supposed that our expectations looking to the spring of 1878, as the *third stage of the advent* were realized; I was not aware that any one *claimed* that Christ came as King, in the spring of 1878; much less that any one has *proved* it. In that case the coming of Christ, in all its stages, all that he is ever to come, is in the past. For there is no Bible to prove that Christ comes *as King*, but once. If he is to come as King twice, perhaps he may so come, a third, or perhaps a fourth time. But as there is no proof that Christ came in a *third* character, in 1878; when the time passed, we had to renounce that arrangement of the parallels, just as we had to renounce our expectation of translation at that time. But this does not weaken the system of parallels between the law and gospel, because *that system* is a scriptural fact. It only proves, what has been true, in each and every phase of this whole movement from '43, to the present time, viz. At each point, where we expected translation, there has, of necessity, been a premature arrangement, or crowding of events. How could we expect translation, unless all the events due *before* translation, could be incorporated into our applications? In 1843 we had all the events of the whole "day of the Lord," crowded into a nutshell, as it were. And so, as the movement has gone on, and light has increased, there has been less and less of this crowding of events; because, as the movement was fulfilled, the increased light enabled us to detect those parts which were spurious. And so, as each phase of the movement has passed, those who have been in a position to do so, have seen the great tangled web of confusion, mixed with the little truth we had in 1843, gradually unfold and fall into a true Scriptural position.

This grand readjusting among the closing

ated by those of our brethren who are comparatively new to the movement, however aspiring they may be to become prominent, as leaders.

The parallels are between the dispensations of the law, founded on the twelve tribes, and that of the gospel, with its twelve apostles, as all know. The one having its worship on the plane of the *natural*, with its tabernacle, its washings, its sacrifices, its altar, its candlesticks, its vail, its mercy seat, etc.; and the other on the spiritual plane. Each also ending with a harvest, or time of separation, the disposal of the fruit, and an advent of Christ.

That these parallels exist, and are perfect in themselves, and were designed to throw a flood of light from the ending of one age, to the ending of the other, there can be no doubt; but that we should make mistakes in our application of these parallels, and have to *grow* into the truth, as on all of these positions, is not surprising.

There are no parallels in prophecy; parallels are drawn from facts of their history, or between the *law* and the gospel. Now the advent of Christ is made up of so many features, that is, he fills so many different types and prophecies, that careful discrimination is required to distinguish between those things which belong to this system of parallels, and those which do not. Or, failing in this, we have to wait until *time*, and the increase of light, sets it right.

Christ fulfilled the law, in the end of the Jewish age, as a *sin* offering, "a body hast thou prepared me," etc. He fulfills the law in the end of the gospel age, as scapegoat, (the office of which was to *separate* the Jewish people and their sins; and its antitypical work, is, the cleansing of the sanctuary, (Dan. 8:14); or, in other words, it is harvest work, gathering out of the kingdom, or church, "all things that offend," the tares). And it is between his work as a sin offering, and the scapegoat, things pertaining to the law, and to the gospel, in which the parallels are found; and not in his character of Prophet, or Priest, or King. He did not come to the Jews as a Prophet, in fulfilment of any part of the law, but in fulfilment of *prophecy*, "a prophet like unto me, shall the Lord your God raise up unto you." But as a sin offering, he fulfilled the law, even as, in the end of [illegible]

than does other parts of the atonement work. The garments of the high priest represent his condition; and he did not change the garments worn in the immediate presence of God, until after the scapegoat work was ended. *Then* he laid off those glorious garments, and washed his flesh. Hence, we cannat expect Christ's presence, or *ang* change in relation to him, until the *sanctuary* is cleansed.

Now, as a sin offering, he tarried 33 1-2 years before he was offered. "God sent his Son into the world, that the world through him, might have life," and he himself was the firstfruits of that life, reached after that 33 1-2 years of tarrying. Here is one clear scriptural fact, connected with Jesus and his coming; and it has its parallel here in the spiritual work of Christ, as the scapegoat. From where the cleansing of the sanctuary was due to begin, or in the autumn of 1844, to the firstfruits of the *actual* separation between wise and foolish, tares and wheat, truth and error, was also 33 1-2 years. And this cleansing work *began* with the removal of the God-dishonoring dogma of substitution, and the separation named in the parable of the ten virgins, in the spring of 1878. All previous work, being preparatory in this, as it was during the 33 1-2 years with the sin offering, We have now done with the *parallels* as fulfilled in Christ; the harvest of that age, in both time and measurement, is the parallel to the harvest of this age; the tarrying ending in the middle of that harvest, even as does this, in the middle of this harvest. But why not look for parallels to all the work of Jesus, and phases of his advent? Because such an application has been proven to be untrue. The spiritual work of Christ as the scapegoat, is a perfect parallel to Jesus as the sin offering, that is, in measurement, and their relative relation to the ending of each age; and his sending forth reapers there, and here, make another parallel. But the parallels are not endless, and in his character as Prophet, to the Jewish church, there is, and need be no parallel, any more than to his baptism, or crucifixion.

We *claimed* that he came as *reaper* of the Jewish harvest, at his baptism; and therefore he came as reaper, at the beginning of this harvest. But that claim was purely assumption; he did not come as "reaper," at the first harvest; the *Father* is never called

...would be stronger. The *parousia* of Christ cannot transpire, until the Spirit's work, as the *Comforter* and leader of the church, has accomplished that for which it was sent. But when the antitypical Eliezer has led the espoused virgin to the Bridegroom, the "faithful servant's work is ended, and she will "go in to the marriage, with the Bridegroom." Being born of the Spirit, if that is receiving eternal life, is the especial work of Christ, he who was made a quickening Spirit, (John 10: 28). If it is conversion, or growth in grace, or any thing we receive *during the gospel age*, then it is the work of the Comforter. But what God did by his Spirit, from the time it "moved on the face of the deep," until the day of Pentecost; or what Christ may do by his Spirit, after *he returns*, does not touch the question as to the work of the *Comforter*, in its leading the church, in Christ's absence, or ceasing to lead it, on his return. "All truth," clearly means, not all that will be known in the infinite future, but all that the Holy Ghost, sent on the day of Pentecost, was commissioned to do, during its dispensation, or the time between the washing of the *flesh* of our High Priest, while on his way in to make the atonement, until he repeats that washing, while on his way out.

Now why were these errors, as to the parousia of Christ, resurrection, etc. permitted?

"Let tares and wheat grow together until the harvest; lest while ye pull up the tares ye root up the wheat also," is the answer.

When, in 1875, we claimed that the resurrection had commenced; that claim was based on the fact that the 1335 days of Dan. 12: were ended; and the fact that they *are* ended, is now one of the clearest proofs that the "time of *harvest*" has commenced. If that prophetic period had been taken from the net-work of evidence, and which proves the truth of our present position, it would have shaken the whole structure. And we are just as confident those "days" ended at that time, as of any one of all the time arguments; and that they reached to THE END, viz. the harvest. "Thou shalt rest, and stand in thy lot, at the end of the days."

"*At the end of*," is from *one* Hebrew word (*kehtz*), and should have been translated, "*after*," "stand in thy lot, *after* the days," leaving the exact time, unrevealed. *This*, we had not then learned. And with the imperfect knowledge we then had of ...

tal, shall put on immortality," but supposing that it was to be "raised a spiritual body," without this intervening step, we were just where we *could* believe the spiritual body had "come forth," and was invisible, as easily as to believe that Christ had come in a spiritual body, and was invisible. The two ideas were twin brothers; if the coming of Christ was to be in a spiritual body, and invisible; and it was unscriptural for him to communicate with his church, or in any way to "shine as the lightning," and the dead saints were to be raised in a similar condition, why should we know any thing of the resurrection, any more than of the coming of Jesus? Certainly if it was unlawful for Jesus to give any light concerning his own presence, it would be unlawful for *them* to do so. Hence, the two events could transpire, and the church know nothing of it, except what light the Spirit should give on the prophetic measurements; the resurrection, as *well* as the coming of Christ, why not? Now in this there was a truth and an error; it was *true* that the "days" were ended; it was *not* true that the resurrection had begun. Now suppose an angel of God had been sent, and said, "The resurrection has not commenced," and after delivering that message, had disappeared. He would have pulled up a tare; but he would have rooted up the wheat also, for on again reading, "Thou shalt rest, and stand in thy lot *at the end of the days*," the inevitable conclusion must have been, that the days were not ended. Thus error is *inseparable* from an *imperfect* knowledge of the truth.

But wheat and tares, truth and error, and those who cling to them, are to be separated in the time of harvest. Not necessarily the moment the time of harvest begins, but at the proper time; and as these beautiful parallels show, this *actual* separation is due, at the end of the 33 1-2 years of *tarrying;* or at the middle point of the seven years harvest; and hence, was due to *begin* in the spring of 1878. And this separating of the tares and wheat, is the *cleansing* of the sanctuary. And as the tarrying of the "Sin offering," was 33 1-2 years, before it was offered; and in which time, a *preparatory* work was done; so the antitypical scapegoat work of "bearing away," or *separating* the spiritual "sanctuary" or church, from that which poluted her, and to follow the ending of the 2300 ...

The "harvest of the earth," (Rev. 14: 15), is an entirely different work from the harvest of the gospel age. In one, the bad are first gathered; in the other the good are first gathered; in Matt. it reads, "Gather ye together first the tares," while in Rev. the "earth was reaped," by one like unto the Son of man, before the "cluster of the vine of the earth" were gathered to be cast into the winepress. The harvest of the gospel *age*, is a mere preparatory work, on the spiritual, or mental plane; a separating process, such as we now see going on; and under the supervision of angels. But the harvest of the *earth*, and the gathering of the clusters of the vine of the earth, is, evidently a later and final disposal of the *persons* there refered to; and *may* call for the personal presence of Christ. But his saying to the angels, and who have been to us "ministering spirits," all through the age, "Gather ye together first, the tares," etc. does *not* necessarily require his *parousia*.

The parousia, or presence of Christ, when "he shall appear (*optomai*, be *seen*)," by "them that look for him," demands his personal presence; and *this* is his return in, not the invisible antitypical scapegoat work, but as the High Priest in *person*. And this coming of Christ, or his parousia, we have reason to expect, will occur in the autumn of 1881. That he did *not* come, in the autumn of 1874, or at the beginning of the gospel harvest, as we once supposed, is as certain as is the word of Jesus himself. Remember, the only proof we ever offered, to show that Jesus came at that time, was, we assumed that *he* was the reaper, notwithstanding he had told us that the *angels* were the reapers, in *this* harvest of tares and wheat; and, as *he* is the reaper, he *must* be here in person; *therefore* he *is here*. And on this kind of evidence we arranged and magnified parallels, which were entirely unscriptural, viz. "As he came in the character of *reaper*, (for which we had no Scripture), to the Jewish church at his baptism; so he must come as reaper of *this* harvest, in 1874, or thirty years after the beginning of the scapegoat work; and this, notwithstanding *he* affirms that the angels are the reapers.

The next parallel was, that as he came as *king*, when he rode into Jerusalem, (and for this we had Scripture,—Zech. 9: 9), therefore he will come *as king*, in the spring of *dence, spiritual*, or natural, visible or invisible, that Christ came as King, making a *third* stage of his advent, in the spring of 1878. Indeed, we have never claimed, (since 1878 passed), and as far as we can learn, even our brethren of the *Watch Tower*, and HERALD OF CHRIST'S PRESENCE, have never claimed that Christ came in a *third* stage, at the above date. And if he did not come *as King*, in 1878, and the third point in the supposed parallel *stages* of his coming, was a failure; that arrangement of parallels is overthrown. And if Christ has come as *King*, the last, and complete stage of the second coming of Christ is in the past; and we may as well turn our watching, and our investigations, to some new subject; the second advent being a thing of the past.

"THE DAYS OF THE SON OF MAN."

The Holy Spirit was given to lead the church in the *absence* of the Bridegroom. And while the Comforter remains in this character, *i. e.* as leader of the church, it is to lead the church "into all truth;" (a quotation made by our brethren, and which we heartily endorse). Hence, while the Comforter remains, as leader, the church is to receive no light except by and through the Spirit; this also we believe. But in the days of the Son of man, *he*, Christ, is to be "as the lightning that lighteneth." Now Jesus makes a clear distinction between himself, and the Comforter, "As long as I am in the world, I am the light of the world;" "If I go not away the Comforter will not come unto you." Now, as our brethren claim, it is unscriptural that Christ should *personally* enlighten the church during the administration of the Spirit. Hence, all the advanced light now shining, or that is to shine, until the Spirit's dispensation ends, is from the Spirit, and not from Christ's presence; but, "As the lightning that shineth, etc, so shall the *parousia* (presence) of the Son of man be."

Is it true, brethren? has the "Day Star" arisen? Is the *parousia* a fact? Have we been, since 1874, "*in the days of the Son of man*"? Is it possible that he *has* come, and has not emitted one ray of light, either temporal or spiritual? How different it has been from what he *said it would be*. But there is no *proof* that he comes, until we are caught away to meet him; *not one scriptural proof*.

THE REASON WHY.

spring of 1878, where the real cleansing of the sanctuary began.

THE SANCTUARY BEING CLEANSED.

The church is to be presented to Christ, as a chaste virgin, without spot, or wrinkle, or any such thing. In other words, the sanctuary must be cleansed, before *he* takes possession, in his character of Bridegroom: the Bridegroom came, and they that were *ready*, went in with him to the marriage. (Isaac led Rebekah to the marriage; so here, the Bridegroom leads the espoused and spotless virgin, they that were ready, go in *with* him).

The cleansing of the sanctuary, or gathering "out of his kingdom all things that offend and them which do iniquity," is really a *cleansing*, or separating work, to get rid of evil; while the antitypical washing of Christ, or his flesh, is to enlighten. Prior to the first washing of his flesh during that forty days, he had pronounced them clean, (John 13: 10), but not all; Judas was not yet separated from them. So now, all tares must be separated, before the High Priest will again "wash his flesh," hence, the cleansing of the sanctuary precedes the coming of the Bridegroom. For his coming (presence), is to *enlighten*, "even as the lightning that lighteneth from one part under heaven, to the other part under heaven."—When the light that is in a man becomes darkness, how great is that darkness. How strange that one who has been in the light, and therefore when light is set before him, ought to recognize it, should try to maintain that Christ has come, that we are in his *parousia*, and yet admit that we are still under the leading of the Spirit; and that all the light now shining is from that "other Comforter," sent to lead the church, during Christ's absence, would be a mystery, if God had not enabled us to recognize what spirit they are of. And how any reader of the HERALD can assist in the work of such a spirit of darkness, by lending it their countenance, surprises me. "Ye cannot serve" a spirit of light and a spirit of darkness. "Touch not, taste not, handle not." One must be very strong, not to be shaken by persistent opposition. And *spiritual* truths, if seen and held, require all your powers, and to search as men search for gold.

But *you* once believed and taught that Christ had come, and that since the autumn of 1874, we have been "in the days of the Son of man," a time in which he is to shine "as the lightning." some may say, I did

While the midnight cry was being given, or from 1870, to 1878, we did not have one drop of the "oil," (or light) which was to light us in the last and successful going "out to meet the Bridegroom." The true light which guided them to meet him, was *new* oil put into their lamps, after the "cry" was made. Hence, the light in our lamps while the cry was being made, was the light which pertained to that message, or the giving of those arguments, and *not* the light which could lead us to the Bridegroom; *that* light was not due, nor could we have it, until it was due. And yet we could not expect to be translated *before* the Bridegroom came, and we expected translation in 1878. Under those circumstances, it is easy to see that we must have *some* idea of the manner of his coming, and could not possibly have the truth, because it was not yet due; hence, we must have error. And until *the time* to separate, should come, it was God's own arrangement that tares and wheat, truth and error, *should* grow together. But when the *time* to separate should come, *His* plan demands their separation. This fully accounts for the errors the church have always had, and mixed as they have been, with truth.

In the 1844 movement, light on the ending of the gospel age began to dawn. There was a little light; about parallel, perhaps, to what the Jewish church received at the birth of Jesus. But notwithstanding that increase of light, we were encumbered with a vast weight of traditional error; the events reaching from the end of the 2300 days, at that time, clear down to the end of the times of the Gentiles in 1914, were no more understood by us, than were the events of the first advent, and closing up of the *Jewish* age, understood, at the birth of Jesus. And *they* had *no* correct knowledge of what was coming until the 33 1-2 years of tarrying had ended, and the first half of their harvest had passed. We all know how exceedingly ignorant the disciples were; they did not know what he meant, when he told them, that the Son of man must suffer, and be put to death, and rise again the third day, "they understood not his words." This is a complete parallel to our ignorance: Jesus said to us, "As the lightning that *shineth*, etc. *So* shall the coming of the Son of man be." And we, knowing that the Spirit gives all the light *now* due, still claimed that he had come, and yet had not given a ray of light. Truly, *we* "un-

truth and error, with the children of each, and who belonged to *that* age; that work was reserved for the *last* half of their harvest, even as its parallel here, belongs to the last half of this harvest.

Remember, the parallels have no bearing on the events belonging to the introduction of the gospel age, or the introduction of the millennial age; but purely to the Jewish age, and its *ending*, as compared to the gospel age and its ending. That is, the parallels do not reach any thing that belongs to this third, or incoming age. Now it is a fact, that during the harvest of that age, the *gospel* age was fully introduced, that harvest including, as it did, the last half of that seventieth "week." But it does not follow that the *millennial* age should therefore be introduced, during this harvest; since there are no parallels between the gospel and the millennial ages. Just that which pertains to the *ending* of this age, without infringing at all upon what is outside of, or beyond this *ending* work, is as far as we can build on parallels.

The preaching of John was realy the beginning of the *new* order of things, (Luke 16: 16); and therefore has no parallel here. Christ's baptism, or resurrection, or ascension; or *any thing* belonging to the introduction of the gospel of the *new* creation, has no parallel here. If you look for parallels to events belongiog to the introduction of the gospel age, you must go back to the introduction of the *Jewish* age to find then; since the twelve apostles, and beginning of the gospel age, are the parallels to the twelve tribes and *beginning* of the Jewish age.

I refer to this, lest some should get confused; the gospel age began on Pentecost, or in the middle of the week of harvest; so, some might suppose, the incoming age here, should begin in the middle of this harvest; but that would be a parallel between the second one of the two parallel ages, and a *third* age. If you can rightly divide between just what belonged exclusively to the ending of the Jewish age, so as to hold it distinct from all that Jesus did, as introductory work to the *gospel* age; and then keep just what belongs to the closing of *this* age, entirely distinct from what belongs to the "times of restitution," you will see the true parallels; but not otherwise.

Take away the gospel age, and let that age end in a blank, the great blank of blindness in which they were to be left, (all but [illegible] of their age), and you will see not only that last half week, standing out clear, that in which the elect remnant were to be gathered, (no matter what for, the parallels would not tell *how* gathered, or what for; *that* knowledge must come from some other quarter), but you will see that merely to *end* that age, the antitypical *sacrifice* must come; he was "to cause the sacrifice and oblation to cease, in the midst of the week;" and *that* would end their age. That *harvest*, and its "reapers," belonged to the ending work of their age; but *Christ* was not a harvester or reaper. It is true, in one of the parables, he is represented as coming to receive the fruit of the vineyard, (Matt. 21: 33), but the heir of an estate which has been let out to "husbandmen," does not go into the field to *gather* it, he sends his servants; and Jesus sent his servants, "I send *you* to reap" the harvest, etc. (John 4: 38).

The work of Jesus was two-fold; all that pertained to healing physical diseases, was on the plane of the flesh, and belonged to the closing work of that age; and was therefore continued, in a limited degree, by his Jewish disciples, clear to the end of that seventieth week, and find their parallel in healing the church of her spiritual diseases here, during the cleansing of the sanctuary. But the spiritual teaching of Christ, was almost entirely gospel work, preparatory to the then incoming age; and has no place in the system of parallels, since, if it had, it must be found in a preparatory work to the *Jewish* age.

I think the reader will see that much obscurity has obtained in relation to these parallels; they are true and Scriptural, when scripturally applied. But we had arranged a set of parallels on the *stages* of Christ's coming, and which had no foundation; and on the strength of that arrangement, taught and believed that Christ had come. But as the real light on the coming of Christ, was not due, until the division; and then, only to such as had a new supply of "oil," (not on "THE TABERNACLE," but on *the coming of the Bridegroom*), we *necessarily* had false views, prior to that division.

It is truly wonderful how blind people can be, before their eyes are opened; or in other words, before the Spirit illuminates the "letter." When Jesus told his disciples in the plainest possible language, that he would be put to death, and would rise again the third day, I have often thought they were

coming of the Bridegroom, the purport of the whole movement of that parable, we believe most of our readers can see it. And if you *do* see that they fill the role of "the foolish virgins," and then *follow* them, and let their darkness confuse *your* mind, as it certainly will, if you read and treasure it up; ought *you* not, under such circumstances, to expect to bring darkness upon yourselves? When you see that all they have, or believe, in relation to the coming of Christ, is without a particle of scriptural support; and that if they give up that, it is a giving up of all that gives vitality to the movement in which they are acting their part, and then support them directly or indirectly, and thus help them to confuse and blind others, know that your skirts will not be clear; and if you do not lose "your crown," you will be terribly chastised. We have come to the hour of decision, and "Judgment begins at the house of God."

"*KINGDOM OF THE HEAVENS.*"
Continued.

joint heirs with Jesus Christ." The church is the body, *i. e.* the *fulness* of Christ, Eph, 1: 23. (The word here translated *fulness*, is a peculiar Greek word having no equivalent single word in English. The meaning as given in the Lexicon is, "That by which a thing is filled, hence a full measure, a filling up, as of a ship's company, completing." In Matt. 9: 16 the whole clause, "*that which is put in to fill up*," is from this single Greek word. The exact meaning is, the church is that which fills up, or makes *the* Christ complete.)

Unless it were clearly revealed it would seem blasphemous to say that without the church, Christ is not complete; but to me this truth seems plain. Hence, the New Man, head and body complete, comes, only when the whole body is redeemed, (Rom. 8: 23). And this mystical being, the Christ, is to be "King of kings, and Lord of lords." Think, beloved, how glorious is our calling! the members of his body, his *flesh*, his beloved bride, exalted "far above principalities and powers," as the Chief of kings and lords, in the heavens, or spiritual world, subordinate only to the eternal Father. "He that overcometh shall sit with me in my throne, even as I overcame, and sat down with my Father in his throne;" the queen and consort of the husband; and as Christ saith, "All mine are thine, and thine are mine; and I am glorified *in them*;" and again, "when he shall come to be glorified *in his saints*, and to be admired *in all them* that believe, *in that day*." If this is the "high calling," surely we can well afford to sell all that we have to secure this "pearl of great price."

With this thought in mind, that there are three grades of rulers in the spiritual world and that the complete Christ is the highest order, we can understand why it is called the "kingdom of the heavens."

We can now understand Paul's "third heaven;" that it refered to the lowest order of spiritual rulers. I take this view for the following reasons:—1st, "Eye hath not seen nor ear heard the things which God hath prepared for them that love him." Paul "heard unspeakable words," in the heaven whither he was caught; hence it could not have been what we have defined to be the first heaven, as the above passage refers to that. 2nd, Paul calls this third heaven paradise, and we think this word refers to the lowest order of spiritual rulers. The word we think refers to paradise restored, the renewed earth, and refers to the spiritual ruling powers over the restitution class in the "ages to come."

I believe these three orders of spiritual rulers will have to do respectively with the following three classes of men in the flesh, 1st, fleshly Israel, restored to their own land; the chief of all earthly conditions, as spiritual Israel is the chief of the heavenly. Fleshly Israel, the bride of the Father, "beloved for the fathers' sakes," just as *spiritual* Israel, the bride of Christ, is loved for Jesus' sake. 2nd, Christians who fail of the "high calling," those who have built on Christ, but with poor material; "their works shall be burned." They suffer loss, the loss of the prize of the high calling, but they themselves shall be saved; "yet so as by fire." That is, they shall be under judgment, (fire) in the age to come, in order to their salvation, (*saved as by fire*). They cannot be fully saved, that is, obtain immortality, until the judgment is ended, and after the millennial age, for only those who have part in the first resurrection, (obtain the high calling), will LIVE,—"enter into LIFE,"—"until the thousand years are finished." 3rd, mankind in general, the great restitution class.

Now it is probable that the three orders of spiritual rulers have to do respectively

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HERALD OF THE MORNING

"*All nations whom thou hast made, shall come and worship before thee.*"

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THREE WORLDS

World that was, World that now is, World to come.

JESUS IS COMING AGAIN.

How sweetly this sounds to the true child of God. He is coming to be glorified in his saints; and to be admired in all them that believe, in that day. As the time for his coming draws near, there has been, and naturally enough would be, a great deal of speculation as to both the time and manner of that event. And doubtless many who read this will see what they may call, more *speculation* on these subjects, (as we purpose to get *this* number of the HERALD before six or seven thousand of the old subscribers to the *Midnight Cry, and Herald of the Morning*).

We wish to say, first, to our regular subscribers, Be patient brethren, if many things are repeated with which you are familiar, it will help keep you in remembrance of them, but to the many thousands of our *old* subscribers, and whose names were dropped from our list, four, five, and six years ago, we say, If you have had your prejudice aroused, and the fault has been with us, or with yourselves, or both, no matter; we have some Scripture on the one great absorbing subject of the return of Jesus, and you can use your own judgment, as to whether it is correctly applied. It is the truth we want irrespective of what this one, or that one may have believed, on this all absorbing subject; and if there is light, it matters little who holds the candle, if we are only permitted to walk in the light.

Jesus has been in three entirely different conditions:—He was a "man of sorrows," and partook of our corruptible nature, of the "seed of David, according to the flesh." He was the risen Jesus; his flesh was quickened "no more to return to corruption." In this condition he remained with the church forty days; but not yet glorified. Paul was permitted to see him after he was glorified; and certainly his *appearance* was very different from the Jesus of that forty days.

That he was not glorified until after he left the church, seems clear; the Holy Spirit was not given until ten days after he left, and John 7: 39, says, "the Holy Ghost was not yet given; because that Jesus was not yet glorified." From which, it is proper to assume, that as soon as Jesus was glorified, the Holy Ghost was given.

Jesus, then, has been in, and has been *seen* in these three conditions. Now, there is but one Jesus; and yet it is proper to say, that the Jesus of that forty days, was not the corruptible Jesus, having the nature of *fallen* humanity, he had undergone a change, and was, in some sense, a different being. But he ate and drank with them, and *seemed*, while on his way to Emmaus, for instance, much like any other man. And the difference between what he then was, and what he was before his crucifixion, was certainly not so marked, as was that between the unglorified and the *glorified* Jesus. Hence, the phrase, "This *same Jesus*," (Acts 1: 11), shall so come, in like manner as ye have seen him go; that is, not the Jesus with the corruptible flesh, and not the glorified Jesus, as

ing in them," (Isa. 8: 20, *margin*), even if they have a deceptive "*Day Dawn.*"

How then is Jesus coming again? He is coming *through*, or this side of *the veil*, appear to us (who are caught away to meet him), in a cloud, just as they saw him go. He will then wash his flesh, or "Sanctify and cleanse it with the washing of water by the word, that he might present it to himself (when he enters *their condition*), a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy *and without blemish*," (Ephe. 5: 26, 27). *This* will be complete restitution, made *perfect*. And it is of the entire body, including the ancient worthies, and martyrs of Jesus, and whose *mortal* bodies will be quickened, and come forth *incorruptible;* all these, together with, us "who are alive and remain," will be caught away to this "general assembly of the church of the firstborn, at the *spiritual*, or antitypical Sinai. And whose locality will, for the time, be over old Sinai. This gathering, and washing, brings the entire body, including us who are taken from the "mill," the "field," and the "bed," to perfection, "God having foreseen some better thing for us, that they without us should not be made perfect."

When the washing is ended, Christ will pass through a change, such as he passed after Mary saw him, and before the evening of that "third day;" *i. e. re*-pass that twinkling of an eye change, and thus "put on his garments," (the incorruptible flesh, which came out of Joseph's tomb, the garment with which he entered the "holy place," and which he laid off, prior to the first washing). "And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: (these represent Christ's glorified body), and he shall wash his flesh with water in the holy place, (this will be fulfilled in the perfecting of the body, at the gathering), and put on his garments (those he first laid off, or his perfected natural body), and come forth, (Lev. 19: 23, 24).

In this restored, incorruptible and *perfect* condition, Christ *and* the church, his body, "come forth," the perfect CHRIST, head and body united; and come forth to execute the judgments written. As the first washing, during the forty days, prepared the church to be "endued with power from on high," for the work of introducing the *gospel*, so *this* washing prepares them for that victory that overcometh, "And this is the victory that overcometh the world, even your faith." "And he that overcometh, to him will I give power over the nations, . . even as I received of my Father," (Rev. 2: 26),

From this meeting, (and which for reasons known to most of our readers, there is very strong evidence, in perfect harmony with all of this movement from 1845 to the present time, to prove that it will be realized in the autumn of 1881), we look for 33 1-2 years of triumph, in which each member of this complete body of THE CHRIST, will do greater things than did Jesus during the 33 1-2 years of his humiliation. This measurement brings us to the *end* of 1914, viz. the spring of 1915, when "the times of the Gentiles," or 2520 years, begining B. C. 606, will end.

The above, is the only Scriptural view of the coming of Jesus, and which claims to be based upon the fulfilment of the law, not one jot of which can fail. It is in harmony with not only the law and prophecy, but also with the types of Isaac, Moses, etc. and all Scriptural statements of facts associated with his advent. It shows that he comes to the gospel church in perfect character with its dispensation, even as he came to the Jewish church, in keeping with their dispensation. That as he then descended to man's fallen condition, and for a brief season, suffered with them, "and in all their afflictions he was afflicted;" so he now descends to our restored condition, that in which man was to have dominion, to subdue the nations, and organize the kingdom of God.

There is really but *one* advent of Messiah, foretold in prophecy; and this advent is accomplished in various stages; and Jesus will be "The *man* Christ Jesus," with the fallen, or the *restored* human nature, in every stage of his coming, until the complete second Adam work is consummated.

As there are various stages to the advent, and he came in perfect harmony with the Jewish system, or met them at the highest point of their plane, is it not consistent that in coming to us, he should meet us at the highest point of the gospel plane? As there are stages in man's redemption,—from the fallen, to the perfect man, and afterward to the divine; and we *know* Christ was here forty days, having "flesh and bones;" that he was entirely different from what he had been before the crucifixion; that as he was then subject to all the weakness of fallen humanity, his flesh was quickened, "no more to return to corruption," and during that